THE WORKS OF

The Pious and Profoundly-Learned

Joseph Mede, B. D.

Sometime Fellow of CHRIST's College

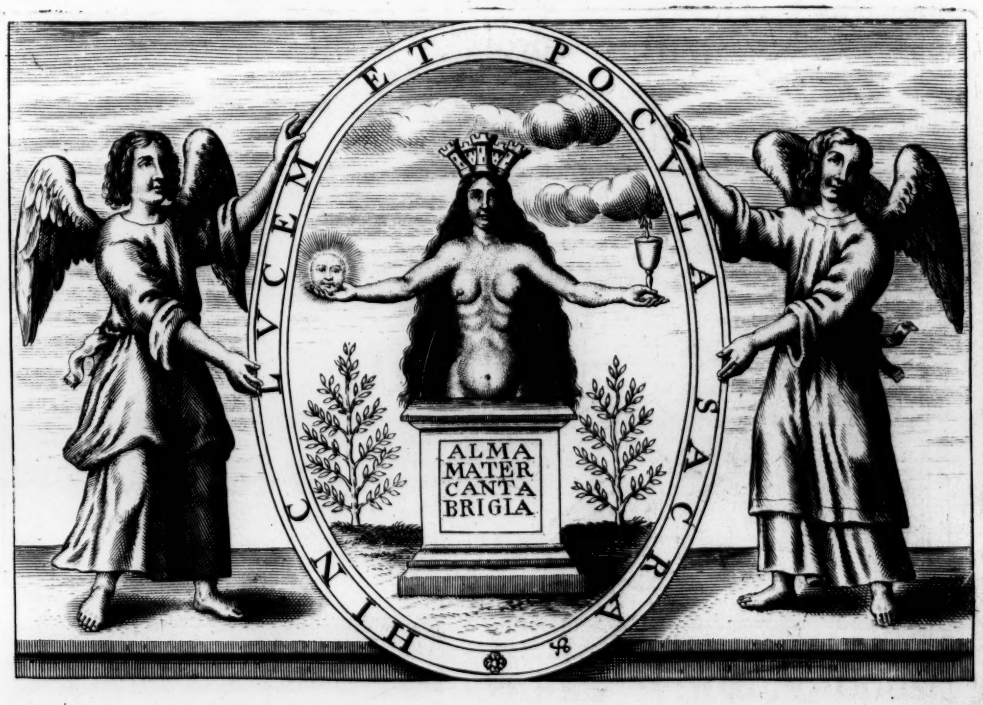
In CAMBRIDGE.

Corrected and Enlarged according to the Author's own Manuscripts.

Joseph Mede

Mibchar happeninim.

מצפון דעת האדם בחוך כתביו וגלויה בבחינה



LONDON,
Printed by *James Flesher*, for *Richard Royston*, Bookseller
to His most Sacred MAJESTY, MDCLXIV.

THE WORKS OF *JOSEPH MEDE*, B.D.

IN FIVE BOOKS.

—JOSEPHI MEDI?—

Aſſurge, quicquid uſpiam es docti chori,
Tantóque honores exhibeto nomini ;
Cui Muſa noſtra pangeret carmen lubens,
Sed *Medus* omni major eſt præconio.
Verùm beatum Te, *Joſephe*, duxerim,
Sortita talem Scripta quòd ſint vindicem ;
Qui ſparſa dudum ceu Sibyllæ folia
Prodire curat debito volumine,
Mendiſque preli ſeculique ſordibus
Vix illa toto liberat triennio :
Nunc integer, comptus, nitens, concors tibi
Vigebis infinita ad uſque ſecula.

O te beatam paginam tanto Hoſpite !
O cui invidere cuncta poſſint marmora !

G. D.

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Almæ Matri

ACADEMIÆ

CANTABRIGIENSI,

Auguſtiſſimo Literarum Sacrario,

Hæc

Filii Sui,

JOSEPHI MEDI,

S. T. B.

Collegii CHRISTI áliquando Socii,

ΚΕΙΜΗΛΙΑ

Auro contra non cara,

Omni æſtimio digna,

Sed & omni majora,

In honoris &

Debitæ obſervantiæ

Teſtimonium

L. M. Q.

D. D.

Johannes Worthingtonus.

997234

The General PREFACE.

THAT *the Reader may have a more particular knowledge of the peculiar Advantages of* This Edition, *and a clearer view of the great Worth of both the Author and his Writings, as alſo of thoſe Methods and Helps whereby the Author arrived at ſuch a Perfection even* in Literis interioribus, *in the more abſtruſe and recondite parts of Knowledge; it is neceſſary that he be made acquainted with theſe following* Advertiſements.

Advertiſements touching This Edition.

1. *That the* * *Works of this Great Author, printed at diſtant times ſince his Death, have been with care and attention more then once collated and examin'd by the Author's own Manuſcripts; that ſo upon a ſecond, and ſometimes a third, reading it might appear where the Prints differ'd from the Originals, and that thereby they might be reſtored to that Luſtre and Perfection wherein the Author left them.*

* All of them, except ſome few mentioned at the end of this Preface.

How toilſome *ſuch an Employment was, none can ſo well judge as they that have travell'd in the like labour: But how* advantageous *it is for others, the judicious Reader will eaſily diſcern upon the peruſal of this Edition, where he will find the Author's Notions to run more clear and ſmooth, now that they are freed from any interpolations and imperfections that had crept into any of the former Prints. For that all that care (how weariſome ſoever) was no leſs then neceſſary, may appear from what I can averre with truth and ſoberneſs, That in ſeveral of theſe Poſthumous pieces I found that (either through the haſt or* incuria *of the Scribe, or through his miſtaking the Author's hand, or for what other reaſon I affect not to enquire) there were too many aberrations from the Original: Sometimes a line or more being left out; elſewhere ſome words omitted or miſtaken, and others ſubſtituted in the room thereof, to the impairing at leaſt of the Senſe. To inſtance in one or two Tracts for all: In the two former Editions of the* Paraphraſe upon S. Peter's Prophecy *there were at leaſt Thirty Miſtakes, ſome of them corrected in the Third, but all in this laſt Edition according to the Author's Papers: And in that excellent* Diatriba *upon S.* Mark 1. 14. *(which in this Edition makes Diſcourſe XXV) there were at leaſt Fifty places* * *wherein the Print did ſwerve from the Original Copy, and ſometimes not without harm done to the ſenſe; as (in pag. 38. l. 6. of the former Edition) it was thus expreſs'd*

* None of which were number'd among the *Errata.*

expreſs'd and pointed, [And ſo we are now arrived at the main *Cardo* and hinge of Repentance. The joint or ſecond part thereof, in which *Averſion* or *Converſion* meet and are knit together;] *Whereas in the Author's Papers (and agreeably in* * *this Edition) it is thus,* [And ſo now we are arrived at the main *Cardo* and hinge of *Repentance*, the Joint where the two parts thereof, * *Averſion* and *Converſion*, meet and are knit together.]

* Pag. 141. lin. 41.

* Theſe the Author a little before calls the *Two parts of Repentance*; *Averſion from ſin*, the firſt; *Converſion to God*, the ſecond part.

I may not here forget that there was one Diſcourſe (viz. Diſc. 48. *not before publiſhed) wherein one word was ſo written, that neither I nor any I adviſed with could poſsibly reade it, and therefore I left a void ſpace in the line* [a]. *In three other places there was a word wanting in the Author's Manuſcript, and what word was plainly fit to be inſerted, I have encloſed in a different letter in theſe two crotchets* [ ], *and accordingly given notice thereof in the* [b] *margins. Which I here intimate as an Inſtance of that Diligence and Fidelity I thought my ſelf bound to uſe in the preparing theſe Papers for the Preſs; endeavouring all along ſo to deal herein as I my ſelf would be dealt with in the like circumſtances, as being mindfull of that Rule of our Saviour Chriſt,* [c] As ye would that men ſhould doe to you, doe ye alſo to them likewiſe: *A moſt equitable and obliging Rule, the obſervance whereof (beſides the good effect it would have as to the publick intereſt of Learning, as in the particular caſe for which I here remember it) would have a propitious and prevailing influence to the bettering of all the affairs and tranſactions of humane life. Yea there is that compris'd in this compendious Aphoriſm (wherein is contracted the Pith and Subſtance, the very Quinteſſence and Spirits of all the many Precepts and Practical Maximes in the Doctrine not onely of the* Law and Prophets, *but of* Chriſt and his Apoſtles, *as alſo of the* Inſtitutes, *and* Pandects *of the* Civil *Law, containing what was drawn out of* 150000 *Verſes of the old Books of Law) which would not fail to make the whole World happy, but would certainly make a true and real (and more then Poetical)* Golden Age, *would turn the Wilderneſs into a Garden of* Eden, *and make the World one Great Paradiſe, and particularly Chriſtendome* the Joy and Praiſe of the whole Earth. *For this Rule's ſake did the Emperour* Alexander Severus (*as* Lampridius *relates of him*) *ſhew the Chriſtians more then ordinary favours; who was ſo much in love with it, that* in palatio & in publicis operibus *he cauſed this to be written, as a Memorial worthy to be regarded by all,* Quod tibi fieri non vis, alteri nè feceris: *the ſame with that Rule of elder date which* Tobias *received from his Father,* * Quod ab alio oderis fieri tibi, vide nè tu aliquando alteri feceris; *ſo the Vulgar Latine renders what is thus conciſely expreſs'd in the Greek,* ὃ μισεῖς, μηδενὶ ποιήσῃς.

[a] See pag. 374. lin. 43.
[b] See pag. 368, 372, 375.
[c] Luk. 6.

* Cha. 4. 15.

But to put a ſtop to this pleaſing Digreſsion, and to conclude this Firſt

Advertiſe-

Advertiſement, one thing more I would adde, which I can affirm with a ſafe confidence, That if in any Paſſages of theſe Papers I either did or do yet demurre for the preſent; (and it need be no wonder if, in ſo Voluminous a Collection as this, enrich'd with ſo great a variety of Notions, one ſhould chance ſometimes ἐπέχειν *nor would the Author himſelf have taken it ill in his life-time, if he had not been thought* Infallible, *and if every* Hypotheſis *of his were not readily ſwallowed down: I know no Book, but the divinely-inſpired* Bible, *of which it may be ſaid as it was of the* Roll *to* [a] Ezekiel, *and of that* little Book *to S.* [b] John, Λάβε καὶ κατάφαγε αὐτό· *whereas of any other Writing or Compoſure of a fallible and uninſpired man, it may generally be ſaid as* Clemens Alexandrinus *ſomewhere in his* Στρωματεῖς *obſerves of the* Greek *Philoſophy,* Τῆς Ἑλληνικῆς φιλοσοφίας, καθάπερ καὶ τῶν καρύων, ὃ τὸ πᾶν ἐδώδιμον) *yet have I in thoſe very Paſſages expreſs'd as great a diligence and faithfulneſs as in any other particulars of thoſe Diſcourſes and Treatiſes wherein I did moſt fully accord with the Author.*

[a] Ch. 2.
[b] Revel. 10. 9.

2. *As the Prints have been examin'd by the Original Manuſcripts, ſo likewiſe the Quotations that frequently occurre therein (not onely thoſe out of the H. Scripture, but) out of the ancient Liturgies, Councils, Fathers, the Hebrew Writers, Hiſtorians, Poets, or any other Monuments of Antiquity, have been carefully collated, and alſo ſet down more largely where they were but briefly referr'd to ſometimes in the Author's Papers. This care (though not over-eaſy) I have found upon trial not to be needleſs, (it being ordinary (and ſcarce poſſible to be otherwiſe) where there are many Quotations, to miſ-write the numbers of ſome Books or Chapters that are quoted) and being well aſſured it would be much for the Reader's Benefit, the deſire thereof did animate me to this laborious ſervice, which became yet more laborious in that the Authors were not always mention'd, or if the Authors, yet the Book and Chapter were not always expreſs'd: But in this Edition theſe are all particularly ſet down, except ſome among ſo great a number of Quotations might poſſibly eſcape me; but if any were pretermitted, I am ſure they were onely ſome ſhort ones, or ſuch as rather added ſome little ornament to the matter in hand then any neceſſary ſupport and ſtrength to any of his peculiar and principal Notions.*

There is one thing more that is not impertinent to be here advertis'd, That whereas the Author did uſe, in ſeveral of his Chappel-exerciſes and other Diſcourſes delivered in publick, to quote the Hebrew, Chaldee, Syriack, *and ſometimes alſo the* Greek, *Teſtimonies (eſpecially if they were long) not in thoſe Languages, but in* Latine; *as judging it perhaps more fit and uſefull to quote them in a Language which might be underſtood by all that heard him, even by the younger Students, then to make an aſtoniſhing clatter with many words of a ſtrange ſound and of*

an unknown ſenſe to ſome in the Auditory: I thought it would be moſt for the advantage of this Edition, (now that the forementioned reaſon of his then quoting in Latine did ceaſe, his Diſcourſes being now expoſed to the publick view) to ſet down theſe Authorities (all, or part of them) in their own Language, eſpecially where it is more ſignificant and emphatical. And this is the reaſon why the Reader will find ſome paſſages out of the Hebrew *Writers, as alſo ſome out of* S. Baſil, Greg. Nazianzen, *his brother* Cæſarius, Epiphanius, Chryſoſtome, Theodoret *and other* Greek *Authors, repreſented in their Original and proper Language: Which I thought would be a greater ſatisfaction to the more learned; and yet, that others might be alſo gratified, they are done into* Engliſh.

3. *That ſeveral paſſages in the Author's Works (and ſuch as I think the Author himſelf would have taken care for, had he revis'd them for the publick uſe) I have endeavour'd to make more evident and inſtructive by* Marginal illuſtrations; *(not to mention the many places of Scripture added alſo in the Margins, which were pretermitted in the Original MSs.) as (to name ſome amongſt many) in Book I. Diſcourſe XXXVI. pag.* 273. *where he relates the ſeveral opinions of ſome Hebrew Doctors concerning* Urim *and* Thummim, *I have ſet in the margin their very expreſſions, as alſo the places (not mentioned by him) where their other Notions of the ſame argument are to be found. And in Diſc. XLVIII, an elaborate piece of* Sacred Geography, *as alſo in Diſc. XLIX, part of which treats of* all the kinds of Sacrifices and Offerings under the Law, *there is ſet down in the margins what I thought might give farther light to his Obſervations; beſides a ſummary account of the Author's Method in thoſe Diſcourſes ſet all along in the margins. The like care I thought needfull for his* Concio ad Clerum, *Book II. pag.* 507.

As for thoſe Three Pieces publiſhed in his life-time, [viz. *His* Clavis & Commentationes Apocalypticæ, *his Tract about* Churches, *and that about* the name Θυσιαστηριον] *there needed nothing of Marginal obſervation for the explaining of the Author's ſenſe, they were ſo exactly peruſed by himſelf. There are indeed in this Edition of his* Commentary upon the Apocalyps *ſome* Marginal notes *that were not extant in the former; but theſe are not mine, but were the Author's own Additions, and were tranſcribed out of the printed Book where he himſelf had written them in the margins, as he had alſo corrected ſome few faults in the print. Onely ſometimes in the margins of this learned Treatiſe I thought it might be of uſe (beſides ſome marginal references) to ſet down where the* Greek *reading he choſe in ſome few places to follow is confirm'd by the authority of* Tecla's, *or the* Alexandrian, *Copy, a Manuſcript of moſt venerable antiquity, and inſerted in the* Biblia Polyglotta; *and to this very purpoſe (beſides many other advantages)*

advantages) *himself would have made use of that noble Edition, had it been extant in his life-time.*

4. *That* (*besides that some of the formerly-printed Discourses and Tracts are now published with several* * *Enlargements out of the Author's Manuscripts*) *there are* * XXXII. *Additional Pieces in this Edition,* (*no slight nor inconsiderable accession to the Author's Works.*) *Nor do I know of any one Tract, or Fragment of a Tract, that contain'd any Notion worthy of the Author, that is not brought into this Edition in Book V, which consists of* Miscellanies, *or set somewhere in the Margins of the other Books.*

* See a particular account both of the *Enlargements* and of the *Additionalls* at the end of this *Preface.*

There were indeed among his Papers Three Discourses, one upon Zech. 8. 19. *which was deliver'd by him in publick in the year* 1611. *after he was newly made* Master of Arts, *and one upon* 1 Joh. 3. 9. *and another upon* Matth. 6. 33. *which were made a little after; but these did seem less fit for the publick upon the* * *same reason that he was unwilling some Latine Dissertations written by him in his younger days should be made publick.*

* See Epistle 97. p. 1082.

As for two short Discourses of his upon Genes. 28. 16. *and upon* Exod. 3. 5. *found among his Papers, they had been published, but that I found they were both inserted by the Author partly into his Discourse on* [a] Eccles. 5. 1. *intitled* The Reverence of God's House, *and partly into that* [b] *Epistolary Tract of his touching* The Holiness of Churches: *nor is there any thing in them but what is incorporated into those Tracts, except this one Notion in the beginning of that forementioned short Discourse upon* Genes. 28. 16. Surely the Lord is in this place, and I knew it not; *where the Author hath this Observation,* [They are the words of *Jacob*, when he awoke out of the Vision he saw at *Bethel*: He dream'd he saw a Ladder reaching from Heaven to Earth, and the Angels of God ascending and descending thereon: Above it stood the Lord himself, saying, *I am the Lord, the God of* Abraham *thy Father, and the God of* Isaac; *the Land whereon thou liest, to thee will I give it and to thy seed. I will multiply thee, and in thy seed shall all the Families of the Earth be blessed.* I mean not to expound the Vision unto you, it would be besides my scope; but onely will tell you thus much, that the Author of the Book of *Wisedome* (*Ch.* 10. 10.) calls it *a Vision of the Kingdom of God*; meaning (as I suppose) *the Kingdom of Messiah* which is here promised; Ἔδειξεν αὐτῷ βασιλείαν Θεοῦ, καὶ ἔδωκεν αὐτῷ γνῶσιν ἁγίων, *He shewed him* (saith he, relating this history of *Jacob*) *the Kingdom of God, and gave him knowledge of holy things.* Which passage I think so much the more worthy to be observed, because the term of [*Kingdom of God,*] so frequent in the New Testament, is no where to be found save in

[a] p. 436. & p. 442.
[b] p. 1009.

this place onely.] *This Obſervation I thought good to preſerve by inſerting it here upon this occaſion.*

There are ſeveral Texts of Scripture ſet down in the beginning of a thin Paper-book in Quarto, *which the Author (it's likely) intended to diſcourſe upon; but whether he perfected his intentions, or onely laid in ſome general materials for ſuch a purpoſe in ſome other Papers, (ſome ſuch thing ſeems to be intimated) appears not to me from any Papers of his that have come to my hands: Howſoever it may not be amiſs, but rather a gratification to ſome, to ſet down here thoſe Paſſages of Scripture which he had made choice of as fit objects for his deep-ſearching Thoughts to be exercis'd upon. And they are theſe.*

Acts 7. 43. Ye took up the Tabernacle of *Moloch*, and the Star of your God *Remphan*, *&c.*

Gen. 2. 9. ——The Tree of life in the middle of the Garden.

Jam. 5. 14. Is there any ſick among you, let him call for the Presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of Faith ſhall ſave the ſick, *&c.*

Gen. 14. 18. And *Melchizedek* King of *Salem* brought forth bread and wine; and he was the Prieſt of the moſt high God.

Gen. 20. 7. For he is a Prophet, and he ſhall pray for thee, and thou ſhalt live.

Matth. 12. 39.——And there ſhall be no ſign given to it, but the ſign of the Prophet *Jonas*.

2 *Sam.* 21. 1. ——It is for *Saul* and his bloudy Houſe, becauſe he ſlew the *Gibeonites*.

1 *Sam.* 8. 7. And the Lord ſaid unto *Samuel*, They have not rejected thee, but they have rejected me, that I ſhould not reign over them.

2 *Cor.* 3. 6, 7. Who alſo hath made us able miniſters of the New Teſtament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life. But if the miniſtration of Death written and engraven in ſtones was glorious——How ſhall not the miniſtration of the Spirit be rather glorious?

Matth. 2. 18. A voice was heard in *Rama*, lamentation and weeping——*Rachel* weeping for her children, *&c.*

1 *Cor.* 8. 10. For if any man ſhould ſee thee which haſt knowledge ſit at meat in the Idol's temple, *&c.*

Joh. 16. 8. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgement.

Heb. 11. 4. By faith *Abel* offered unto God πλείονα θυσίαν then *Cain*.

2 *Ep. Joh. v.* 1. Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ.

Jos. 22. 19. If the land of your poſſeſſion be unclean, then paſs ye over unto the land of the poſſeſſion of the Lord, wherein the Lord's tabernacle dwelleth, *&c.*

Nehem. 8. 6. And all the people anſwered, *Amen, Amen,* with lifting up their hands, *&c.*

1 *Cor.* 11. 16. But if any man ſeem to be contentious, we have no ſuch cuſtome, nor the Churches of God.

Theſe * *Seventeen Texts of Scripture (together with that Title of ſeveral Pſalms,* לַמְנַצֵּחַ*) I found ſet down in the beginning of that Paper-book, (the reſt is wanting) and theſe it ſeems he deſigned for the matter of his Chappel-exerciſes: and if any ſuch* Diatribæ *or Diſcourſes, perfected by him upon theſe Scriptures, be in the poſſeſſion of any worthy perſons, (for the Author was very communicative of his Papers) it is both deſired and hoped that they would impart them for the common benefit.*

* Beſides ſome mentioned in another looſe paper, Acts 1. 3. 1 Pet. 1. 10, 11. Acts 3. 22. Rom. 3. 21. Acts 26. 22, 23.

5. *That upon the View of all the Author's Writings, it ſeem'd moſt accommodate for the Reader's benefit, that they ſhould be digeſted into* Five Books.

The First Book *to contain his* Diſcourſes *on ſeveral Texts of Scripture, and of a different importance: All of which were delivered in publick, (either in the College-Chappel or in ſome greater Auditory) except that one onely Diſcourſe* * *upon* Eſay 2. 2, 3. *which was dictated by the Author* ἀυτοχεδίως*, for the ſatisfaction of a Friend of his who deſired his opinion touching that Prophecy; and (as it was related by the Author's Friend) the original Paper is thus ſubſcribed,* More time and more leiſure might have afforded you better; but for this you are beholden to your Couſin *B.* whoſe pains in writing was more then mine in dictating. *Vale.* Yours, *J. M.*

* Diſc. XXIX. p. 182.

The Second Book *to contain ſuch Tracts and Diſcourſes on ſeveral Texts of Scripture as were of the like Argument and deſign: viz. about* Churches *and* the worſhip of God therein. *There are among the firſt* 21 Diſcourſes *in the foregoing Book ſome* Diatribæ *of the like import: but thoſe being publiſhed by the direction, or with the liking, of the Author's Executor, I would not break the order in which they are ſo diſpos'd.*

Theſe Two Books *make up the Firſt Volume of the Author's Works.*

The Third Book *to contain his Treatiſes* upon Prophetical Scriptures. *viz. The* Apocalypſe. S. *Peter's* Prophecy *concerning* The Day of Chriſt's ſecond Coming. S. *Paul's* Prophecy *touching* The Apoſtaſy of the Latter Times. *Tobie's* Prophecy *De duplici Judæorum Captivitate & Statu Noviſſimo. And* Three Treatiſes upon ſome obſcure Paſſages in *Daniel.*

The Fourth Book *to contain his* Epiſtles *to ſeveral Learned men; whoſe* Letters *are alſo publiſhed, otherwiſe his Anſwers to them had been leſs intelligible. There are ſeveral large and learned* Epiſtles *of his added in this Edition, (beſides ſome elaborate* Letters *of others, as that of* * L. de Dieu, *not heretofore publiſhed) but there is nothing left out among the* Epiſtles; *onely ſome of them are placed in another (but their due) order; as alſo ſome other* Tracts *that were mingled with them are removed to their proper places. There is one onely* Tract *printed among the* Epiſtles *in pag. 517. of the former Edition (viz.* Specimina Interpretationum Apocalypticarum ad Prophetiam Sigillarem ſpectantium*) which deſerved to be left out, it being nothing elſe but a ruder draught and* Specimen *of what he afterwards perfected and printed in his* Commentary upon the Apocalyps. *But as for other* Tracts *and* Diſcourſes, *wherein the Author did purſue the ſame Notions, and ſometimes for ſome lines together in much-what the like expreſſions; (as he might well be bold with his own; and accordingly the Lord* Verulam *does ſometimes in ſeveral Tracts of his harp upon the ſame ſtring, repeating ſome Notions diſcourſed of in his other Papers; and of old the ſame was practis'd by* Plutarch, *as every one knows that is acquainted with that excellent Author:) yet becauſe where theſe Notions are repeated by him in other Tracts, they are expreſs'd with ſome variety, and ſometimes with farther advantage and clearneſs; I thought it ſafeſt not to leave out any thing, nor to goe about to contract them: For the ſame Notions being repreſented with ſome enlargements or ſome difference of expreſſion, may haply enlighten and affect ſome Readers in this form of words, others in another.*

* Epiſt. XLVIII.

The Fifth Book *to contain* Fragmenta Sacra, *or ſuch* Miſcellanies *as could not well come under any of the forementioned General Heads. The 3 laſt Chapters of which Book (containing a Collection of whatſoever was found among his Papers that related to the* Apocalyps, *and did ſeem to afford ſome light to ſome expreſſions therein) might have been fitly placed in the Third Book among the* Remains upon ſome paſſages in the Apocalyps; *but they came not ſoon enough to my hands to be inſerted there. There were written in ſome papers of his ſome Half-ſentences and Memorialls (beſt underſtood by himſelf) or ſhort Hints of what was afterward at large treated of and made out in ſeveral Tracts perfected by him, (which Hints he uſually wrote in Latine:) Theſe were too imperfect and unfit to be number'd among his* Fragmenta Sacra; *and to have publiſhed them would have been as diſhonourable to the Author, as it would be greatly injurious to a famous Artiſt, after he had with all care imaginable and to the life perfected his deſigned Picture, to make publick his firſt ſtrokes and eſſays, the imperfect rudiments of his Pencil.*

One

One thing more, and I ſhall conclude this Advertiſement; *That for the farther accommodation of the* Reader, *(beſides the dividing the whole into* Five Books*) Two of the largeſt and moſt elaborate Treatiſes, (next to that upon the* Apocalyps*) viz.* The Chriſtian Sacrifice, *and* The Apoſtaſy of the Latter Times, *are divided into* Chapters *with* Contents *briefly, but particularly, repreſenting the chief matters therein diſcourſed of. This I thought would be much for the* Reader's *both eaſe and advantage. The ſame care is taken for the* Remains on the Apocalyps, *which being divided into* 12 Chapters *with* Contents *is alſo thereby made more accommodate to the* Reader's *uſe, and any part thereof may be the more eaſily referr'd to. And the like accommodation of the* Reader *is endeavour'd (not onely as to the forementioned Treatiſes, but) as to the reſt of his Works, which could not be without great inconvenience divided into* Chapters, *namely by the Alphabetical* Tables *of* Words *and* Things, *as alſo by what is ſet in the top of every Page, which doth ſummarily import what is contain'd therein.*

6. *And now after all this, when I could not think there was any thing uncared-for wherein I might be farther inſtrumental to the* Reader's *accommodation and the publick good, I was ſollicited (and with ſome continued importunity) to another trouble. It was deſired by ſome That the* Hebrew, Greek *and* Latine *Quotations in theſe Writings (eſpecially in the Treatiſes and Diſcourſes upon any paſſages of Scripture) might be render'd into* Engliſh, *for the benefit of thoſe* Readers *who had not the advantage of ſuch Education as would have enabled them to underſtand* Words *in thoſe Tongues, though otherwiſe of good abilities to underſtand* Things *and the beſt Notions when repreſented in a Language known to them.*

It was eaſy for me to foreſee how tedious ſuch an employment would be, both where any Author's ſtyle is entangled and not ſo properly and clearly expreſſive as it might have been, or where the Original Greek being loſt an old barbarous Latine Tranſlation is all that is to be had, (as in ſome parts of Irenæus*) as alſo where the Quotations are many, (as in the* Chriſtian Sacrifice, *the Tracts about* Churches *and the name* Θυσιαστήριον, *and in the* Apoſtaſy of the Latter Times*) and likewiſe large, *ſome whole pages being fill'd with Teſtimonies of ancient Authors, as pag. 474, &c. 479 to the end of that Tract, and (to name no more) pag. 791.*

* As in pag. 425, 428, 430. and in many others.

Yet it was leſs difficult for me to deny my ſelf ſome eaſe by undertaking this new labour, then to deny the importunity of others, their deſire eſpecially being back'd with this conſideration, That it would conduce more to the benefit of all Readers. *And therefore in compliance with their requeſt the ſeveral Teſtimonies that occurre, eſpecially in his Treatiſes and Diſcourſes upon Scripture, are done into Engliſh, except where the ſenſe*

ſenſe of the Quotation is ſufficiently intimated in the either foregoing or the following lines.

As for ſome Quotations in Book IV, which contains his Epiſtles; *they being, moſt of them, written to Learned men, and ſeveral of the Quotations (not to mention ſuch as are here repeated, and were tranſlated in the foregoing three Books) relating to ſome* Criticiſms *and other points of Learning moſt proper for Scholars to buſy themſelves about; I was leſs ſolicitous about every thing therein that was in other Languages. And as for ſome* Epiſtles *which are wholly in* Latine, *I thought good to give a ſummary account of them in* Engliſh, *either in the Margin or in the Contents.*

The Tranſlation keeps cloſe to the letter for the moſt part; it does not always: for that would be not onely Pedantick and ſervile, but infinitely inconvenient, and would render the Tranſlation ſometime as inſignificant and unintelligible to ſome Readers as the Original it ſelf. And therefore in ſome places I found it abſolutely neceſſary to enlarge the Tranſlations, and ſo to improve them that they might ſeem alſo a little Commentary upon ſome Quotations out of the Fathers and Councils, particularly ſuch as related to Eccleſiaſtical Antiquities, which would otherwiſe have been too obſcure and impoſſible to be underſtood by every Reader: a Specimen *whereof (to omit other places) the Readers may obſerve in Pag.* 487. *and in Pag.* 420. *where the Author ſpeaks of the* 5 *Degrees of* Penitents *in the ancient Church. And for the better clearing the ſenſe of ſome Authors in ſuch places as ſeem'd moſt intricate, I neglected not to conſult either Eccleſiaſtical Antiquaries or thoſe that had commented upon the Fathers, ſuch as I could meet with in private or publick Libraries; (though oftentimes my conſulting ſuch proved but a fruitleſs, though toilſome, labour; it being the faſhion of many Commentators to write a deal of* Notes *upon what is eaſy and needs them not, but to give the* Goe-by *to places more difficult.) The moſt ſerviceable in all my ſearch was the induſtrious and learned* Rigaltius, *agreeably to whoſe judgement and the ſenſe of the moſt diligent Writers, as alſo to the ſcope of the place, (not neglecting alſo ſometimes to conſult the living, and the better, Libraries) I have render'd ſome Paſſages, which haply at firſt ſight may ſeem to others to import otherwiſe.*

There is this yet farther to be advertis'd, That where the Teſtimonies out of Greek *Authors are ſometimes quoted in* Latine, *(as in thoſe* 2 *Tracts about* Churches *and the name* Θυσιαστήριον*) I have in the tranſlating attended not always to the* Latine, *but rather to the Original* Greek, *where it ſeem'd more expreſſive, which I have therefore ſet down in the Margin, either part of it, as in Pag.* 428. *and elſewhere, or the whole, as in another Treatiſe, Pag.* 791. *that large Quotation out of* Theodoret *is more free from ambiguity in the* Greek *then (as it was formerly quoted) in the* Latine.

And

And thus much for the First Head of Advertiſements. *I proceed to the next.*

II. Advertiſements touching the Author and his Writings.

1. *As for* the Author, *I ſhall not need to exſpatiate in a large and particular recounting of the ſeveral Perfections (whether* Intellectual Accompliſhments *or* Moral Endowments*) which were eminently conſpicuous in him, there being drawn a true and lively Picture of him in the following* Hiſtory of his Life and Death, *(written by ſome of great acquaintance with him, and that always had a juſt eſteem for him) and in that compendious* Epitaph *annexed thereunto, (which, together with the* Verſes *ſet in the beginning of this Volume, was ſent out of the Country from a Reverend perſon ſometime of* Cambridge*) as likewiſe in the adjoyning* Appendix to the Author's Life, *(ſent from another Doctor anciently of the ſame Univerſity, one who frequently reſorted to Mr.* Mede, *and thought himſelf richly rewarded by his diſcourſe for every journey he made to his Chamber.) In theſe Three there is an endeavour to repreſent the Author's Picture at large and in his full proportions. Howſoever it may not be impertinent to ſuperadde here* ἐξ ἐπιμέτρου *ſome few Memorialls; as Pictures of Great perſons are wont to be expreſs'd not onely in their juſt proportions, but alſo in little Tables and Medalls.*

In ſhort then, His Intellectual Accompliſhments *muſt needs be eminent and advanced above the ordinary pitch, they being the Effects of excellent* Natural parts *accompanied with an early and unwearied* Induſtry, *as alſo (which is a more rare conjunction) with a* great Judgement *and a* great Memory. *He began his ſearch after* Wiſedome *betimes, and continued it unto the laſt; it might truly be ſaid of him (to borrow the words of* * Siracides*) that* ἐξ ἄνθους ἕως πεπηγάσης σταφυλῆς, from the flower till the grape was ripe, *(from the budding ingenuities of his youth till the more concocted and mature thoughts of his riper years)* he delighted in Wiſedome, he ſought her from his youth up, and * had his heart joyned with her from the beginning. *And for a proof of that ſucceſs which attended this his early enquiry after Knowledge, it may not be here impertinent to obſerve, That ſome of thoſe peculiar Notions of his which occurre in his latter Writings (as in that of the* Reverence of God's Houſe*) were his* eldeſt thoughts and ſtudies, *as he himſelf calls them ſomewhere in his* Epiſtles. *What he hath obſerv'd in his* Chriſtian Sacrifice, *about the* Oblation of Praiſe and Prayer *at the celebration of the* Euchariſt, *he had an early apprehenſion of; as appears by that (not till now publiſhed) * Diſcourſe of his upon* Pſal. 50. 14. *which was compoſed by him in* XLIX.

* Ecclus. 51. 15.

* Verſ. 20.

* See Book I. Diſc.

in his younger daies. What he hath at large illuſtrated in his learned Diſcourſe upon 1 Tim. 4. 1. *concerning* Dæmon-worſhip *and the* Apoſtaſy of the Latter Times, *he had a glimpſe of many years before, as is evident from his,* * *Diſcourſe upon* 2 Pet. 2. 1. *And as for that ſhort, but elaborate, Tract* De Numeris Danielis, *or* Revelatio Antichriſti, *perfected by him toward the latter end of his Life, he call'd it* * *an* old Notion *long laid aſide by him, but now upon an apprehenſion of its* Uſefulneſs *thought fit by him to be reſum'd and perfected:* Ità ut cano placeret quod juveni complacebat, *as* Walſingham (*though an adverſary*) *reports of* Wiclef. *By which Inſtances (to name no other) it may appear what a quick Sagacity he had in his younger years, and how his early Studies were bleſt with the diſcoveries of ſuch Theories as lay deep and were not obvious to every eye.*

* See Diſc. XLII.

* See Book IV. p. 1023.

His skill in Hiſtory *and* Geography *appear'd betimes; a fair* Specimen *whereof the Reader may obſerve in thoſe two* * *Diſcourſes of his upon* Geneſ. 10. 5. *where he treats of* the Original Habitations and Firſt Seats of *Japhet's* Sons and their Colonies *after the great diſperſion from the Tower of* Babel; (*a Subject that the learned* Bochartus *in his* Phaleg *has copiouſly diſcours'd of.*) *And for the happineſs of Mr.* Mede's *Conjectures in an argument ſo difficult and ſo little traced by any Writers before him, I refer the judicious Readers to thoſe above-mention'd Diſcourſes, where they will find ſeveral Conjectures of his more eaſy and leſs unforced then in ſome Authors that have written either before or after him, not excepting* Bochartus *himſelf. And herein we have another proof of his early* Sagacity.

* See Book I. Diſc. 47, 48. not publiſhed before.

But more particularly for Hiſtory, *his Commentaries upon the* Apocalyps *and ſome paſſages in* Daniel *ſpeak the eminency of his skill herein, there being no Interpreters before him that have with equal clearneſs accommodated thoſe* Prophecies *and* Viſions *to their proper* Events. *That* Methodus legendi Hiſtoricos cum fructu, *drawn up by him and ſent to Sr.* William Boſwell (*his ancient and inward Friend*) *for the private uſe of ſome ſtudious Gentlemen, would alſo have teſtified as much. This* Method for the ſtudy of Hiſtory, *as likewiſe his* Catalogue of ſuch Authors as were moſt eminent in the ſeveral Arts and Sciences, *ſent to the ſame Learned Knight, and (what was ſent at a third time to him for the uſe of ſome Friends of his) a little* Bibliotheca Theologica, *or an Account of ſuch Authors as had made the beſt diſtribution of* Theology *into its parts, and had written beſt for the ſeveral parts thereof; theſe his Three* Epiſtolary *Diſcourſes (for the which Sr. W. B. does in his Letters return moſt affectionate thanks to Mr.* Mede) *would certainly have been moſt advantageouſly inſtructive unto all, could they have been found among Sr.* W. Boſwell's *Papers, and copied out for the publick uſe: but as yet they cannot be retrived, notwithſtanding all imaginable diligence has been uſed, of which they were well*

worthy.

worthy, as containing (not mere lines of Ceremony and Complement, such as usually pass between Friends, nor little matters of News or of private concern, but what is of greater importance) Instructions and Advices about the study of Theology, *the* Arts *and* History, *and from one who was* versatissimus *and excellently accomplish'd in them all. And for the attaining a rare perfection in (that which was last named)* History, *he had a singular advantage from his* great Memory, *without which all studies of this nature would signify but little. His* Memory *was so officious and faithfull to him, that he* relied much *upon it, and made little use of* Common-place-Books: *Accordingly in the Catalogue of his Manuscripts, written by his worthy Executor the learned Mr.* John Alsop, *(then Fellow of* Christ's College*) are set down Two thick Paper-books* in folio, *prepared by the Author when he was a young Student; but withall this note is there added,* That little or nothing was written in them. *Yet did he not* wholly trust *to his Memory; for he had a lesser Paper-book wherein he wrote down (besides what he had briefly observ'd out of the Ancients and others) some short Notes of his present Conjectures and Thoughts upon either some obscure Text of Scripture or some other difficult argument. That he had some such Repository for his Notions, (and it were well if those that are more knowing and Contemplative would be thus commendably provident,) is intimated in the* * Appendix to the Author's Life.

* Sect. 2. at the end.

By other Letters of his (if they could be had) might farther appear his equal skill in the History of Nature *and* Philosophy; *they being written in answer to several Enquiries of Sr.* W. Boswell, *an excellent Philosopher and Mathematician, some* De motu Gravium & Levium, *as likewise touching the* Equality of Natural Motions, *with some reflexions upon the common opinion of their being* velociores in fine quàm in principio; *others about the Nature of* Comets, *particularly about that* Comet *in* 1618. *its Figure and Disposition, &c. Besides several other ingenious Quære's mention'd in Sr.* W. Boswell's *Letters, as (to name two or three) about* Shooting *or* managing the long Bow; *as also about the possibility and best methods of teaching the* Deaf *and* Dumb *from birth to cast accompts, with other Mathematical calculations, to know moneys and the use thereof, to understand by sight of others writing and expres by their own whatsoever may pass for civil life and conversation.*

* In the like strain he somewhere speaks of his skill in *Chaldee*, as also in the *Mathematicks*, which yet was great in others esteem, how little soever it was in his own

For the Languages, *(particularly the* Oriental,*) although his Modesty would not permit him to speak otherwise of himself then in such an humble strain as this,* * In Hebraicis modicum fortè possim, *as he writes in one of his Ep. to* L. de Dieu: *yet that his knowledge herein was more then mean and ordinary, yea such as shew'd him to be a man of a rare perspicacity in the* Genius *and Proprieties of the Sacred Language,*

may be ſufficiently evinced from the many uſefull Criticiſms *and Obſervations upon ſeveral Words and Phraſes of Scripture, ſcattered throughout his Writings, and particularly (to omit other Inſtances) from his clear and ſmooth* * *rendring and explaining that difficult Paragraph in* Dan. 11. 36, *&c. about* Mahuzzim, *&c. and from his unexampled accuracy in tranſlating and gloſſing upon that which is the moſt important of all the Prophecies in the Old Teſtament for the intereſt of Chriſtianity, (I mean* Daniel's *LXX* Weeks *in chap. 9. from verſ. 24. to the end:) Concerning which (not to meddle with his* Epocha *of the LXX* Weeks, *wherein perhaps he did not fully ſatisfy himſelf, for he was* * *unwilling his Papers about this ſubject ſhould be imparted, otherwiſe the moſt communicative of his Notions of any man living) this is to be obſerved, That thoſe expreſſions in verſ. 26.* עם נגיד הבא *and* ואין לו, *and thoſe in verſ. 27.* משמם *and* על כנף שקוצים *are very unintelligible, and there is ſcarce any tolerable ſenſe made of them in ſome other Verſions; but in his Tranſlation and Notes the importance of them is very eaſy and natural, and agreeable to the mind of the Original: whereby is verified what he in a Letter of his to* L. de Dieu *obſerves of himſelf,* Eo ingenio ſum, (delicatulo, an moroſo?) ut niſi ubi interpretatio commodè & abſque ſalebris eat, nunquam mihi ſatisfacere ſoleam.

* See Book III. Pag. 821, & 826.

* See Ep. 23. P. 951.

See Pag. 707.

And indeed his ſingular ability for interpreting the δυσνόητα and clearing the Obſcurities of the Holy Scriptures *was one of thoſe Great* Accompliſhments *which were moſt illuſtrious in him. His inſight into the inmoſt Receſſes of theſe Sacred Writings was ſo quick as well as ſure, that it was a moſt true* Elogium *which Sr.* Will. Boſwell *gives of him in one of his Letters,* That Mr. *Mede* did diſcern Day before others could open their eyes. *Nor might that* Cognomen *be unfitly applied to this* Joſeph, *which was given to the Patriarch* Joſeph, *I mean that* Egyptian *name,* * Zophnath-paaneah, *which is as much as* κρυπτῶν εὑρέτης, The Revealer *or* Interpreter of hidden things, *according to* Philo, Joſephus, *both the Targumiſts,* Jonathan *and* Onkelos, *ſeveral Hebrew Writers, and (to name onely one more, but one whoſe judgment is the more conſiderable, becauſe of his peculiar skill in the* Coptick *language)* Athanaſ. Kircherus. *And from this famous Parallel between the two* Joſephs *(which lies more open to every ones obſervation) I might take occaſion to adorn this* Preface *with ſeveral other not leſs memorable, though leſs obvious, Reſemblances betwixt them: But I muſt not give way to a Digreſſion that would take up more room then I can well ſpare, in the* Preface; *eſpecially having ſeveral other* Memorials *to bring in that are more uſefull and proper to the deſign thereof; which I ſhall diſpatch with all convenient brevity.*

* Gen. 41.

The moſt Myſterious of all the Books of Scripture is the Apocalyps: *and*

and yet, though it be more myſterious and dark then the reſt, * εἰς τὴν ἡμετέραν διδασκαλίαν πεπεγεάφη, it was, *as well as the reſt of Scripture*, written for our learning, *for our* comfort, *for the encouragement of our* Patience, Faith *and* Hope; *and therefore written to be* underſtood: *Otherwiſe the* * Promiſe of Bleſſedneſs *to them that* reade (*that is, that* reade with underſtanding) *and* hear *and* keep *the* words *of this* Prophetical *Book and the* things written therein, *would be but a* Mock-promiſe *of a* Bleſſedneſs *promiſed upon a* * *condition impoſſible, after the uſe of all endeavours, to be perform'd, and withall promiſed to a* blinde obedience, *or to the* keeping *and* obſerving *they know not what: Which to imagine and affirm were an unworthy reproch and high diſhonour done to the Divine Wiſedome and Goodneſs.*

* Rom. 15.

* This is mentioned both in the beginning and in the end of the *Apocalyps*, Chap. 1. 3. and Chap. 22. 7.

* For ſuch an *impoſſible condition* is the *underſtanding of this Book* ſuppos'd to be according to that Hypotheſis.

In the Interpretation of this Book of Myſteries (as alſo of Daniel's *Viſions) how well the Author hath quitted himſelf, let others judge; ſuch as are of a free and diſcerning ſpirit, and not unacquainted with the Schemes of* Prophetick *ſtyle, (for theſe alone are competent judges in theſe matters,* ἴσασιν οἱ μεμυημένοι,*) let ſuch as theſe judge between the Author's method and the* Novel way *of interpreting, wherein the Learned* * Hugo Grotius *is the* Choragus *and leads the Dance, (a Dance which has made thoſe of the Court of* Rome *no little ſport.) For me here to make a judgement upon theſe two ſo diſtant Methods of Interpretation, (if it were fit, yet) it is needleſs; both of them being brought into view and impartially compared, and the Author's Method undeniably evinced to be the better, and fully vindicated from the little pretenſions of the contrary party; and all this perform'd by* * *one not only of the ſame Univerſity, but of the ſame College too; which renders the performance more decorous and gracefull, it being as well a becoming teſtimony of a fair and worthy reſpect to the Author's memory, as a ſeaſonable ſervice to the Truth it ſelf.*

* In his way of interpreting 2 *Theſ.* 2. & *Dan.* 7. he departs alſo from the ſenſe of the Ancients, and forſakes thoſe common Sentiments and Notions wherein the Fathers generally agree touching the τὸ κατέχον and *the man of Sin*, the *Fourth Beaſt* and *Little Horn*, the *Son of Man's coming in the clouds*, the *Stone cut out of the mountain without hands*; beſides other paſſages in theſe chap. & in ch. 11.

* See Dr. *More's Myſtery of Godlineſs*, Book 5. chap. 15, 16, 17. & his *Synopſis Prophetica*, Book 2. chap. 2, 3, 4, &c.

This is a little of the much that might be obſerv'd touching the Author's Intellectual Accompliſhments.

His Moral Endowments *did teſtify his great* Piety, *as the other his great* Parts *and* Learning. *By his* Moral Endowments *I mean his* Humility *and* Charity, *his* Moderation, Peaceable-ſpiritedneſs, Long-ſuffering *and* Patience, *his* Meekneſs towards thoſe that oppos'd themſelves, *his* Benignity, Largeneſs *and* Openneſs of Spirit, *his* Zeal for God and things Holy, Juſt and Good, *his* Free-

dome from Ambition, Envy and Love of the World, *his* Sympathies and Pious Solicitudes for the Breaches in Christendome; *and (not to instance in all those* Vertues *that shined forth in him, and render'd him an Exemplary and Usefull Christian) I shall name onely one more, (and it's that which is the signal Character of the Best Souls, such as approch neareſt to an* Heroick state *of Goodness, and the greateſt Reſemblance of the Divinity) his* Communicativeness *and* Readiness to doe good, *(and that particularly by a free imparting unto all ingenuous lovers of Knowledge, of his beſt Treaſures) and his* Unweariedness *herein, an argument that he ſenſibly knew that* Noble pleasure *which useth to accompany the exerciſe of ſuch Beneficence: And (which is the Crown of all) all theſe were actuated and inſpirited by* Faith, *the Root of every Grace that is truly Chriſtian; and accordingly the neceſſity of ſuch a* Living *and* Operative Faith *the Author has with great ſeriouſneſs treated of in ſeveral of his Diſcourſes. And here indeed were a large and pleaſant Field to traverſe, a rich argument to diſcourſe upon: But, there being in the following* Hiſtory of the Author's Life *a very particular account of theſe and other his* Endowments *which muſt needs make his Memory precious to all perſons of Piety and Learning, I would not by an unneceſſary lengthening of this* Preface *detain the Reader too long from the ſatisfaction he may there receive.*

Thus much in brief touching The Author.

2. *Concerning* his Writings *(beſides what has been intimated by the way in the foregoing Advertiſements) theſe things are fit to be obſerv'd.*

1. *That there were Three Treatiſes of his publiſhed in his life-time. The Firſt was his* Clavis & Commentationes Apocalypticæ; *the largeſt and withall the moſt elaborate of any of his Writings. This was his* * Gen. 49. Firſt-born, *his* might and the excellency of his ſtrength, *as* * Jacob *ſpake of his* Firſt-born. *It was extorted from him by the loving violence of ſome great Friends; otherwiſe he would have deferr'd the publiſhing of it till he had perfected his* Specimina *upon the laſt Chapters of the* Apocalyps *into a juſt Commentary, agreeably to that large method of Interpreting wherein he had proceeded to the end of Chap.* 14.

The other Two ſhort Tracts (viz. about the Name Θυσιαστήριον anciently given to the H. Table, *and* about Churches in the Apoſtles times) *were not publiſhed neither without his modeſt reluctancy; he was overruled herein by his Superiors, whoſe Command for the former was accompanied with this high* Elogium, *(as ſome of the Author's friends have related it)* That this little Piece ſhould ſilence all other Tracts about that argument, there being enough therein (*ſaid they*) to ſatisfy all reaſonable men, and there having been more then enough already publiſhed, but to leſs purpoſe. *The*

Engliſh

Engliſh of the many Quotations in theſe Two Tracts *not tranſlated by the Author, I have ſet (not in the body of the line, immediately after any of the Quotations, but) in another Columne. To have done ſo in the reſt of his* Works *would have ſwell'd the whole into a greater bulk: But I choſe to doe thus in theſe Two Tracts, becauſe they were publiſhed in his life-time, and without any Tranſlation immediately following the ſeveral Teſtimonies out of others. And yet I am apt to think that if he had lived to prepare for the publick view ſome other* Tracts *or* Diſcourſes, *he would have render'd them into Engliſh; and I the rather think ſo, becauſe he has done thus in ſome Diſcourſes perfected by him (though not publiſhed) not long before his death. Theſe were his Diſcourſe upon* Eccleſ. 5. 1. *intitled* The Reverence of God's Houſe, *and that upon* S. Matth. 6. 9. *about* the Sanctification of God's Name: *Theſe were reviſed by him, and ſeem to have received his laſt care, beſides ſome other Tracts, as his* Paraphraſe and Expoſition of S. *Peter's* Prophecy, *and that Latine Tract* De Numeris Danielis.

2. *That his other* Diſcourſes *and* Treatiſes *(whether formerly printed or now added) were* Opera Poſthuma, *and yet too good to have been buried in obſcurity, and conſequently loſt to the World; (for, according to that twice-mentioned ſentence in* Siracides, *ch.* 20. & 41. Σοφία κεκρυμμένη, καὶ θησαυρὸς ἀφανὴς, τίς ὠφέλεια ἐν ἀμφοτέροις;) *although had they been reviſed by the Author in order to printing, they would doubtleſs have received ſome poliſhing luſtre and farther enrichments from his laſt hand. How advantageous ſuch a Reviſal of them would have been, may appear from thoſe fore-mentioned Diſcourſes of his, the former draughts whereof (as they were deliver'd in the College-chappel) were upon his review and going over them again much enlarged and made more full.*

This Advertiſement was fit to be here mentioned, and that in juſtice to the Author's memory: And therefore it is a very reaſonable requeſt, to entreat the Reader to peruſe them with that Candour and Fairneſs which is deem'd by all ingenuous perſons but a due reſpect to the Poſthumous Works of Worthy men. In the confidence of ſuch a Favour and Civility have the Poſthuma *of many Learned men been preſented to the world; particularly ſome Poſthumous Pieces of the eminently learned Biſhop* Andrews *by the then Biſhops of* London *and* Ely, *the Three laſt Books of the Judicious Mr.* Hooker's *Eccleſiaſtical Polity by the late Biſhop of* Worceſter, *and (to name but one more of the many that might be mentioned) the Profound Dr.* Jackſon's *Tenth and Eleventh Books of Commentaries upon the* Creed *by the unexpreſſible induſtry of the Reverend Mr.* Oley. *Upon the like confidence of a fair reſpect to be afforded to the* Poſthuma *of this Great Author did the Reverend Mr.* John Alſop *publiſh the Firſt Part of his* Diatribæ, *being Chappel-Exerciſes and*

(*moſt*

(*most of them*) *short Discourses upon Texts of Scripture, which yet the Author could have made more full and perfect, had he design'd them for the publick view.*

Amongst his Posthuma, *the largest, and which cost him most study, was his Treatise about* The Doctrine of Dæmons, *&c. or* The Apostasy of the Latter Times, *containing several Discourses upon* 1 Tim. 4. 1. *Of this there were* 3 *Copies amongst his Papers. The First was a shorter Draught of his Thoughts upon this Subject, when prepared for the College-auditory. The Second was larger and fuller, being delivered in severall Sermons at S.* Mary's *before the University. Both these were in* 8°. *A Third in* 4°. *when formed by him into a larger Treatise, and in several places enrich'd with considerable additions. And according to this Third and last Draught is this Treatise printed in this Edition, wherein also are added some Marginal Annotations of his, others, that were displaced in the former prints, restored to their due and proper places; so that the whole must needs be now more significant, clear and usefull to the judicious Readers, as well as render'd more gratefull and accommodate for their perusal by being distinguished into* Chapters *with* Contents.

There were some Friends (to whom he had communicated this Treatise) that moved him to print it; (and had it been then published by him in compliance with their desires, it would certainly have brought him in a large Return of Esteem and Honour, for the multifarious Learning and the many Notions therein, not less solid and important then ingenious and uncommon.) But he being hugely averse from appearing any more in print (as may appear from what he writes in Ep. 97.) *withstood the importunity of that motion, alledging for his excuse some* Deficiencies *therein, which his* maturer thoughts *could* correct, *and that he could* mend the Foundation *thereof**: *Which expressions of his need not seem strange, nor are they to be interpreted to the lessening the due value of that Treatise, they being the proper language of his* Modesty, *and usual with him, when he was put upon any such occasion of expressing his sense concerning any of his Composures. And indeed he was so infinitely curious, and so seriously sollicitous that every thing which came from his pen should be exact and accurate, that in a* * *Letter of his to the L. Primate of* Ireland *he thus writes of himself,* That he should never get through that which is his own, without everlasting mending, blurring, and pausing at every sentence to alter it. *Smaller matters to so quick and severe an eye as Mr.* Mede *had for his own Writings, would be thought to want correcting, and sometimes, it may be, expunging: But this is nothing to the main substantial Notions that influence the whole Treatise; for these the Author professedly owns and insists upon in his* Commentary upon the Apocalyps (*which was written after this Treatise, and contains*

* See Ep. 43.

* See Ep. 29.

tains his elder *and* maturer thoughts.) *As for example, That grand Notion which runs through the whole Diſcourſe upon* 1 Tim. 4. 1. viz. *of* Dæmon-worſhip revived amongſt an Idolatrous ſort of Chriſtians, *he makes uſe of in his Notes upon* Apocal. 9. 20. *and referrs to his Treatiſe about* The Doctrine of Dæmons *for the fuller confirmation thereof: as alſo in his* Specimina *upon* Apocal. 17. *he makes uſe of that Notion diſcourſed of in the fore-mentioned Treatiſe, chap.* 8. viz. *That* Idolatry is the main Character of the Churche's Apoſtaſy. *But without mentioning any more particulars, what in his* Apoſtaſy of the Latter Times *was conſonant to his* Clavis & Commentationes Apocalypticæ, *was avowed by him; and thoſe* ſome things *he ſaith in his* Epiſtles *that he could* alter, *were ſuch eſpecially as were* not ſo * conſentaneous to his Apocalyptical Notions. *In ſhort, although the Foundation and the whole Structure of this Treatiſe may ſeem, as it now is, ſufficiently ſtrong and well-compact to the eye of others, yet he being* σοφὸς ἀρχιτέκτων a wiſe maſter-builder *ſaies he could have* mended *it, that is, have added ſome more ſtrength to it, (for to* mend *the Foundation is not to take it quite away, but rather to ſtrengthen it:) an inſtance not onely of his great Humility, (when he was forced to pronounce concerning any performance of his own,) but alſo of his equal Sagacity and Quick-ſightedneſs in diſcovering where any the leaſt paſſage might be mended, which yet to others ſeem'd not deficient; and withall an argument of his great Sollicitude for the beſt ſatisfaction of others.*

* See p. 983.

It is not unlikely but ſome may have an itching curioſity to know (if it were poſſible) where he would have either alter'd *or* added. *And for anſwer to ſuch there is a Paper of his own writing with* Memorandums *to this purpoſe. His* Addenda *for the farther clearing or confirming of ſome paſſages in this Treatiſe were ſuch as theſe.* 1. *He would have added a* Paraphraſtical Expoſition *upon the laſt verſe of the former Chapter, in ſhort this;* God was manifeſt in the fleſh, *that is, was incarnate:* Juſtified by the Spirit, *that is,* * *teſtified and witneſſed by the Holy Ghoſt at his Baptiſm, &c.* Seen of Angels, *viſited by them at his Faſting in the wilderneſs and at other times, &c.* 2. *To what is ſaid in Chap.* 2. *That* Dæmon-worſhip *or* Idolatry *is the* Apoſtaſy *meant in the Text and elſewhere in Scripture, he would have added for a farther proof hereof,* That it is ſo, as being a direct Breach of the Vow in Baptiſm, according to the Ἀποτάξις in the ancient form of Baptiſm,* Ἀποτάσσομαι τῷ Σατανᾷ, καὶ πᾶσι τοῖς ἔργοις αὐτοῦ, καὶ τοῖς ἀγγέλοις αὐτοῦ, καὶ πάσῃ τῇ λατρείᾳ αὐτοῦ. *And to this he would have added that of* S. Auguſtin, *lib.* 1. De moribus Catholicæ Eccleſiæ, *c.* 34. *where he ſaith,* Nolite conſectari turbas imperitorum, qui vel in ipſa vera Religione ſuperſtitioſi ſunt, ut obliti ſint quæ promiſerint Deo. Novi multos eſſe Sepulchrorum & Picturarum adoratores. 3. *To what he hath*

* So the word צוּוּן is uſed.

* Vid. *Clem.* Conſtit. *Cyrill.* Hieroſ. Catech.

* * *

obſerv'd

obſerv'd in the 2 Part of this Treatiſe, about Lies of Miracles, he would have ſhew'd more at large, That Miracles out of the Charnels are properly thoſe ſpecified κατ' ἐνέργειαν τῦ Σαλανᾶ, 2 Theſſ. 2. 9. becauſe Satan ever loved to delude the world in that kind, and it appears not that God uſeth to work Miracles by ſuch means. Quære (ſaith he) whether the Charnel-cures are not a-kin to thoſe Magicall ointments made of like ingredients. As for the Alterations, he has a Memorandum to conſider whether in his explication of the word Ἀποϛήσονται ſomewhat may not be cut off or contracted; and another Memorandum he hath to alter ſomewhat in the beginning of his explication of Ἐν ὑϛέροις καιροῖς· and withall That the * Scriptures of the Singular and Plural number ſpeaking of the Laſt Time or Times be ſo fitted, that they may leave Dies Judicii to be a Continued Time; for, according to his * Notion and Deſcription thereof, upon his ſtudy of the Apocalyps, Dies Judicii non breve aliquot horarum ſpatiolum deſignat, ſed (pro more Hebræorum, Diem pro tempore uſurpantium) continuatum multorum annorum intervallum.

* See pag. 804.

* See pag. 661, & 945.

Theſe are the Addenda and Corrigenda as they are ſet down in that Paper; but not a word about Διδασκαλίαι Δαιμονίων, as if any thing therein were to be alter'd: and yet ſome (and they not over-captious nor prejudiced perſons) have been apt to demurre ſomewhat upon his explication of thoſe words. The intendment of this Preface is not to write Notes upon any of the Author's Works, yet for the ſake of the Ingenuous it may not be impertinent here to obſerve theſe few things. 1. That Διδασκαλίαι Δαιμονίων (or, as ſome Copies reade, Δαιμόνων) may properly enough be render'd Doctrines of, that is, concerning, Dæmons; the Genitive caſe here, as elſewhere in Scripture in the like Forms of ſpeech, being to be taken Paſſively; as the Author hath made it clear in Chap. 1. of this Treatiſe. 2. That Δαιμόνια or Dæmons are to be taken in Scripture ſometimes in a better and indifferent ſenſe, (according to the ſenſe of the Gentile Philoſophers) for the Souls of men deceaſed, and need not be taken always in the worſt ſenſe, for Devils or Evil Spirits, he hath endeavour'd (in Chap. 6.) to make it appear from ſeveral places of Scripture, and from an obſervable paſſage in Epiphanius; where he alſo ſhews That the Worſhip of theſe Dæmons or Souls of the deceaſed was in reality the Worſhip of Devils; thoſe Evil Spirits counterfeiting ſometimes the Souls of men deceaſed, and none but Devils being willing to admit that Honour which does certainly derogate from the Honour of the onely true God. 3. That whatſoever the importance of Διδασκαλίαι Δαιμονίων or Doctrines of Dæmons be in this place, yet what is taught and practis'd by an Idolatrous ſort of Chriſtians, as to the worſhipping of Angels and Saints, adoring

of

of Reliques, Image-worſhip, &c. *is a lively and expreſs reſemblance of the Doctrine and Practices of the Gentiles concerning their* Δαιμόνια *or* Dæmons: *as he hath proved at large.* 4. *That there are onely* 3 *Chapters in this Treatiſe* (*viz.* Chap. 3, 4, 5.) *which treat of* Δαιμόνια, *the uſe of the word, and the Gentiles Theology concerning the Nature, the Office, the Original of* Dæmons, *the manner and way of worſhipping them; but all the reſt of this large Treatiſe is as valid and concluding as if all in thoſe* 3 *Chapters had been omitted, nor does the ſtrength thereof depend upon that* Hypotheſis *purſued in thoſe Chapters, viz.* That Δαιμόνια or *Dæmons* are to be taken here for the Souls of men deceaſed. 5. *That the truth of the former Aſſertion may be confirmed from a view of theſe ſeveralls.* 1. *His Arguments* (*in Chap.* 7, 8, 9.) *to prove* Saint-worſhip *and* Image-worſhip *to be* Idolatry, *have no dependence upon his fore-going explication of the word* Δαιμόνια, *but prove what they are brought for, be the ſenſe of the word that or any other.* 2. *His Diſcourſe of the* Churche's Viſibility clouded in the prevailing Apoſtaſy under the Reign of Antichriſt, *is not concerned in his peculiar Notion of the word* Δαιμόνια. 3. *And as little concerned therein is all that large and conſiderable part of this Treatiſe which diſcourſes of the* ὕστεροι καιροὶ, *or the* Times of the Great Apoſtaſy; *as likewiſe that which is grounded upon that famous and expreſs Prophecy* (*in* Dan. 11. 36, &c.) *of the Churche's lapſing into Idolatry and the worſhipping of* Mahuzzims; *the proper meaning of which word,* (*not eaſy for every one to have diſcovered,*) *as alſo the fitneſs of this Title to be applied to the worſhipped* Angels *and* Saints, *with their* Images *and their* Reliques, *are there explain'd and confirm'd by him, both by comparing ſeveral Places of Scripture, and by pertinent Proofs out of Ancient and Modern Authors.* 4. *All the* Second Part *of this Treatiſe is unconcern'd in the foremention'd Notion of* Διδασκαλίαι Δαιμονίων. *I mean that Part which relates to verſ.* 2, 3. Ἐν ὑποκρίσει ψευδολόγων, &c. κωλυόντων γαμεῖν, &c. *and makes it evident by ſeveral Proofs* (*collected with great induſtry and equal judgement out of Eccleſiaſticall Antiquities*) *That* Invocation of Saints *and* Image-worſhip *were advanced by Hypocritical Lying,* Lies of Miracles, Fabulous Legends, &c. *wherein the Profeſſors of* Monkery *had the chief hand.*

3. *There is one thing more to be added concerning the* Author's Writings, (*and it is fit to be advertis'd, as being a Right due to his Name and Memory,*) *That whereas in the former Editions the* Diſcourſes, *being publiſhed at ſeveral times and by ſeveral perſons, could not be ſo fitly ranked and ſet in order, as otherwiſe they might have been, had they been publiſhed all at once; but the New and Old were mingled together, without any intimating which were compoſed by him in his younger days and which in his elder: In this Edition care is taken to diſpoſe them otherwiſe. Know therefore*

that those Diatribæ *or* Discourses *are set first that were composed and deliver'd by him within the last Ten years of his life, (viz. from the year* 1628 *to* 1638,) *and the First* XXV Discourses *are such:* XXI *of which were published by the Author's Executor, but for the Order wherein they were set, (except those two which treat upon the* Lord's Prayer, *and were therefore fitly placed first) he seems to have been indifferent; otherwise (if he had thought it expedient) he could have placed them according to the time when they were delivered in publick, either in the College-Chappell, (as most of them were, being* Common-places *and short* Diatribæ *on several Texts of Scripture) or before the University at S.* Mary's, *(as the larger* Discourses *were.) For (as it appears by the Author's Papers) Discourse the* 7th *was delivered* Anno 1637. *Disc.* 9, An. 1633. *and in the same year Disc.* 14, 21. *Disc.* 13, An. 1632. *Disc.* 19, An. 1635.

The Eight *following* Discourses (viz. *from Disc.* 25. *to Disc.* 34.) *were preached all of them (except Discourse* 30, *of which I am not so certain) between the years* 1624 *and* 1628, *as I gather from some Memorialls in the Manuscripts.*

The Twelve *next* Discourses *were between the years* 1615 *and* 1624. *some of which are more* Notional *then others, as Discourse* 35. *upon* Jer. 10. 11. *and Disc.* 36. *upon* Urim *and* Thummim, *and those upon* Genes. 3. 13, 14, 15. *But if these and Disc.* 45. *be not every way so accurate and exact as those* Diatribæ *that stand in the first rank, whereof it may be said (to use* Paterculus *his expression)* In illis Scriptis plus limæ est; *it was fit that the Reader should be advertis'd about the distant times wherein these and the other Discourses were composed by him.*

The Five *last* Discourses *(which are added in this Edition) all but the* [a] First *of them, were made by him in his* [b] *younger days, and all of them but the* Last *are elaborate, and argue his great reading and study. Nor was the* Last, *which is plainer then the rest, added merely to make up the just Number of* Fifty, *but because the latter part thereof especially is a fit Supplement to* Discourse 40. *and withall, because the whole is a pregnant proof of his freedome from* Vaingloriousness *and* Affectation, *(a Disease to which Young men are most subject) and that he knew (as to discourse learnedly before capable Hearers, and to prepare* * strong meat for those of full age, *so likewise) to become* weak to those that were weak *, *in imitation of the Great Apostle of the Gentiles, and, when he was to speak before a Country-Auditory, to express himself in a very plain and familiar way. Which ability and readiness of condescending to the meanest capacity was a Vertue and Perfection in him worthy of praise and imitation, rather then an unseemly debasement and lessening of himself. The Great* S. Augustine *was pleas'd to humble himself*

[a] Disc. XLVI.
[b] Disc. XLVII, XLVIII, *An.* 1613. Disc. XLIX, *An.* 1615. Disc. L, *An.* 1614.
* Heb. 5.
* 1 Cor. 9.

himself to a yet lower condescension; he would speak sometimes broken and barbarous Latine *before some sort of Hearers, so it were better understood by them, as* Ossum *for* Os, *&c. upon the mentioning of which instance he addes,* * Melius est ut nos reprehendant Grammatici, quàm ut non intelligant populi.

* *Vid. Enarrat. in* Psal. 138.

In general, His Style *is every where grave and proper and fitly expressive of his sense, (an argument that he was Master of his Notions, and did fully comprehend them.) Nor is it easy to find many Writers that, in treating upon Prophetical and Obscure Scriptures or any other Abstruse arguments, have either illustrated them with that clearness, that easy and punctual accommodation of them to their proper Events, or represented their Notions so handsomely and advantageously, as he hath done. To be short, In his* Discourses *and* Sermons *there is nothing that is light, humorous and trifling, no little pieces of Wit or slight Phancy, no high-flown nor affected Modes of expression, no needless Quotations of the meaner and less-significant Sentences out of Authors; with which some (such especially who are less acquainted with the inward sense and relish of Better things) endeavour to make their Discourses look very fine and (as they think) wondrous learned, hoping thereby to gratify some weak and* Childish *minds, and by them to be had in admiration, whose* Applause *yet is in the esteem of Wise men a* Disparagement: *No, His great care was to make his Discourses rather substantial and solid, fit to entertain such as are of a more* Manly *and serious spirit, then gawdy and quaint and pleasing onely to those that are but* Children, *and not grown to be* Men, in Understanding; *as being well assured that to men of judgement (as* Petronius *hath well observ'd)* Nihil esset magnificum quod pueris placeret: *His Generous Soul could not stoop so low as to humour these, such a* Pedantick δυσησισοφία *and* Affectation *being in his account a certain sign of a Poorness and Narrowness of spirit, a Littleness of Mind, when it can thus* vacare rebus tam exiguis, & his interesse ut suis.

In a word, what is related in the Life of Padre Paolo, (*that Oracle of* Venice, *the famous Author of the* History of the Council of Trent, *and, for his scarcely-parallel'd Accomplishments, both Intellectual and Moral, the Glory and Wonder of that Age,* Il miracolo di questo secolo, *as the learned and excellent* Vincentius Pinellus *of* Padua *did love to style him,) may with equal truth be said of Mr.* Mede *and his* Writings, viz. *That here was an happy conjunction of those Excellencies which rarely meet in one and the same Subject,* Scienza & humiltà, prudenza e mansuetudine, ritiratezza & officiosità, seriosità e dolcezza, brevità e chiarezza, soavità e sodezza, Knowledge *and* Humility, Prudence *and* Meekness, Retiredness *and* Officiousness, Seriousness *and* Pleasantness, Brevity *and* Clearness, Sweetness *and* Solidity.

I might adde a word concerning ſome other Tracts *of his, and particularly ſuch as (beſides his* Clavis Apocalyptica*) referre to the* Apocalyps, *and make the 3 laſt Chapters in Book V. But concerning theſe there is an* Advertiſement *there prefixed: And for the* Παραλειπόμενα *or* * Remains upon the Apocalyps, *this in ſhort may ſuffice to be intimated, That they were onely an Additional Supplement to the firſt Draught of his* Synchroniſms *privately communicated to ſome Friends, and were not written after, but* * *before, his* Clavis & Commentationes Apocalypticæ, *which were his Laſt labours upon that myſterious Book; and by theſe his Laſt Thoughts upon the* Apocalyps *ſhould be farther cleared and rectified whatſoever may ſeem in thoſe former Papers leſs perfect and ſatisfying. Concerning other* Tracts *of his there are particular* Advertiſements *inſerted (where there was need) in their proper places.*

* Book III. p. 721.

* Except that Tract in Chap. 9. of the *Remains* be of a later date.

And thus much concerning the Author and his Writings; *I proceed to the laſt Head of* Advertiſements.

III. Advertiſements touching the Methods and Helps whereby the Author arrived at ſuch an eminent degree of skill in the more abſtruſe parts of Knowledge.

And becauſe it is and ever was the General ſenſe of all Wiſe and Vertuous perſons in the World, That the * *Divine Preſence and Aſſiſtence is abſolutely neceſſary, and therefore to be implor'd, in all weighty undertakings; that which deſerves* firſt *to be number'd amongſt thoſe* Helps to knowledge *is,*

* Θεῷ παντὶ ἄνδρι ἄπαν ἄπτερον πόδιμον. Plin. in Paneg. *Bene & ſapienter Majores inſtituerunt, ut rerum agendarum initium à Precationibus caperetur.*

I. His humble and fervent Prayer to Almighty God, the Father of lights, to guide him into all Truth, and to give him [* שכל טוב] a good underſtanding in all things. *This was* S. * James *his advice,* If any man lack Wiſedome, let him ask of God—and it ſhall be given him. *This was that memorable counſel that a venerable unknown perſon gave to* Juſtin Martyr *in his Solitude, (after he had paſs'd through the ſeveral* Philoſophies *then in being, the* Stoick, Peripatetick, Pythagorean *and* Platonick*) as a preparation to his receiving the* beſt Philoſophy, *that is, the* Chriſtian, *That he would ſtudy the Writings of the Holy Prophets; and for his better ſucceſs therein (ſaith he* * *)* Εὐχὴ δὲ σοι πρὸ πάντων φωτὸς ἀνοιχθῆναι πύλας, that he ſhould firſt and above all things pray unto God that

* Pſal. 111.

* Ch. 1. 5.

* *In Dial. cum Tryphone.*

that the Gates of light might be opened unto him: *and in the following of this counſel this great* Philoſopher *became an eminent* Chriſtian, *faithfull unto death. This was* Daniel's *practice;* Daniel (*whoſe Prophecy is much-what of the like colour and complexion with* S. John's *Apocalyps*) *he ſets himſelf* (*and engages the Three Children, his companions, to doe the like*) * to deſire mercies of the God of Heaven *concerning that* Secret *of* Nebuchadnezzar's *Viſion of the* Four Kingdomes, *repreſented by the* * Image of Four differing metalls. *And, to mention onely one Example more,* (*but ſuch a one as is moſt pertinent on this occaſion*) S. John *is ſaid to have* * wept much *that none was found that could open the* Apocalyptick *Book ſealed with Seven Seals: But God heard his Prayers and Tears, and upon the Lamb's opening the Book he is bid* * Come and ſee. *Thus God made the place of his baniſhment,* Patmos, (*an Iſland in the* Archipelago) *to be to him* גיא חזיון [a] a Valley of Viſion, *another* [b] Peniel *and* [b] Gate of Heaven, *and, for the* Oracles *of Divine Wiſedome he there received, infinitely more illuſtrious then* Delos, (*a neighbouring Iſland, the middlemoſt and chief of the* Cyclades) *ſo much famed for the birth and* Oracle *of* Apollo. *In this Solitude the holy Angels and Chriſt* Jeſus *the Sovereign over Men and Angels viſited him, and bleſt this Eagle-eyed Apoſtle with the diſcoveries of the particular Fates of the Church till the End of the World and Chriſt's Second coming to Judgement.*

* Dan. 2.18.
* Verſ. 32, &c.
* Apocal. 5.4.
* Ch.6.1.
[a] Iſai. 22.
[b][b] Gen. 32.& 28.

Agreeable to ſuch holy Counſels and theſe great Examples was Mr. Mede's *practice, particularly when he enter'd upon the* Apocalyps. *Accordingly in a Letter of his to Mr.* W. (*his ancient Friend*) *he tells him* That it was his daily Deſire and Prayer to God that he might not be led away with deluſions, (*as ſome unskilfull and unſtable ſouls had been in their attempts upon ſo abſtruſe a Book as the* Apocalyps) *and that therefore* his Hope was in God, that he would not ſuffer him to fall, (*as they had wretchedly miſcarried*) but be merciſull to him a ſinner: *and withall he earneſtly deſires that* others would pray for him, *as he would not ceaſe* to pray for them *engaged in the like difficult labours. In this humble ſtrain does he expreſs himſelf in that private Letter, which needed not to be printed, it treating upon what he hath more fully and clearly diſcourſed of in other Tracts publiſhed in this Edition. Beſides out of his printed Works upon the* Apocalyps *the Reader may obſerve the ſame: For thoſe two humble Addreſſes of his to God, in the beginning of both his* Clavis *and* Commentary *upon the* Apocalyps, [Tu qui Throno inſides——*and,* Chriſte, Dei Sapientia——] *are pregnant proofs how ſenſible he was of the availableneſs of continued* Prayer *for the ſafe underſtanding of ſuch Myſteries. So far was he from* * leaning to his own Underſtanding

* Prov. 3.

* Jer. 9. ſtanding *and* * glorying in his own Wiſedome: *juſt as* Joſeph *the Patriarch ſpeaks of his interpreting* Pharaoh's *Dream*, (Gen. 41. 16.) It is not in me, לא מן חוכמתי Non ex ſapientia mea, *ſaies the* Targum.

II. His Ingenuous Gratitude and Thankfull acknowledgements for any meaſure of Light received. *For* Praiſe (*as it is in it ſelf moſt* * comely, *a ſingular piece of the* Beauty of Holineſs, *the Soul's beſt dreſs and moſt gracefull deportment, ſo likewiſe*) *it is an effectual inſtrument and one of the moſt compendious means to the obtaining of greater Favours and Bleſſings. Thus* Daniel, *out of a due ſenſe of God's Goodneſs in revealing to him that Secret and Myſtery of* Nebuchadnezzar's *Viſion, repeats and doubles his affectionate* Praiſes, *in Chap.* 2. 20, 22, 23. *And he that was thus becomingly thankfull for this Firſt Favour, had many other Myſteries imparted to him, Myſteries of the greateſt magnitude and importance: as, that of the* LXX Weeks, (*Chap.* 9.) *containing* (*beſides other Secrets of Providence relating to the Jewiſh State*) *the higheſt Myſteries of the Goſpel, the* Coming of *Meſſiah* into the World, *his* Death, *the* Time *and the* End *or Intent thereof, his* Anointing, *Inauguration, and being inſtated in his Sovereign Dignity and Regal Power over all; and alſo that* (*in Chap.* 7.) *of the* Second Coming of Chriſt in the Clouds of Heaven, *together with the* Deſcription of the Great Day of Judgement, *and the* Kingdome of Chriſt, *which ſhould* not paſs away *nor be* deſtroyed *as were thoſe* 4 * Kingdoms *repreſented* (*in this Chap.*) *by the* 4 Beaſts diverſe one from another, *verſ.* 3. *and* (*to name no more*) *that Myſtery of the* Reign of Antichriſt, (*for ſo the Ancients underſtood it*) *both in Chap.* 7. 8, 20. *and Chap.* 11. 36, *&c. together with the* Time of his Diſcovery, [a] *Chap.* 12. 11, 12.

* Pſ. 33. *Praiſe is comely for the upright.*

* 1 The *Babylonian*, 2 that of the *Medes* and *Perſians*, 3 the *Greek*, 4 the *Roman.*

[a] Of theſe Numbers 1290 & 1335, ſee Mr. *Mede's Revelatio Antichriſti* in pag. 882.

Nor was Mr. Mede's *Practice leſs obſervable in this then in the foregoing Particular; of which it were eaſy to produce many Inſtances: This for one, out of that above-mentioned Letter to Mr.* W. *to whom he had ſent the Firſt Draught of his Notions upon part of the* Apocalyps,——As for me, (*ſaith he*) I am conſcious of my weakneſs and unworthineſs; being, when theſe kind of thoughts firſt poſſeſs'd me, looking another way with a prejudice incompatible with this——But if it be found the leaſt means of farther light, to the Father of Lights be the Glory. *His* Epiſtles *are full of the like thankfull acknowledgements. When ſome, admiring his rare Sagacity in the Myſteries of the* Apocalyps *and other Prophecies, wrote to him in a ſtrain full of reſpect and praiſe, he was not forward to take Glory to himſelf, but gave it* (*as he ought*) *to God; telling them,* [b] *if there were any thing in his Meditations worthy of approbation,* he

[b] See Ep. 14. pag. 928.

muſt

muſt aſcribe it to God's goodneſs towards him, that had in any ſort enabled him to endeavour ought whereby he might not live in the world altogether unprofitably——*and withall addes concerning his* Clavis, If this one thing be my Talent, though but a ſingle one, I have ſufficient wherefore continually to thank the Almighty, and to beſeech him that my husbanding thereof may be, by his gracious inſtinct, ſuch as may be ſome occaſion of farther light to others. *Agreeable to which expreſſions is that moſt Grateſull acknowledgement with which he concludes his* Clavis Apocal.——Id extremum te volo, Lector, ut ſi mihi * *aſſidenti quid* * 1 Cor
fortè *revelatum eſſe* perſpexeris, aut tibi ipſi aut aliis ad hæc 14. 30.
myſteria profuturum, id totum Dei in me miſericordiæ acceptum referas; cui & ego ob tantillum Sapientiæ ejus radiolum grates perſolvere nunquam deſinam——*The like humble and hearty praiſes for* that portion of knowledge God had given him in theſe Myſteries, and the Opportunity he had vouchſafed him to make it known to others ſo far as he had done, (*either of which Favours he profeſſes he deſerved not,*) *the Reader may obſerve elſewhere in his* * Epiſtles. *And indeed a Soul ſo Humble and Meek* * See
and Thankfull as his was, is in the fitteſt diſpoſition and has the faireſt Ep. 41.
advantages for Divine light: So true is that of Siracides, * Myſteries * Chap.
are revealed unto the meek. *He with whom God* * ſpake face to 3. 19.
face, as a man ſpeaketh to his friend, *was* the * meekeſt man * Exod.
upon earth, *one whom that rare conjunction and* Conſtellation *of ſo* 33.
great Accompliſhments and Excellencies (*as his being* * learned in all * Num.
the wiſedome of the Egyptians, *his being* mighty in words and 12.
deeds, *his* * *fourty days converſe with God in the Mount, his Greatneſs,* * Acts 7.
Power and Dignity, together with the incomparable goodlineſs of his * Deut. 9.
perſon) *did not ſwell into an haughty, arrogant and imperious humour; as it would have been apt to have made ſome the* proudeſt *men upon earth.*

To conclude; To return all Thankfull acknowledgements for ſuch peculiar knowledge of the Myſterious and Prophetick *Scriptures,* ἀληθῶς ἄξιόν ἐϛι καὶ δίκαιον, (*to uſe the words of that Hymn in the* Alexandrian *Liturgy;*) *for the Interpretation of Prophecy is a Grace and Favour as well as Prophecy it ſelf. Accordingly thoſe two perſons* (*one under the Old Teſtament, the other in the New*) *that were favour'd above all others with the diſcoveries of the greateſt Myſteries, were ſuch as were peculiarly dear to God.* Daniel *was* חמודות*, *and* * Chap.
more fully איש חמודות*, a man of deſires *or* greatly beloved; 9. 23.
and John *was* the Diſciple whom Jeſus loved, (*ſo he is ſtyled* * Chap.
five times in Scripture) *that* leaned on his breaſt at Supper, *and* lay 10. 11.
in his boſome: *and to this his* boſome-Diſciple *did our Lord im-*

* * * *

part

part the deepeſt Myſteries of Prophecy as alſo of Evangelical Truth, whence he was worthily ſtyled Θεολόγος The Divine, a Title more fitly applied to him then of old to Orpheus, Linus and Muſæus, or any the Divineſt Writer among either the Philoſophers or Poets of the Gentiles.

III. His ſerious diligence in the uſe of ſuch means as were moſt proper and inſtrumental to the attaining of that Knowledge he pray'd for. *Where the moſt ſeemingly-earneſt Prayer is not attended with as earneſt Endeavours, it is but a lazy inſignificant wiſh, and in ſome a piece of vain Enthuſiaſm. But our Saviour's advice is not barely* [a] Matth. 7. to [a] ask, *but* to ſeek; *and ſuch was that of* [b] Prov. 2. 4. Solomon, *not onely to* lift up the voice *for Wiſedome and Underſtanding, but* to ſeek her as Silver, *and* ſearch for her as for hid Treaſures. *And of theſe counſells Mr.* Mede *was a carefull obſerver, who failed not to accompany his Prayers with his beſt Endeavours. And as he was not ſlight and ſudden in any thing, but proceeded with the greateſt care and caution imaginable in any important argument his Thoughts were fix'd upon, ſo was he more eſpecially ſerious and thoughtfull in his endeavours to interpret the* Apocalyps *and any other* Prophetical *Scriptures; a work to which he was peculiarly deſign'd and fitted by God, and moved to it by ſome interiour* invitation *and* gracious Inſtinct *of his Spirit, as the Author himſelf does ſomewhere acknowledge in his* Epiſtles, *where he alſo looks upon any abilities he had for interpreting ſuch Scriptures as that* particular Talent *God had intruſted to him, to improve to the beſt advantage in his ſervice: and therefore (as became a good and faithfull Servant, deſirous to approve himſelf to his Maſter in Heaven)* * Eccleſ. 9. 10. whatſoever his hand did find to doe *herein,* he did it with all his might. *And that he might wholly give himſelf to theſe ſtudies, (according to that of the* * 1 Tim. 4. *Apoſtle,* *ταῦτα μελέτα, ἐν τούτοις ἴσθι) and attend upon them without diſtraction, he prudently made choice of his moſt ſtill and vacant hours wherein he might be moſt free from the noiſe and tumult of other cares and diſtractive, but leſs pertinent, buſineſs; for he would tell his Friends,* that he could doe nothing in theſe things but in ſilence and ſecurity of not being diſtracted *by company and buſineſs. S.* John *received his* Apocalyps *in his Solitude at* Patmos; *and our Author found thoſe ſeaſons to be the moſt favourable and advantageous for gaining any abilities to reveal this* Apocalyps, *when he could be moſt retired and recollected in his* [a] Cell *or Study, where he might gather in and intend all the Powers of his Mind and poſſeſs his whole Soul, the Soul never acting ſo ſtrongly as when its whole force is thus united in ſuch Recollections.*

One Inſtance (and a very remarkable one) of his great Diligence and Faithfulneſs in this Work he mentions in a [b] *Letter of his to Dr.* T. *where acquainting him with the leiſurely and deliberate progreſs he made*

—*Sis totus in illis*

[a] So he calls his *Study* or *Chamber* in Ep. 97.

[b] The reſt of it is about News, & therefore was not publiſhed in this Edition.

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in his Expoſition of Apocal. *chap.* 14th, *he addes,* I am by nature *cunctabundus* in all things, but in this let no man blame me if I take more pauſe then ordinary; *and he gives this Reaſon for it,* Altiùs enim hoc animo meo inſedit, (*ſaith he*) That raſhly to be the Author of a falſe interpretation of Scripture is to take God's name in vain in an high degree: *Words worthy to be* written (*to uſe* * Jeremy's *expreſſion*) with a pen of iron *or* with the point of a diamond upon the table of the heart, *in the moſt legible and laſting characters; Words arguing the Author's moſt ſerious and pious ſpirit, full of reverence for the Word of God, and moſt ſadly to be conſidered by the over-confident and ſuperficial Expoſitors of the Divine Oracles and Myſteries.* * Ch. 17.

Thus much in general. The particular Means whereby he attain'd ſo great an inſight and skill in the Apocalyps *and other abſtruſe* Prophecies *of Scripture were ſuch as theſe.*

1. *His accurate and judicious comparing of Scripture with Scripture, and obſerving the proper and genuine uſe of the like Words and Phraſes in ſeveral paſſages of Scripture, as they are either in the Original Languages, or in the ancient Verſions thereof, eſpecially the* Chaldee, Greek *and* Syriack. *For he found by good experience that ſome Scriptures do excellently illuſtrate others where the like Expreſſions are to be found; and conſequently that the Word of God is* * a Lamp unto our feet and a Light unto our path, *not onely as to the guiding of our life and practice, but alſo as to the directing our progreſs in the ſafeſt and cleareſt method of interpreting it ſelf; and that ſuch comparing of places is as needfull for our conduct in the more ſolitary and dark paſſages of Scripture, as that* burning Pillar of fire *was to the* Iſraelites *in their journeying through a waſt and deſolate Wilderneſs, which God gave them to be both* a guide of the unknown journey, *and* an harmleſs Sun *by night, as the Author of the Book of* Wiſedom *does elegantly expreſs it in ch.* 18. 3. πυελφλεγῆ τύλον, ὁδηγὸν μὴ ἀγνώστῳ ὁδοιπορείας, ἥλιον ἢ ἀβλαβῆ, &c. * Pſ. 119.

Particularly he obſerv'd that the Style of the New Teſtament doth frequently imitate the Conſtruction and Propriety of the Hebrew *in the Old, as alſo the* Greek *of the* LXX, *and that the uſe of many Words in the New Teſtament was not Vulgar but* Helleniſtical, *and agreeable to the uſe and importance of them in the* Greek *Bible. As for example,* οἶνος τῦ θυμῦ τῆς πορνείας, Apocal. 14.8. Μαμωνᾶ ἀδικίας, Luke 16.9. εἰς νῖκος, 1 Cor. 15. 54. ὁ ἀπείρων ἐπ' βλασφημίαις, 2 Cor. 9. 6. πεφοβισμένοι τὸ θεῖον, Apocal. 13. 4. Χερυβὶμ δόξης, Heb. 9. 5. *Several other examples might be mentioned; but it is a Truth ſo generally acknowledged by thoſe that are but competently acquainted with Sacred Philology, that it would be a needleſs task to produce the very many In-*

 ſtances

ſtances which might be brought in confirmation thereof.

2. *His exact skill in History and the Cuſtomes both of the Jews and other Nations was a ſingular aid and advantage to him for explaining the obſcurer paſſages in the* Apocalyps *and* Prophets. *'Tis true, Thoſe things that are abſolutely neceſſary to be known and practis'd in order to Salvation, they are plain and evident in the Scripture; more eſpecially to the good and honeſt heart, to the ſincerely-obedient Soul they are as clear as if they were written with a Sun-beam, (its* * Tertullian's *expreſſion) yea they are (as* [a] S. Chryſoſtome *hath phraſed it higher)* τ ἡλιακῶν ἀκτίνων φανερώτερα. *In thoſe things* [b] *that* pertain to life and godlineſs, *which lead to an* happy life *hereafter, and conſtitute that* Holineſs *here which is the onely way to that* Happineſs, *the Scripture is* [c] *clear and intelligible without any Paraphraſe or Comment, without any Criticiſms or Philological learning; they are not hard to* underſtand, *but hard to* practiſe, *(nor are they hard in this latter reſpect but through our own fault, through our unwillingneſs to implore and uſe thoſe aids which God is ready to afford to ſuch as diligently ſeek him:) Yet that* [d] the man of God may be perfect and throughly furniſhed to every good work, *and particularly to that* good work *which moſt properly becomes the* man of God, *the underſtanding and explaining of many other conſiderable parts of H. Scripture, it is requiſite that he ſhould be well read in Hiſtories and Antiquities, both Jewiſh, Chriſtian and Ethnick, and withall be indued with an happy* ἀγχίνοια *and Sagacity for the better diſcovering what* Events *recorded in History do particularly anſwer the Scripture-Prophecies. And that Mr.* Mede *was excellently accompliſh'd for ſuch purpoſes, is manifeſt to all judicious Readers of his Works; in particular, his* Commentary upon the Apocalyps *is an illuſtrious proof of the great and ſucceſsfull uſe he made of his acquaintance with the beſt Hiſtorians that treat of the ſucceſsive Changes and States of the* Roman *Empire, together with the Degrees of its Ruine, (repreſented in the* * *Viſion of the* Seven Seals *and* Trumpets) *as alſo of the* Saracens, *(thoſe* * Locuſts *that came out of the* ſmoky *and darkening Seduction of* Mahomet) *together with their Succeſſors the* Turks, *(thoſe* * Horſemen from Euphrates) *and likewiſe of the* Chriſtian *Church, whether in its primitive Purity (chap.* 11. *&* 12.) *or in its Degeneracy and Apoſtaſy (chap.* 13. 14, *&c.)*

His acquaintance with the Jewiſh Antiquities *enabled him to diſcover what was meant by that Glorious Seſſion of the Divine Majeſty upon a Throne, (as it is deſcribed in* Apocal. 4.) *and by thoſe* * *Four* Animalia (*the Enſignes of the Four Standards of the* Iſraelitiſh *Camp in the Wilderneſs*) *that were placed about the Tabernacle or Throne of God. From the ſame Antiquities he explain'd the* Two Courts *of the Temple (mention'd* Apocal. 11.) *the* Inner Court *for the Prieſts, the*

* De Reſurr. carn.
[a] Hom. 2 in Jo.
[b] 2 Pet. 1. τὰ πρὸς ζωὴν καὶ εὐσέβειαν.
[c] ἁπλοῦς Κλημέντος ἐν λόγῳ. Clem. Alex. *in Protrept.*
[d] 2 Tim. 3.
* Apocal. ch. 6. & 8.
* Chap. 9. 2, 3.
* Verſ. 14, &c.
* A Lion, a Bullock, a Man, and an Eagle.

the Outer *for the* Iſraelites, *between which and the* Atrium Gentium *was a Wall of ſtone about three cubits high, with an Inſcription upon it forbidding any Alien or uncircumciſed Gentile to come within the Sacred limits; and that the* μεσότοιχον τοῦ φραγμοῦ (Epheſ. 2. 14.) Middle wall of partition *between the* Jews *and* Gentiles *does plainly allude hereunto. But not to mention any more Obſervations of this nature, there are ſeveral* Phraſes *alſo in the Scripture illuſtrated by him out of the ſame Monuments of Antiquity; as the* Σεβόμενοι, Οἰκουμένη μέλλουσα, Δεύτερος θάνατος [a] the ſecond Death, (*an expreſſion four times uſed in the* Apocalyps) *and* (*that which occurrs thrice in the ſame Book*) [b] *the* being arayed *or* walking in white garments. *Other Inſtances might be added, but theſe may ſuffice for a* Specimen.

[a] Vid. p. 1118. [b] Vid. p. 554. & pag. 1113.

His acquaintance with the Ethnick Antiquities *enabled him to explain the* Δέκαλον τῆς πόλεως *or* Tenth part of the City, (Apocal. 11. 13.) *the* two Eagle's wings, (*chap.* 12. 14.) *the* receiving the Beaſt's mark in their right hands or in their foreheads, (*chap.* 13. 16.) *as there is mention alſo of the Virgin-Company* having the Lamb's and his Father's name in their foreheads, (*chap.* 14. 1.) *with ſundry other Paſſages in that Book of the like import.*

But beſides theſe and the foregoing Inſtances, I might here mention ſeveral other Paſſages in Scripture which the Author had not occaſion to touch upon in his Diſcourſes, whether Words and Phraſes, or whole Paragraphs, (if not almoſt whole Chapters ſometimes) not to be illuſtrated without skill in Hiſtory *and* Antiquities: *as* (*to name onely ſome few*) ἡμᾶς ἐχάτιδς ἀπέδειξεν ὡς ὀπθαναλίδς, ὅτι θέαλρον ἐγενήθημεν, *&c.* 1 Cor. 4. 9. *and the* white Stone, with a new name written therein, *given to him that overcometh,* Apocal. 2. 17. *as alſo that in* Acts 19. 2. *where the Chriſtians at* Epheſus *tell S.* Paul, We have not ſo much as heard εἰ Πνεῦμα ἅγιόν ἐστι whether there be an Holy Ghoſt, *or* (*as the Hebrew Maſters phraſe it*) רוח הקודש. *And for that Paragraph in S.* John 7. *from verſ.* 37. *to verſ.* 40. *containing what was ſpoken by our Saviour* in the laſt day, that great day, of the Feaſt of Tabernacles, *the elegancy and fitneſs, as well as the genuine importance, of thoſe expreſſions is moſt clear to ſuch onely as apprehend the reference they have to the Cuſtomes and practices of the Jews on that day, recorded in their ancient Authors. Nor can that in* 1 Cor. 9. *from verſ.* 23. *to the end be illuſtrated without skill in the* Ethnick *Antiquities, the whole Paragraph alluding to the Cuſtomes of thoſe Exerciſes and Games kept at* Corinth, (*as they were alſo in* 3 *other places of* Greece) *and call'd* Iſthmia certamina *from that* Iſthmus *on which that great and wealthy City of* Corinth *was ſituate, and where thoſe Sports were celebrated every fifth year: Upon the knowledge of which Cuſtomes it would appear that the Apoſtles expreſſions*

in this Paragraph are most pertinent and Emphatical. Much of S. Matth. *chap.* 24. *relating to the Destruction of* Jerusalem, (*together with the Signes and Forerunners thereof*) *is to be explain'd out of Jewish and Ethnick Historians, and very particularly and clearly too out of those Authors who yet knew nothing of our Saviour's Predictions therein, nor of that ancient Prediction in* Micah, *ch.* 3. 12. (*quoted also by the Prophet* * Jeremy) Zion shall be plowed as a field; *which was also most punctually fulfilled, as were the other. I will name but one Book of Scripture more, and it shall be that of* Daniel, *where the Interpretation of both the* 8th *and* 11th *Chapters does wholly depend upon* History; *as also what in Chap.* 7. *is said of the* Four Monarchies, *and particularly the fitness of representing the* Third *Monarchy* (*that of the* Greeks) *by the* Leopard with four wings, *vers.* 6. *and in chap.* 8. *by the* [a] He-goat, *and the* [b] *first King thereof by that* קרן חזות or notable Horn (*vers.* 5, & 21.) *together with the* Four Horns *that came up after it was broken* (*vers.* 8.) *as likewise the fitness of representing the* Second *Monarchy* (*that of the* Medes *and* Persians) *by the* Ram with two Horns (*vers.* 3.) *of which the Author has a short hint in his* Com. Apocal. *p.* 588. *to which might be added that* Moris erat apud Persas aureum caput arietinum pro diademate gestare, *as appears from* Ammian. Marcellinus *l.* 19 *The clear understanding of these and many other particulars in those Chapters depends altogether upon* History.

By all which it is manifest how necessary it is for the full understanding of several parts of Scripture to be acquainted (*as the Author was*) *with the Original Languages, ancient Versions, the* Genius *and Idioms of the Scripture-style, and also with History, and the ancient Customes both of the Jews and others: without which it would be a fruitless attempt, even for such as otherwise are of good abilities, to undertake to give a pertinent and satisfying account of the foremention'd* (*and other the like*) *passages of Scripture. And as for those who, though they are* [c] ψυχικοὶ, πνεῦμα μὴ ἔχοντες, *and bring not forth the* [d] Fruits of the Spirit, *would engross the* Spirit *wholly to themselves,* (*as the Jews did the* Messias *to their Nation, to the excluding of the Gentiles,*) *and ignorantly despise all Humane Learning and means of Knowledge; what has been said may abundantly check their vain confidence; such Scriptures as I have instanced in* (*and others of the like nature*) *being not to be explain'd without skill in the learned Languages, History and Antiquity, which is not to be had but by a studious converse with the best Authors: except they will say that such skill and knowledge is* infused, *and that the particular Events and* Res gestæ, *at large treated of in Books, are made known to them by extraordinary* Revelation; *which yet they are so wary as not to pretend to, as they are also so wise as not to pretend*

to

* Ch. 26. 18.

[a] See *Commēt. Apocal.* pag. 588.

[b] *Alexander* did affect to be call'd, and worshipped as, the Son of *Jupiter Hammon*, the upper part of whose Image was a *Goat*: and in his Pictures and Coins he would be represented κερατοφόρος.

[c] Jude 19.

[d] Gal. 5. 22.

to the Gifts of Tongues *or* Interpretation of Tongues, *those Gifts of the Spirit not unuſual in the Apoſtles Age.*

3. *His diligent enquiry and happy inſight into the* Oriental Figurative Expreſſions *and* Prophetick Schemes *throughout the Scripture. For he obſerv'd that there were, eſpecially in the Writings of the* Prophets, *certain* Symbols, Emblems *and* Hieroglyphicall repreſentations, *which were no leſs familiar to thoſe* Eaſtern *Nations then our* Poetical Schemes *and* Pictures *are to us: and that the true meaning of theſe* Symbols *was to be found out by ſome ſuch means as theſe; as* 1. *By comparing thoſe ſeveral places of Scripture where they occurre, and obſerving what they uſe to ſtand for, or what their uniform ſignification and notion is in ſuch places, which may be farther cleared (as by conſidering the fitneſs and analogy between thoſe Symbols and the Things repreſented by them, ſo likewiſe) by attending to ſome* Plainer expreſſions *in the Context, which are a certain* Key *to the underſtanding of thoſe that are* Figurative *and* Emblematical. *Thus what in* Jer. 4. 23. *is figuratively deſcribed,* The Earth is without form and void [תהו ובהו, *the words uſed* Gen. 1. 2. *of the old* Chaos] and the Heavens have no light, *is the ſame with what is plainly expreſs'd in the Context,* The whole Land is ſpoiled, The whole Land ſhall be deſolate. *And that in* Haggai 2. 6, & 21. I will ſhake the Heavens and the Earth, *is explain'd by the words immediately following. Thus in* Zech. 11. 2. The Cedar is fallen, the defenced Foreſt is come down, *is no other then that which is plainly ſet down in the ſame verſe,* The mighty (*or* the Nobles, אדירים) are ſpoiled. *But in* Dan. *chap.* 7. *and ch.* 8. *and in* Apocal. 17. *much of the* Viſions *is there explain'd, and the* Symbols *therein are render'd out of the Prophetical ſtyle afterwards into more eaſy and familiar ſenſe.* 2. *By obſerving how theſe* Oriental Symbols *are interpreted and render'd into plainer expreſſions by the* Chaldee Paraphraſts, *who may juſtly be preſum'd to know beſt what was meant thereby in thoſe Countries: as (for example) when the Prophets frequently ſpeak of the* Sun's being darkned in its going forth, the Moon not giving her light, *and elſewhere of* the Starrs falling from Heaven upon the Earth (*a phraſe not to be underſtood* Literally) *the* Targum *renders theſe and the like Prophetick ſtrains in words that ſignify the* diminution of the Glory and Felicity of the State, *and the* Downfall of the Grandees and Chiefs therein; Sun, Moon *and* Starrs *being put according to the* Prophetick *ſtyle for the Higher Powers, Princes and Peers, thoſe Great Lights ſhining in the Firmament*

See a particular account of ſuch *Prophetick Symbols* as theſe in the Author's *Comment. Apocal.* p. 555, 556, 570, 578. and a yet more particular account in Dr. *More's Prophetick Alphabet* in his forementioned *Synopſis Prophetica*, Book 1. Chap. 5, 6, 7, 8, 9.

of

of the Political World. *Thus also when the Prophets denounce God's Judgements to come upon all the* Cedars *and* Oaks, (Esay 2.) *and when the* Firre-trees *and* Oaks *are bid to* howl (Zech. 11.) *the* Targum *instead of mentioning these tall and goodly* Trees *has* מלכי עממיא *and* טורני מרינתא Princes of the People *and* Rulers of Provinces. 3. *By consulting such Authors as had collected any Fragments and Remains of the ancient* Onirocriticks, *as* Apomasar *or* Achmetes *the Arabian (published by the learned* Rigaltius) *had of the* Onirocriticks *of the* Indians, Persians *and* Egyptians; *concerning which I need not enlarge, the Author having inserted some pertinent Extracts thereof (together with his judgment of their fitness to illustrate the meaning of the* Prophetical Representations) *in his Commentary upon the* Apocalyps, *pag.* 559, *and elsewhere. By which* Onirocriticks *it may appear what the* Eastern *nations did commonly suppose to be signified by such* Symbols.

4. *His observing things in distant places of the* Apocalyps *to* Synchronize *and belong to the same time: whence he was well assured That it was a false* Hypothesis *and a Fundamental Error in any Commentators to think That all the* Prophecies *and* Visions *in this Mysterious Book are placed in such an order as is agreeable to the order of time wherein they were fulfill'd, or That the* Events *succeeded one another in the same* Series *and order as the* Visions *do; and consequently for them to frame their Interpretation of the* Visions *according to that deceitfull* Hypothesis, *and not according to that safe guidance and light which the* Synchronisms *afford, must needs expose them to manifold mistakes from first to last, and encumber the whole work with such Difficulties, Inconsistencies and Incongruities in applying the* Prophecies *to* History *and* Events, *as cannot possibly be excus'd and removed by all their wit, were it greater then it is. Of such consequence it is for all that would interpret the* Apocalyptick Visions *to take heed to the* Apocalyptick Synchronisms ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, (*to use* S.* Peter's *expression*) as unto a light that shineth in a dark place: *Otherwise their whole Fabrick of* Annotations *will be but as a Building without a sure Ground-work and Foundation, an House built upon the Sand, which is but a fluid and uncertain bottome; a Pile of private Fancies, slight Conceits and weak Conjectures: And though there may be some things therein which may have a shew of Learning and a seeming Concinnity to the injudicious and unskilfull in the Prophetick Style; yet the main of their performance (for want of attending to this and the other* means of knowledge *mention'd in the foregoing particulars) will be little better then a more pompous, solemn and plausible Impertinency, and upon the whole matter their Enterprise no other then* magno conatu nugas agere, *with a great deal a-doe to doe nothing.*

* 2 Ep. 1.

The

The glory of the First discovering these Synchronisms *is peculiarly due to Mr.* Mede, *and upon this score shall the present and succeeding Ages owe a great respect and veneration to his Memory: For of these* Synchronisms *he might justly affirm what* Aristotle *doth of his* Syllogisms, (*the invention of which method of reasoning he challengeth to himself*) * Ταύτης δὲ τῆς πραγματείας οὐδὲν παντελῶς ἦν πρχε, *and again,* περὶ ὧν τὸ συλλογίζεσθαι παντελῶς οὐδὲν εἴχομεν πρότερον λέγειν ἄλλο· ἀλλὰ πολὺ χρόνον ἐπονοῦμεν. *This was Mr.* Mede's *noble* εὕρημα, *as well usefull and serviceable as new and curious: and it was an argument of his great judgement, as to discern the* proper Events *and* Times *to which these* Visions *are to be applied, so likewise to discover those Passages in the* Apocalyps *which, though dispersed here and there, are* Synchronal *and* Homogeneal; *there being certain Characters and Intimations secretly couched in this Book of Mysteries, whereby (as also by considering the nature of the things themselves that are Contemporary) the* Synchronisms *of the* Visions *may be found out.*

* De Sophist. Elench. l. 2. c. ult.

I shall not need to shew how necessary it is for those that goe down to this Prophetick Sea to steer by the guidance of these Synchronisms, (*that lightsome* Pharos, *and indeed the only* Cynosura *to direct those that are upon this great Deep,*) *the Author himself having fully and undeniably done this all along in his* Clavis Apocalyptica, *and summarily in the* * *two last pages thereof: Nor will the excellency and advantages of this Discovery be doubted of by any that shall with patience and attention peruse what he hath written in a close and concise way (agreeably to his Mathematical* Genius) *of the* Apocalyptick Synchronisms *in that* Clavis.

* See pag. 536, 537. See also pag. 721.

Thus much for the Third General Means of Knowledge. I must be shorter in what follows.

IV. *A Fourth Means whereby he arrived at so great a measure of Knowledge was,* His Freedome from Partiality, Prejudice and Prepossession, Pride, Passion and Self-love, Self-seeking, Flattery and covetous Ambition.

1. *How free he was from all* Partiality, *there are many pregnant Proofs in his Writings. It is a common, yet a most true, observation, That with many men* Maxima pars studiorum est studium partium; *but with him it was otherwise. In some of his* * Epistles *he complains that it was* Partiality that undoes all, *and that* Studium partium *together with* Prejudice *is an* invincible mischief, while it leaves no place for admission of Truth that brings any disadvantage to the Side or party; that being the Rule which they examine all by. *And therefore being sensible and aware of this evil, he professeth (in Ep. 96.) that* he endeavour'd as much as possibly he could to

* See the last lines in his *Epistles*, p. 1083.

* * * * * subdue

ſubdue himſelf *to ſuch a Free temper of Mind as* not to deſire to find for this ſide rather then that. *And his Endeavours herein being hearty and ſerious, they were conſequently (through God's bleſſing) ſucceſſfull, inſomuch that he judged himſelf highly obliged upon this account to return this gratefull acknowledgement to Almighty God, (in Ep. 56.)* I thank God *(ſaith he)* I never made any thing hitherto the caſter of my reſolution but Reaſon and Evidence, on what ſide ſoever the advantage or diſadvantage fell. *The ſingular availableneſs of ſuch free and unbiaſſed affections in the purſuit of Knowledge he hath excellently expreſs'd in that clear profeſſion of his (in Ep. 96.)* If I have hit upon any Truth, it is wholly to be attributed to my indifferency in ſuch ſearches, to embrace whatſoever I ſhould find, without any regard whether it were for the advantage of one ſide or other. *This and the forementioned paſſages are excellent words, the genuine language of a Son of Wiſedome, the lively picture and true character of his and every generous Soul, every way becoming a right* Virtuoſo *and member of the* Philalethean *Academy. From this* Free-ſpiritedneſs *(together with the ingenuous effects thereof) were the* * Beræans *ſtyled* εὐγενέστεροι *a* more noble *ſort of Chriſtians. They that are ſhort of this Excellency and Largeneſs of ſpirit, ſeldome attain* * δοκιμάζειν τὰ διαφέροντα to prove things that differ, *or* to approve things that are excellent, *ſeldome riſe to what is above mean and vulgar, ſlight and ſuperficial, but are condemned to what is ſervile and* Pedantick, *and judge themſelves unworthy of the nobleſt Truths, and withall are expos'd to the ſame Falſhood and Miſtakes that the Perſon or Party whom* * they have in admiration becauſe of advantage, *or the* Vulgus *in any rank of men (being of the ſame illiberal and contracted ſpirit with themſelves) are liable to: For it is a Maxime equally true and generous,* Suum eſt cuique Ordini vulgus, & optima ſemper pauciſſimis placuere. *To which I may fitly adjoyn that pertinent Obſervation of* Seneca, * Non tam bene cum rebus humanis agitur, ut meliora pluribus placeant.

* Acts 17. 11.

* Phil. 1. 10.

* Jude 16.

* De vita beata.

2. *Nor was he leſs free from all* Prejudice *and* Prepoſſeſſion, *with the attendants thereof,* Pride, Paſſion *and* Self-love.

Men come to be prejudic'd *againſt Truth, either by their diſguſt and diſaffection to the perſon that repreſents it: an argument this is of their little Judgement, but great* Paſſion: *but from this he was ſecured by his* Charity *enlarged to all men, and by the cool and calme temper of his ſpirit; he could patiently endure the contradiction of others, and reply without paſſion; witneſs his ſober and pacate Anſwer to* Lawenus *his hot* * Strictures.

* p. 671.

Or elſe they are prejudic'd *by their ſcornfull diſeſteem of others: an effect this is of their high* Self-conceit *and ſurly* Pride: *and from*

from this he was ſecured by his great Humility *and* Modeſty, *whereof there are many clear Proofs in his Writings. Accordingly when he had to doe with Mr.* Hayns *about ſome Tenets of his in reference to ſeveral paſſages in* Daniel *and the* Apocalyps, *he plainly tells him,* * I profeſs to you, I contemn not your diſcourſes, but do diligently and *apud conſcientiam meam* weigh your arguments, howſoever it comes to paſs I am not perſuaded by them: *and farther, ſo far he was from ſlighting what was done by thoſe that were eager for the ſame Tenets, that he aſſures him* * he had read the moſt that had or could be ſaid for thoſe Opinions either by the chief Patrons thereof or their followers, *and ſo had uſed all that Diligence that was due in the ſearch of Truth. And herein he was Exemplary to every ingenuous lover of Knowledge, and contrary to the proud and paſſionate man that is conceited and reſolved upon his Opinion,* (Οἷος πέπυσται, τοὶ δὲ σκιαὶ ἀίσσουσι) *and is therefore impatient to hear or conſider any thing that oppoſes it. But* Humility *affords a very conſiderable advantage for the clearer diſcerning what is True and Right, while it prepares men to receive any better information from others. This effect it had in Mr.* Mede, *and upon this ſcore how heartily does he thank* Lud. de Dieu *for ſuggeſting to him an eaſier explication of* [a] [ἐν μέσῳ τῶν θρόνων καὶ κύκλῳ τῶν θρόνων, Apocal. 4. 6.] *and for acquainting him with his* [b] *notion about* כְּרוּב Cherub *ſignifying* an Oxe, *from the Chaldee* כְּרַב [c] Cherab, *which is* Aravit, *whereby his obſervation upon the* 4 Animalia *in* Apocal. 4. 7. *was confirmed? And with the like affection he acknowledges Mr.* Haydock's [d] *ingenious conjecture about the form of the* Seven-ſealed Book, (Apocal. 5.) *as alſo his being better informed about* the Number of the Beaſt [666] *by Mr.* Potter's *Diſcourſe concerning it, with which Diſcovery he was ſo highly pleas'd, that* (*not without ſome* παθος) *he affirm'd it* * *to be* one of the happieſt Tracts that had come into the world, and ſuch as could not be read without much admiration. *In ſhort, He did not take himſelf to be* Infallible, *and therefore was not* Unalterable, *where the change was for the better,* (*and the change is ever ſuch, where we part with a plauſible Miſtake or with a ſpecious Probability for ſolid Truth and clear Demonſtration*) *but he was always ready to hear another's Reaſon, and to yield himſelf a willing Captive to the Evidence of Truth. For to be overcome by Truth and Reaſon, makes the conquered a gainer, and puts him into a better ſtate then he was in before; nor will he fail (if he know his own happineſs) to make one in that joyous acclamation,* * Great is Truth, and mighty above all things: She is the Strength, Power and Majeſty of all ages. Bleſſed be the God of Truth.

Or elſe men come to be prejudic'd *by an undue affection to their* Idola ſpecûs, (*as the L.* Verulam *calls them*) *their peculiar Conceits, ſome*

[a] [b] Pag. 704, & 707.
[c] Hence alſo נִרְבָּא is *Ager aratus.*
[d] See pag. 967, &c.
* Pag. 1076.
* 1 Eſdr. 4.

Notions and Speculations of their own, by which they either are or would be known; being fondly perſuaded that things are ſo as they imagine them, or vehemently deſirous that they ſhould be ſo: and therefore it is no wonder if, being thus prepoſſeſs'd, they have loſt their taſt, and wrong'd their κριτηριον, *that they cannot readily diſcern between Good and Evil, but (as the Prophet* Eſay *ſpeaks)* put bitter for ſweet and ſweet for bitter, *and are eaſily brought to fanſy that to be True and Right which they paſſionately will to be ſuch, in order to ſome corrupt deſign and intereſt eagerly purſued by them, or to the gratifying of thoſe* ſeveral Luſts *wherewith they* are led away, *(as the Apoſtle ſpeaks) and are therefore* unable to come to the knowledge of the Truth. *And if they that are thus affected do ſometimes for a pretence conſult the Holy Scriptures, they come ſo fully poſſeſs'd that this or that Opinion and Practice of theirs is True and Right, or ſo ſtrongly reſolved to find it ſo, that even the Divine Oracles ſeem to them to return ſuch an Anſwer as they promiſed themſelves they ſhould receive and moſt impetuouſly luſted after. And ſo it fares with them herein as in another caſe it did with the* Romans, *who having taken* Veii, *(a famous City in* Hetruria*) went into* Juno's *Temple, and there with great ceremony and affectionateneſs asking* Juno, Vellétne cum illis Romam ire? *to ſome the Image ſeem'd* annuere, *to others* etiam id ipſum affirmare. *Upon which ſtory in* * Livy *there is this obſervation of* Machiavel *in his* Diſcurſ. de Repub. ——Cùm tantâ veneratione interrogâſſent, viſum eſt ipſis tale reſponſum audiviſſe quale ſe audituros priùs pollicebantur. *The application is obvious.*

*1. 5.

But againſt this other Inſtance of Pride *expreſſing itſelf in an over-dear regard that ſuch men have to their own Sentiments, and oftentimes for ſome ſelf-ends and undue advantage to themſelves, againſt this, I ſay, Mr.* Mede *was ſecured by that Univerſal* Alexipharmacum, *his truely-Chriſtian* Humility, *as alſo by that* Generoſum honeſtum *which dwelt and ruled in him, the noble* Integrity of his ſpirit, *that which the Scripture calls* * the Good and Honeſt Heart, *a Principle not leſs (yea more) neceſſary to the right diſcerning of Divine Truth then the* Subtile Head: *And from this Principle he thus expreſſeth himſelf in ſome of his* Diatribæ, That we ſhould be more willing to take a Senſe from Scripture then bring one to it. *Agreeable to which is that Maxime of his, worthy to be written in letters of Gold, (it was mentioned once before, but cannot be too often inculcated) that Maxime which (he ſaid) was deeply impreſs'd upon his own Soul,* That rathly to be the Author of a falſe Interpretation of Scripture, is to take God's name in vain in an high degree. *How then ſhall they eſcape, and where ſhall they appear, who, being reſolved to walk after their own luſts,* pervert *and diſtort* the Scriptures *(as of old the* * *Prophets com-*

*Luke 8.

חמסו תורה

Ezek. 22. 26. Zeph. 3. 4.

plain'd

plain'd of ſome that did violence to the Law) *and* wreſt them to their own deſtruction, *which were deſign'd by God to* make men wiſe unto Salvation?

There are others that are prejudic'd through a ſervile regard to thoſe Idola fori, *as the forenamed Lord ſtyles Popular Opinions and Vulgar Perſuaſions, the Opinions of the Many, or of ſuch a Party among the Many whoſe* Perſons *firſt, and conſequently their* Perſuaſions, *they have in admiration; (for generally theſe two goe together, They that do* θαυμάζειν πρόσωπα *(in S.* Jude's *language,) goe on alſo* θαυμάζειν δόγματα, *the reſpecting of Perſons introducing alſo the reſpecting of Opinions:) And herein they ſhew themſelves a kind of* Servum pecus, *receiving for Doctrines the Traditions or Cuſtomary Notions of ſuch men without any ſerious conſideration; (which yet is no other then a blind, implicit, ſtupid and irrational reſpect to Perſons and Opinions, as not being founded upon Knowledge and Judgement:) But withall they do hereby oftentimes deſign to ſerve their own ends by this* προσωπολημψία, *all this being done (as S.* Jude *obſerves)* ὠφελείας χάριν for advantage ſake. *And againſt ſuch* Prejudices *as theſe what could better ſecure the Author then his* εἰλικρινὴς διάνοια, *(to uſe S.* Peter's expreſſion) his* clear *and* ſincere Mind, *his* רחב לב [a] *and* רוח נדיבה [b], *his* Largeneſs of Heart, *his Vaſt Underſtanding, his* Free *and* Ingenuous Spirit, *thoſe* Intellectual *and* Moral *Endowments of his, whereof I have already given a brief account in the Second Head of* Advertiſements?

* 2 Ep. 3.
[a] 1 Kings 4.
[b] Pſ. 51.

3. *As free he was from all* Self-ſeeking, Flattery *and* covetous Ambition, *as from* Partiality *and* Prejudice: *each of which has a very inauſpicious influence upon any growth in Knowledge and Underſtanding. Accordingly he does more then once obſerve in his* Epiſtles, *That* Mundus amat decipi magìs quàm doceri; *and that by conſtant obſervation he had found,* That no man loved any Speculations but ſuch as he thought would advance his profitable Ends, or advantage his Side and Faction. *But for his own part, he thus opens his heart in one of his* Epiſtles *to a Friend, and plainly profeſſeth,* That he had not made the Bent of the Times the Rule of his Opinion. *For, being free from any aſpiring after Applauſe, Wealth and Honour, and from* * ſeeking Great things for himſelf, *he was conſequently ſecured from* Flattery *and* Temporizing, *the uſual artifice of the* * οἱ βουλόμενοι πλουτεῖν, thoſe that will be rich, *that are reſolved to make it their chief deſign and buſineſs to be great and wealthy in the world, their heart is wholly upon it, they are dead to the World to come, and reliſh not the things above, and are alive onely to this preſent world, being as eagerly intent and active about earthly things, as if their portion were to be onely in this life.*

* Jer. 45.
* 1 Tim. 6. 9.

* * * * * 3 But

But ſuch was the excellency of his ſpirit, that he could not but abhorre all Servile obſequiouſneſs *whatſoever; as accounting it a certain argument of a Poorneſs of ſpirit either to flatter, or to invite and receive Flatteries; and withall conſidering that if thoſe of Power and high degree were men of inward worth and excellent ſpirits, they would ſhew themſelves ſuch in their valuing him not the leſs, but rather more, for his not applying himſelf to thoſe ignoble arts and courſe policies proper to* Paraſites *and ambitious men, who ſpeak not their own words nor ſeem to think their own thoughts, but wholly enſlave themſelves to the thoughts and words, the luſts and humors of thoſe by whom (for this pretended doing honour to them) they ſeek to be advantaged. Beſides, he might well think that he ſhould rather undervalue and leſſen them, if he ſuppos'd they would regard him the more for thoſe or the like inſtances of an* officious Flattery: *as if they were not able to diſcern that* Frankneſs *and* Openneſs of Spirit and Converſation, Singleneſs of Heart *and a Cordial readineſs to ſerve others* in love * out of a pure heart, *is truely Chriſtian, Generous and* Manly; *and, on the contrary, that* Flattery *and* Fawning *is* Dog-like, *Baſe and Mercenary, and laſts not long: for though* Paraſites *pretend to ſerve their Maſters with great devotion, (a devotion ſo great, as if they thought themſelves rather their Creatures then God's) yet in truth* * δουλεύουσιν τῇ ἑαυτῶν κοιλίᾳ, they *rather* ſerve their own belly; *and when their Maſters ceaſe to be in a capacity of ſerving them, theſe men alſo ceaſe to regard them, and value them no more then an uſeleſs Tool, or (to uſe the Prophet's expreſſion)* a broken Veſſel, wherein there is no pleaſure.

* 1 Pet. 1. ἐκ καθαρᾶς καρδίας ἀγαπήσατε ἐκτενῶς.

* Rom. 16.

Other Particulars might be added, but theſe may ſuffice to ſhew how Free he was from that which is apt to tempt men to judge amiſs: For it appears from the nature of the things themſelves, that Partiality, Prejudice, Pride *and* Paſſion, Self-love, Love of the World, Flattery *and* Covetous Ambition *do importunely ſollicite men to make a falſe judgement, corrupt their Affections, wrong their Underſtandings, enfeeble their Faculties, unhappily dwarf their growth in uſefull Learning, and keep them back from ſuch an excellent improvement in Knowledge, eſpecially Divine Knowledge, as otherwiſe they might attain. And therefore had not* Mr. Mede *been free from the power of theſe Luſts, he could never have perform'd ſo well as he hath done in any of his Tracts or Diſcourſes, eſpecially upon the more abſtruſe and myſterious paſſages of H. Scripture. Thoſe therefore that are not of ſuch a free and enlarged ſpirit, but are fondly addicted either to Themſelves or Parties, and are enſlaved to Honour, Wealth and particular narrow Intereſts, and are under the power of Pride and Paſſion, ſerving divers Luſts and Pleaſures, they muſt needs be leſs excellent, leſs improved in their ſtudies, leſs ſucceſsfull in their Intellectual adventures then otherwiſe they might have been, had they*

been

been * eſtabliſhed with a Free ſpirit. *Nor had ſome Authors of great reading and fame for Learning ever fallen into ſuch miſtakes, but their Writings had been freer from imperfections, and a greater reſpect they had ſecured to their Memories, had they been leſs Paſſionate, leſs Envious, Proud and Self-conceited, more Free and unbiaſſed, more Humble and Modeſt, as alſo more faithfull to that excellent Rule of S.* Paul, * Μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. * Pſ. 51. * Rom. 12. 3.

This is ſomewhat of that great deal more which might be obſerved of the Author's Largeneſs and Freedome of ſpirit; *which yet in him was not accompanied with any unbecoming reflexions upon others, (as if he deſign'd to leſſen the due eſteem of what was laudable in their performances) much leſs with any irreverence and oppoſition to the eſtabliſhed Articles of Religion, and prejudice to the Peace of the Church or State; but on the contrary was an innocent, ingenuous, peaceable Freedome of enquiring into ſuch Theories onely as do not at all claſh with the Doctrine eſtabliſhed, and was ever attended with a ſweet Modeſty, a ſingular Sedateneſs and Sobriety of ſpirit, and a due regard to Authority. And whoſoever would reade the Author with moſt profit and judgement, muſt reade him alſo with a free, unpaſſionate and unprejudiced ſpirit: That Saying,* Omnis Liber eo ſpiritu legi debet, quo ſcriptus eſt, *is true as well of every uſefull Book as of the Divinely-inſpired Books of H. Scripture.*

Thus much of the Fourth Help or Inſtrument of Knowledge. I ſhall mention but one particular more, but it is a very weighty and important one, of ſingular uſe and abſolute neceſſity for the gaining the Beſt Knowledge; wherein I might be as large as in the foregoing, but becauſe I would haſten to conclude the Preface, *I ſhall diſpatch it in fewer lines.*

V. *The Fifth and Laſt Means whereby the Author arrived at ſuch an Eminency of Knowledge was,* His faithfull endeavour after ſuch a Purity of Soul as is requiſite to fit it for the fuller and clearer diſcerning of Divine Myſteries.

The neceſſity of ſuch a Purity of Heart and Life *in order to this End appears by ſeveral expreſs places of Scripture: as where it is ſaid,* The Secret of the Lord is with them that fear him, *Pſal.* 25. The Fear of the Lord is the beginning of Wiſedome, and דעת קדשים the knowledge of the holy ones is Underſtanding, *Prov.* 9. (*their way of knowing is Knowledge and Underſtanding indeed*) *and again,* The pure in heart ſhall ſee God, (*Matth.* 5.) But none of the wicked ſhall underſtand, (*ſays the Angel to* Daniel *concerning the Myſteries mentioned in Chap.* 12.) *And agreeable to theſe and many ſuch paſſages of H. Scripture is that in the Book of Wiſedome, chap.* 1. Into a malicious Soul Wiſedome ſhall not enter, nor dwell in the Body that is ſubject unto ſin.

The

The ſame Truth is plainly acknowledged by the Beſt and more Divine Philoſophers; and accordingly they frequently diſcourſe of their Ἀρεταὶ καθαρτικαὶ Purgative Vertues *as neceſſary to prepare the Soul for the knowledge of the moſt Excellent and Higheſt Truths, (as the Myſtical or Contemplative Divines ſpeaking of the way to Divine knowledge place the* Via Purgativa *before the* Via Illuminativa:) *and it is a known Maxime of* Plato *in his* Phædo, Μὴ καθαρῷ καθαρὸν ἐφάπτεσθαι μὴ ὀ θεμιτὸν ἦ, *implying that Impure Souls are not admitted to any inward converſe with God moſt Pure and Holy. That* Wickedneſs is deſtructive of Principles, *is alſo* Ariſtotle's *obſervation,* Ἡ κακία φθαρτικὴ ἀρχῶν. Immorality *or a Vicious life unfits men for the nobleſt Speculations, ſo that they can neither know* Divine *nor* Moral *Truths* * καθὼς δεῖ γνῶναι as they ought to know, *and as they might have known, had they had a true reſentment of Morality, and an inward eſteem of the* * ὅσα δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, the things that are juſt, pure, and lovely, and of good report. *And though ſuch men may ſometimes hit upon ſome* Philoſophical Notions; *yet even in the diſcovering the* Myſteries of Nature *they had done far better, and had excell'd themſelves, had they been more purged from brutiſh Senſuality and all filthineſs of fleſh and ſpirit. I will onely adde this, That for a moſt clear and undeniable proof of this Aſſertion,* [That Morality and a Good life affords the greateſt advantages to a more excellent knowledge of not onely Divine, but Philoſophicall Truths] *we have in this Age the unparallel'd Works of ſome eminently-learned and nobly-accompliſh'd Writers, who really are* Virtuoſi *according to the ancient Latine importance of the word; and not merely in the* Italian *ſenſe, which applies it onely to the* Wits *and ſuch as are any way* Ingenious, *be they or be they not morally Vertuous.*

* 1 Cor. 8.

* Phil. 4.

But that which I chiefly intended under this laſt Particular was, to acquaint the Reader how deeply ſenſible Mr. Mede *was of the indiſpenſable neceſsity of a* Purified Mind and Holy Life *in order to the fuller and clearer diſcerning of Divine Myſteries. This was his firm belief, and it obliged him to endeavours worthy of it. To which purpoſe I ſhall here produce a very obſervable paſſage out of a Letter of his to an ancient Friend in* Lincolnſhire, *who having received, and with great ſatisfaction read, ſome Papers from Mr.* Mede *containing his firſt Eſſays upon part of the* Apocalyps, *and thereupon writing to him with all ſerious importunity,* That he would earneſtly pray for and endeavour after a great meaſure of Holineſs, to the mortification of Sin more and more, that thereby he might be prepared to receive a greater meaſure of Divine Illumination, and be as a Veſſel of honour choſen by God to bear and convey his Truth to others, *with much more of the like import, concluding with this requeſt,* You ſee how

how bold I am with you, but let love bury that Exorbitancy, &c. *To this his Christian advice Mr.* Mede *return'd this excellent Answer.*

Sir, I thank you heartily for your good Admonitions, and am so far from interpreting your Love *Exorbitancy*, that I confess myself to have much need of this and more; and therefore desire you to second this your Love with Prayer to God for me, that he would vouchsafe me that his Sanctifying Spirit, and that measure of Grace which may make me capable of such things as he shall be pleased to reveal, and hath in some sort (praised be his Name) already revealed unto me; in the contemplation whereof I find more true Contentment then the greatest Dignities, which Ambition so hunteth after, could ever have afforded me. I have considered what S. *Paul* saith *, *The Natural and Carnal man is altogether uncapable of the things of God's Spirit, neither can he know them,* &c. and what our Saviour saith *, *If any man will doe his Father's will, he shall* (then) *know of the doctrine whether it be of God*: and I give thanks to Almighty God, who hath made the Light of these his wonderfull Mysteries to kindle that Warmth in my Heart, which I felt not till I began to see them, and which have made me that which they found me not——

* 1 Cor. 2.

* Jo. 7.

This passage out of Mr. Mede's * *original Letter I thought very worthy to be made publick and inserted here upon so fit an occasion, both for that excellent and genuine relish of an humble and serious Piety in every line thereof, as also because it is an illustrious Attestation to the forementioned Truth,* That an Holy Heart and Life is a necessary Qualification to the right discerning of Divine Mysteries; *agreeable whereunto is that in the Greek Version of* Prov. 1. 7. (*which yet is rather a Paraphrase then a bare Translation, there being more in the* Greek *then in the Original* Hebrew) Ἐυσέβεια εἰς Θεὸν ἀρχὴ αἰσθήσεως.

* The rest of the Letter did not need to be publish-ed; it treating either of private busines, or of what he has in other Letters or Tracts more fully spoken of.

AND *now I have passed over the Three long Stages of this Preface. In the last Head of* Advertisements *I have acquainted the Reader by what Methods and Helps the Author arrived at so great a measure of skill in the Scripture, particularly in the more abstruse and mysterious parts thereof. And thus may others also attain to a considerable Knowledge, and purchase this goodly* Pearl, *this* Treasure hid in the field *of Prophetical Scriptures, if they are willing to be at the same cost and bid to the worth of it, and not ignorantly nor sordidly undervalue it: For* Wisedome, *and particularly this kind of Wisedome and Knowledge, is not to be had at a cheaper rate; it is* * πολύτιμος μαργαρίτης a Pearl of great price, *and worthy of all that we have to bestow, to purchase it. They that look as little into the* Apocalyps *as some do into the* Apo-

* Matth. 13.

* * * * * *

crypha;

crypha, *and mind the Book of* Daniel *no more then they do the Apocryphal Story of* Bel and the Dragon, *and therefore exercise not their good parts nor bestow that serious diligence about the* δυσνόητα *in Scripture as they use to do about other kind of difficulties, whether in Philosophy or other parts of Learning, it's no wonder they complain the* Jewel *is too dear, when they have no mind to give the full price for it; and that all Labour after such knowledge is either excessively hard or useless, whenas yet through their delicateness and love of their own ease, or for some other reason, they never made any due triall. But in other things* Difficulty *is no argument, it rather whets and animates men of brave spirits: and that all* * *Excellent things are hard, is so confess'd a Truth, that it has pass'd into a vulgar Proverb. The first and least therefore that is to be done by such as are of another spirit, and are minded to search these as well as the other Scriptures, is by a frequent attentive reading of the* Prophetical Visions *to fix the main passages thereof in their minds: (otherwise both the style and matter, the great things of the* Prophets (*as* Hosea *speaks of the* רבי תורה * the great things of the Law) *will be always* counted as a strange thing.) *This being done, they must (if they would succeed in their search) apply themselves to those Five Means and Instruments of Knowledge, as Mr.* Mede *did, and prosper'd, and by his Writings hath lessen'd the difficulty of these Studies, and made the way plainer for others then he found it for himself. And as the Study of the* Prophetick *Scriptures would by an heedfull attending to those Five Directions and Helps prove a successfull labour, and therefore far from being* excessively hard *or incumbred with invincible difficulties; so would it likewise be far from vain and* useless: *for these Scriptures, as well as the other, being written for our learning and use, (as I have briefly and (I think) clearly proved in this* Preface *under the Second Head of* Advertisements,) *there would accrue to us this peculiar Advantage, (besides many others) That by a right understanding of the genuine meaning of these* Prophetick Visions, *we should be the better enabled to vindicate the* Prophecies *from those corrupt Glosses which* unlearned and unstable *Souls (ill-willers also to the stability and peace of Christian States and Kingdoms) would force upon them, perverting these Scriptures for their own Self-ends to the favouring of their unquiet humours and unpeaceable practices, which being rightly understood are the grand Interest and Concernment of* Christendome, *and certainly make for the Support and Encouragement of the* Reformed *part thereof, of which through God's mercy we are Members.*

In the Second sort of Advertisements *I have observed some few things of* the Author *and* his Writings, *and shall not need here to superadde any thing to court the Reader to a due esteem of them;* His own works will praise him (*I say not,* in the Gates, *as the phrase is* Prov. 31. ult. *but*) *in the private Closets and quiet Retirements of the studious*

* Δύσκολα τὰ καλά.

* Hos. 8. 12.

ſtudious enquirers after Truth, if read there with ſerious attention (which is moſt neceſſary in the peruſing of his Labours upon the Prophetical Scriptures) and with a mind as free from prejudice as from diſtractions. It is not to be doubted but that ſome parts of theſe Writings may generally pleaſe and (as the Author of the Book of *Wiſedome obſerves of Manna) agree to every taſt; *nor is it unlikely but that ſome other parts, though highly pleaſing to ſome, may be leſs gratefull to others of a different perſuaſion, as* Manna *itſelf was lothſome to ſome murmuring* Iſraelites. *But for the better diſpoſing of them to what is fair and ingenuous, this may be fit to be added, That the Author in his life-time did not affect any* * dominion over the faith *of others, (as if he were* Infallible) *nor was he ambitious after his death to be* Idoliz'd; *but this was clearly his diſpoſition, (as he expreſſeth himſelf in a* * *Letter to Dr.*T.) not to be affected how much or how little others differ'd from him; and this diſpoſition (*he *ſaid*) did ſo much the more increaſe in him as he took the liberty to examine either his own or other mens perſuaſions: *ſo deſirous he was that the Apoſtle's Rule ſhould in this caſe prevail,* Try all things, hold faſt that which is good. *And therefore ſuch men would ſhew themſelves very ill-natur'd and ill-bred as well as indiſcreet, and unmindfull of the Fallibility of Humane nature, as alſo unacquainted with* ingenuous Learning, *(of which the old Verſe is moſt true,*

Emollit mores, nec ſinit eſſe feros)

if they ſhould unwiſely diſvalue and peeviſhly reject the whole for ſome paſſages not agreeing to their particular Sentiments; or prove ſo rigid and tenacious, as not to afford that Candour and Charity which is but a juſt reſpect, as well eaſy, as fit to be paid to the Labours of Worthy men highly meriting de Republica literaria. *And their Rudeneſs and Incivility would be the greater, becauſe Mr.*Mede *doth propound his ſenſe not with any either magiſteriall or provoking language, but with ſuch modeſty, calmneſs and ſobriety, as may deſerve rather a fair reception then any churliſh and unkind uſage in the world.*

In the Firſt Head of Advertiſements *I have given the Reader (for his fuller ſatisfaction) ſome account of thoſe long and toilſome labours which I could not think too hard and grievous to undergoe both for the honour of the Author's memory and the Reader's greater benefit; chuſing (though at an humble diſtance) to follow that great Labourer in God's Vineyard, Bleſſed S.* Paul, *who was* * ἐν κόπῳ καὶ μόχθῳ, ἐν ϋπνοις, ἐν ἀγρυπνίαις πολλάκις, ἐν νηστείαις πολλάκις, *rather then* * to doe *this* work of the Lord negligently. *May the Reader with eaſe and delight, with profit and advantage peruſe theſe Writings thus prepared for him with a diligence and induſtry not very ordinary nor over-eaſy, and therefore not over-haſty, and yet not more leiſurely or ſlow then the labour and weightineſs of the undertaking (together with the urgency of other intercurrent cares) did exact.*

* Ch. 16.

* 2 Cor. 1.

* See Ep. 51.

* 2 Cor. 11. 27.

* Jer. 48.

HE who is the Father of mercies *and the* God of all grace, *that* * Jſa. 40. * giveth power to the faint, and reneweth their ſtrength who wait upon him, *who worketh both* to will and to doe, *and to* continue patiently *in ſo doing unto the end; to his Name alone (not unto me, not unto me) be the Glory and Praiſe for his Mercy and for his Power* * 2 Cor. 4. *ſake*—*The ſame* Father of lights, *who* * commanded the light to ſhine out of darkneſs, ſhine into our Hearts, * Pſal. 119. * unveil our Eyes, that we may behold wondrous things out of his Law; *purify our Souls from Prejudice and Paſſion, from every falſe Principle and corrupt* * 2 Theſ. 2. *Affection, that we may* * receive the love of the Truth, *and know the* * Col. 1. *Myſteries of the Kingdome of God; that being* * filled with all wiſedome and ſpiritual underſtanding, we may walk worthy of the *Apocal. 7. Lord unto all pleaſing: To whom be * Bleſſing and Glory, and Wiſedome, and Thankſgiving, and Honour and Power, for ever and ever, *Amen.*

J. W.

The *Additional Pieces* not before publiſhed.

In Book I. Diſcourſe 46, 47, 48, 49, 50.

In Book II. His *Concio ad Clerum*, pag. 507.

In Book III. among his *Remains upon the Apocalyps*, Chap. 4. pag. 732. Chap. 8. pag. 737.

In Book IV. Epiſt. 34, 41, 51, 56, 66, 67, 68, 69, 71, 73, 75, 85. many of them in anſwer to ſome Letters of enquiry from Learned men, which for the fuller underſtanding of the Author's Anſwers are alſo publiſhed; as that large Letter from *Lud. de Dieu*, viz. Epiſt. 48. and thoſe from others, Epiſt. 55, 57, 59, 62, 65, 70, 72. together with a large Extract of Mr. *Potter*'s Letter about the Number *666*.

In Book V. Thoſe Tracts that make Ch. 4. Ch. 7. Ch. 10. Ch. 12. In all XXXII.

Diſcourſes, Tracts, Epiſtles, enlarged out of the Author's MS. with ſeveral *Additions* not before printed.

In Book I. Diſcourſe 11, 31, 32.

In Book II. The *Chriſtian Sacrifice*, and Diſc. upon *Ezra* 6. 10. pag. 482.

In Book III. *In Comment. Apocalypt.* are ſeveral marginal Notes added by the Author ſince the firſt Edition. In the *Remains upon the Apocal.* Chap. 3. Chap. 6. Chap. 9. Paraphraſe on S. *Peter*, 2 Ep. Ch. 3.

In Book IV. Epiſt. 43, 54, 58, whereof almoſt all in the firſt and laſt pages is added, Ep. 61. beſides ſeveral other *Epiſtles* with large additions.

In Book V. Chap. 11. Beſides the ſmaller additions of ſome Words or a few lines in ſeveral other parts of theſe Volumes, too many to be here particularly mentioned.

The *Diſcourſes, Tracts*, or *Epiſtles*, whereof I wanted the Original MS. to examine them by, are in Book I. Diſcourſe 37, 38, 39, 42, 43, 44, 45. In Book IV. Epiſt. 4, 6, 10, 12, 29, 34, 93, 97.

THE

THE LIFE
Of the Reverend and moſt Learned
Joſeph Mede, B.D.

1. IT hath been the practice of the beſt Hiſtorians, ſometimes in ſhort Characters and ſometimes in larger Deſcriptions, to repreſent the *Nature*, *Sayings* and *Manners* of thoſe Perſons whoſe Actions have rendred them Illuſtrious whether in War or Peace. And it is a Cuſtome very commendable; for by this means a juſt Right is perform'd to the Glory of their Memories, their Exemplary Vertues are preſerv'd in the world by Monuments which Time cannot demoliſh, and Ingenuous Readers are highly gratified, who are naturally deſirous to know as much as they can of thoſe of whom they have heard any thing which is extraordinary.

2. The ſame Reaſon hath made it a Cuſtome to write the *Lives* of Authors eminent for their Learning, and to annex them to their *Works*. And indeed ſuch Hiſtorical Pictures ſeem no where plac'd more fitly then in the Beginnings of thoſe Books which were deſign'd by their excellent Authors to promote true Religion and Piety in the world: Men being no leſs prepar'd for a chearfull reception of Divine Truth, when they ſee it preſented by a Worthy perſon, then they are apt to give an eaſy credit to good News, when they are perſuaded of the Integrity of him that brings it.

We have therefore attempted to give a Faithfull, though Imperfect, Pourtrait of this Excellent perſon, the Author of the enſuing Diſcourſes; that the Reader may know what he was who in ſo high a degree obliged not onely the Age wherein he lived, but all ſucceeding Generations, by his excellent Studies and exemplary Life. The Hiſtory whereof is briefly as follows.

3. *JOSEPH MEDE* was born in *October* 1586. of Parents of honeſt rank, at * *Berden* in *Eſſex*, and related (as the learned Mr. *Aſſop* did particularly remark in his Funeral Sermon) to the Family of Sr. *John Mede* of *Lofts-Hall* in the ſame County, who did much pleaſe himſelf in ſo worthy a Kinſman, to whom alſo (when Fellow of *Chriſt*'s College) he ſent his eldeſt Son to be his Pupill; accounting it a ſingular felicity to have him under the care and conduct of ſo worthy and accompliſh'd a Tutor.

*A country-town not far from *Biſhops-Stortford.*

4. When he was about Ten years old, both he and his Father fell ſick at the ſame time of the Small pox: to the Father it proved mortal, to the Son very hazardous: But Almighty God, who deſigned him for a great Bleſſing to the world, delivered him then out of that, and afterwards out of other Dangers; of which mercifull Preſervations he had by him his thankfull Memorialls, the better to excite himſelf to a due celebration of the Divine Goodneſs.

His Mother afterward married one Mr. *Gower* of *Naſing* in *Eſſex*, by whom he was ſent to School firſt to *Hodſden*, and after that to *Wethersfield* in *Eſſex*. In which time going to *London* upon ſome occaſion, he bought *Bellarmine*'s Hebrew Grammar. His Maſter, having no skill in that Language, told him it was not a Book fit for him; but he, being of the ſame generous temper with *Demonax*, who (as *Lucian* reports) was ὑπ' οἰκείας πρὸς τὰ καλὰ ὁρμῆς καὶ ἐμφύτου πρὸς φιλοσοφίαν ἔρωτος ἐκ παίδων εὐθὺς κεκινημένος, would not be diſcouraged from the peruſal of it; but ſetting upon it induſtriouſly, attain'd no ſmall skill in the *Hebrew* Tongue before he left the School: by theſe fair Bloſſoms giving an early aſſurance to his Friends of thoſe excellent Fruits which he afterward brought forth being planted in a very fertil Soil, and one of the moſt delightfull Seats of the Muſes, in the Univerſity.

5. His Friends, being encouraged by the pregnancy of his Parts, his aſſiduous Induſtry and Proficiency in Learning, (the beſt grounds of Hope) ſent him, in the year 1602, to *Chriſt*'s College in *Cambridge*, where he was admitted Pupill to Mr. *Daniel Rogers*, Fellow of that College. When he had been there three years, Mr *Rogers* leaving the College, Mr. *William Addiſon* became his Tutor, to whoſe Pupills, after he was Bachelour of Arts, he us'd to reade, as afterward, when he was Maſter of Arts, he moderated at *Dis's*, upon the deſire of his Tutor, one of the then Proctors of the Univerſity.

6. The

6. The Emprovements which he made in a ſhort time by his induſtrious Wit were ſo conſpicuous, that they drew upon him the eyes not onely of his own College, but of the whole Univerſity; which could not but be the more obſervable in him, becauſe he wanted that felicity of Utterance which uſeth to ſet off ſlight parts, and had ſo great an *Heſitation* in his ſpeech as rendred his expreſſion painfull to himſelf and leſs pleaſing to others. Which made him decline (as much as he might) all publick Diſputations and other Exerciſes, as not to be perform'd by him without great difficulty; his Labour in them (as he was wont to tell his familiars) being double to that of others, in regard he was put to ſtudy not for *matter* onely, but for *words*; not to expreſs his mind, (for ſuch words, the matter being excogitated, do not unwillingly follow, and even offer themſelves,) but for words that he could utter; yea and to take care to diſpoſe them too in that order, that the contexture might ſuit with his Ability. Wherein yet he in time became a rare Example, how much a diſcreet obſervation of ſuch an Imperfection can work toward the cure of it. For by an heedfull inſpection into the nature of his defect, what words he moſt ſtuck at, either ſingle or in conjuncture, and at what times he was more or leſs free, he attain'd ſo great a maſtery over that Infirmity, that he was able to deliver a whole Sermon without any conſiderable Heſitation.

7. That alſo of his own relation is here not unworthy the remembring, That not long after his entrance into Philoſophical ſtudies he was for ſome time diſquieted with *Scepticiſme*, that troubleſome and reſtleſs diſeaſe of the *Pyrrhonian* School of old. For lighting upon a Book in a neighbour-Scholar's Chamber, (whether it were *Sextus Empiricus*, or ſome other upon the ſame Subject, is not now remembred) he began upon the peruſal of it to move ſtrange Queſtions to himſelf, and even to doubt whether the τὸ Πᾶν, the whole Frame of things, as it appears to us, were any more then a mere Phantaſm or Imagination. The Emprovement of this Conceit (as he would profeſs) rendred all things ſo unpleaſant to him, that his Life became uncomfortable. He was then but young, and therefore the more capable of being abus'd by thoſe perplex'd Notions by which *Pyrrho* had induſtriouſly ſtudied to repreſent the *Habitation of Truth* as inacceſſible: But by the mercy of God he quickly made his way out of theſe troubleſome Labyrinths, and gave an early proof that he was deſign'd for profound Contemplations, by falling ſo ſoon upon the conſideration of ſubjects ſo ſubtil and curious.

* *Anno* 1610.

8. By that time he had taken the Degree of * *Maſter of Arts*, he had made ſo happy a progreſs through all kind of Academical ſtudies, that it was manifeſt to all that that Title was not (as with too many it is) any falſe Inſcription: He was juſtly ſo ſtyled, and was univerſally eſteem'd as one who did well underſtand all thoſe *Arts* which make up the accompliſhment of a Scholar. He was an acute *Logician*, an accurate *Philoſopher*, a skilfull *Mathematician*, an excellent *Anatomiſt*, (being uſually ſent for when they had any Anatomy in *Caius* College) a great *Philologer*, a maſter of many *Languages*, and a good proficient in the ſtudies of *Hiſtory* and *Chronology*, of which we ſhall give a more particular account in the following part of this ſhort Hiſtory. We mention theſe things not onely to ſhew his indefatigable Diligence, but alſo to declare how great Perfections may be attain'd by an aſſiduous Induſtry, and withall to manifeſt the unreaſonableneſs of that complaint, *Ars longa, Vita brevis*; by which many think themſelves ſufficiently excus'd who (as *Seneca* ſaies) ſpend moſt of their life *aut nihil, aut aliud, aut malè agendo.*

9. His firſt ſhewing himſelf abroad was by an Addreſs he made to that Great Patrone and Example of Learning, D^r. *Andrews*, (then L. Biſhop of *Ely*, afterward of *Wincheſter*) in a Latin Tract *De Sanctitate Relativa*, &c. A piece of that commendable Learning, that, had it been publiſhed when it was firſt written, would have diſcovered the Author's pregnant Parts, and rais'd his juſt Eſtimation in the world. And though himſelf in his latter time was pleas'd to cenſure it as *ſavouring too much of his infancy in Divinity, and firſt thoughts, and affectation of ſtyle*, (they were his very words to an intimate friend of his ſolliciting him to publiſh it) and that upon this ſcore (as likewiſe becauſe he had in his elder days and upon mature deliberation publiſhed in [a] another Treatiſe of his (beſides what he had delivered in publick in his [b] *Concio ad Clerum*) the Summe and ſubſtance of it with farther emprovements of that Notion) he would not permit the fore-mentioned Tract to ſee the light; yet this early *Specimen* of his Theological ſtudies gain'd the approbation of ſo great a Judgement as his was to whom it was preſented, inſomuch that ſhortly after, he having need of the King's favour concerning his Election to a Fellowſhip, that worthy Biſhop ſtood his firm friend, and not onely maintain'd his Right then, but afterward deſired him for his Houſhold-Chaplain: Which place notwithſtanding he civilly refuſed, as valuing the liberty of his Studies above any hopes of Preferment,

[a] Upon 1 *Cor.* 11.22.
[b] Upon *Levit.*19. 30. *Sanctuarium meum reveremini.*

ment, and esteeming that freedome which he enjoy'd in his *Cell* (as he us'd chearfully to terme it) as the Haven of all his wishes.

10. And indeed these thoughts had possess'd him betimes: For when he was a School-boy, he was sent to by his Uncle, M^r. *Richard Mede* a Merchant, who being at that time without children, offer'd to adopt him for his Son if he would live with him: He accepted not the profer, but shew'd betimes that no worldly allurement was sufficient to entice him from his studies. And here it may not be amiss to observe a parallel memoriall in the * Life of his honoured friend D^r. *Jackson*. As they both were eminent for their Sweetness of disposition and carriage, their piercing Wit and profound Judgement, their unweariedly-industrious pursuit after such Notions as were out of the vulgar rode of Studies; particularly their *Genius* prompted them to enquire into the more Abstruse and Mysterious parts of H. Scripture: so they agree'd in this also, that they were in their youth tried with the like Temptations; for agreeably to what was observed of M^r. *Mede*, was D^r. *Jackson* sollicited by his friends at *Newcastle* to a Merchant's life, as being likely to be a more Gainfull course then a Bookish life in a College-retirement. Had they listen'd to such charming suggestions, what gainers soever they might have been by the bargain, to be sure the World had lost those Treasures of Wisedome and Learning which (by the publishing of their learned Labours) it has been happily enrich'd with. But both of them (surely not without a secret guidance and assistance from Heaven) resisted even in those their younger days any attempt to allure them from a Studious life, and chose rather *the humble way, to wrap up themselves in a Gown*, as the pious and elegant both Poet and Oratour, M^r. *G. Herbert*, did phrase it, and practis'd accordingly. The All-wise God intended them for better employments and other kind of *Traffick* then their Friends designed: Through his blessing they traded prosperously in the best Commodities; (for, according to that *Arabick* Proverb, *Ditissimæ sunt divitiæ Intellectûs*) and (which is a rare way of growing rich) they emproved their Stock by their free communicating to others, both of them being worthily honoured for their very communicative disposition. In short, to M^r. *Mede* (as likewise to D^r. *Jackson*) * the *Merchandise of Wisedom was better then the Merchandise of Silver, and the gain thereof then fine Gold*: He chose the more solitary way of Knowledge, rather then the so-much-beaten and frequented way of Wealth, and made as much

* See D^r. *Jackson's* Life written by *E. V.* and his Ep. Dedicat. before his I. Book upon the *Creed*.

* Prov. 3.

haſt in his Study to become a more then ordinary knowing and learned man, as others abroad in the World do to be rich even to abundance.

11. Wherefore Divine Providence being favourable to his deſign, that he might have a fair opportunity to perfect his own Accompliſhments, and be the better enabled to promote the good of others, and eminently approve himſelf the Servant of CHRIST, he was choſen Fellow of that College upon which the Name of CHRIST is called, to whoſe Service he had ſeriouſly devoted his beſt ſtudies and endeavours. The Fellowſhip into which he was elected was that of K. *Edward*'s foundation, and therein he was Succeſſour to M^r. *Hugh Broughton* and M^r. *Dillingham*, both of them famous for *Hebrew* learning; the firſt abroad, the other at home, being one of thoſe appointed by Royall Authority to tranſlate the Bible. This place was ſupernumerary to the Inſtitution of the Foundreſs, the Lady *Margaret*; a Society of Divines ſhe intended it, and by a Maſter and twelve Fellows alluded to *Chriſt* and his College of Apoſtles: Which Conceit (as ſome thought) was intentionally ſpoil'd by the addition of that ſupernumerary Fellowſhip, but however gave occaſion of an ill-placed jeſt againſt M^r. *Mede* at his Election; one oppoſite to his admiſſion venting this piece of wit without either civility or judgement, *We are twelve of the Foundation, and there* (ſaid he, pointing to M^r. *Mede*) *ſits the odd Fellow.* Which Conceit could have no true ſenſe as touching the quality and character of M^r. *Mede*, unleſs by *odd* had been meant *ſingular*, and that for Piety and Learning; which Eminencies could not make him leſs eligible according to Statute.

12. Being thus choſen Fellow of the College, he was not long after made Reader of the *Greek* Lecture of S^r. *Walter Mildmay*'s foundation, and held it all his life-time: which rendred that Tongue, as alſo ſeveral others, very familiar to him. For his conſtant Readings upon *Homer* did not onely make him perfect in that Author, but he being a diligent Collator of the *Greek* with the *Hebrew*, *Chaldee* and *Syriack*, acquainted himſelf familiarly with the Idiotiſms of all thoſe Languages at once. He had beſides made a Collection of ſuch *Greek*, *Latin* and *Engliſh* words as he had obſerved to have a near ſenſe and like ſound with the *Hebrew*; as we have been informed by ſome that ſaw in his ſtudy a Book of his in *Quarto*, containing the Hebrew *Radices*, &c. with *Greek*, *Latin* and *Engliſh* words derived from many of them: By which means as he made the Language

Language more familiar to him, ſo he conſulted the pleaſure and advantage of his Friends; being from this ſtore furniſh'd with what might render his converſe more acceptable to them in whoſe contentment he had a true ſatisfaction.

13. He preſerv'd his knowledge in Academick Learning by the private Lectures which he read to his Pupills, to whom he was an able and faithfull Guide. For, being a Fellow of a College, he eſteem'd it a part of his Duty to further the Education of young Scholars; which made him undertake the carefull charge of a *Tutor*: and this he managed with great Prudence and equal Diligence. After he had by daily Lectures well grounded his Pupills in Humanity, Logick and Philoſophy, and by frequent converſe underſtood to what particular Studies their Parts might be moſt profitably applied, he gave them his Advice accordingly: And when they were able to goe alone, he choſe rather to ſet every one his daily Task, then conſtantly to confine himſelf and them to preciſe hours for Lectures. In the Evening they all came to his Chamber to ſatisfy him that they had perform'd the Task he had ſet them. The firſt queſtion which he us'd then to propound to every one in his order was, *Quid dubitas? What Doubts have you met in your ſtudies to day?* (For he ſuppoſed that *To doubt nothing* and *To underſtand nothing* were verifiable alike.) Their Doubts being propounded, he reſolved their *Quære's*, and ſo ſet them upon clear ground to proceed more diſtinctly: And then having by Prayer commended them and their ſtudies to God's protection and bleſſing, he diſmiſs'd them to their lodgings. Thus carefully did he diſcharge the Truſt of a *Tutor*, though he well knew and was us'd to ſay That the Office of training up young Scholars in the Univerſity proved oftentimes but a thankleſs buſineſs. In ſhort, He was not for a ſoft and eaſy, ſelf-pleaſing courſe of life; but was moſt willing to ſpend himſelf in a laborious endeavouring the beſt emprovement (not of himſelf onely, but) of others, thoſe eſpecially committed to his care. And here we might take occaſion to recount ſeveral of his Pupills upon whom his excellent Inſtructions were not beſtow'd in vain: Some of them Perſons of Honour and Eminency in the State, Honourable as well for the noble Accompliſhments of their Minds and their exemplary Vertues, as for the height of their Deſcent and Parentage: others of great Merits and Eſteem in the Church, both for their perſonal Endowments, and for their adorning their holy Function by an agreeable Converſation. But we muſt *reſpicere titulum*, and remember that our preſent buſineſs

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is to write Mr. *Mede's* Life and what concerns his Story, rather then the Characters of others, though otherwiſe [a] אנשי השם *men of renown* and [b] *the Glory of their times.*

[a] Gen. 6.
[b] Ecclus. 44.

14. To return therefore to our Author: He did ſo entirely devote himſelf to the ſtudy of all excellent Knowledge, that he made even the time which he ſpent in his Recreation ſerviceable to his deſign. He allow'd himſelf little or no Exerciſe but *Walking*; and oftentimes, when he and others were walking in the Fields or in the College-Garden, he would take occaſion to ſpeak of the Beauty, Signatures, uſefull Virtues and Properties of the Plants then in view: For he was a curious Floriſt, an accurate Herbaliſt, throughly vers'd in the Book of Nature, not unſeen in any kind of ingenuous Knowledges, ſuch eſpecially as were both for delight and uſe. The chief delight which he took in company was to diſcourſe with Learned friends; particularly for ſeveral years he ſet apart ſome of his hours to ſpend them in the converſation of his worthy Friend Mr *William Chappell*, (afterward Provoſt of *Trinity* College near *Dublin* in *Ireland*, and L. Biſhop of *Cork* and *Roſs*) who was juſtly eſteem'd a rich Magazine of Rational Learning, and who again did as highly value the intereſt he had in Mr. *Mede* and the ſingular advantage of his Converſe. Accordingly when he was to leave the College and prepare for *Ireland*, he made it his particular requeſt to Mr. *Mede*, that he would favour him with his Papers, and permit the tranſcribing of them for his private uſe. So high, and yet ſo juſt, an eſteem had he for thoſe Papers richly ſtored with unvulgar, but not unuſefull, Notions. Mr. *Mede*, who was made up of love and kindneſs, did readily gratify him herein, as he did alſo afterwards, when he wrote to him from *Ireland* for more of his Papers, deſiring that ſome that had been his Pupills might tranſcribe what he would pleaſe farther to impart to him, who was one that did *highly prize all that came from his deliberate pen*: They were the very words of his Letter.

15. In his retirement to his private Studies he employ'd himſelf principally in a curious enquiry into the moſt abſtruſe parts of Learning, and endeavour'd for the knowledge of thoſe things which were remote from the vulgar track.

Among other things he ſpent no ſmall pains (in his younger years) in ſounding the depths of *Aſtrology*, and much paper he blotted in calculating the Nativities of his near Relations and Fellow-ſtudents, having to this Art (as he would ſay)

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above all other Studies a natural propenſion: Yet did not that propenſion ſo far ſway his Judgement, as not to diſcover the vanity and weakneſs of thoſe grounds upon which the Profeſſors of that pretended Art very often build their too confident Predictions. That which he thought himſelf to have found by all his ſearch was onely this, That the Celeſtial Luminaries having an unqueſtionable Influence upon all ſublunary Bodies, in the like poſition of the Heavens, may reaſonably be thought to have a ſimilitude in their Operation, and thereby to cauſe a Sympathy in things produced under like Conſtellations, and an Antipathy under different. But this not extending farther then a Natural inclination, and being in men alterable by Cuſtome, Education and infinite external impediments, he judged it not (without extreme vanity) to be preſumed upon as any infallibile ground of Prediction of future actions, eſpecially in ſuch things wherein men, acting out of choice, run counter many times to their Natural inclinations. But to give the Reader his poſitive judgement (as near as we can) in his own moſt appoſite and fit words, thus he was wont in familiar diſcourſe to determine touching the Neceſſity and Contingency of theſe Subordinate Cauſes: *That the* εὐταξία Cœli *does beget in man* εὐκρασίαν Temperamenti, *and this* εὐκρασία Temperamenti *begets* εὐφυίαν Ingenii, *in the way of direct and natural ſubordination: But that here the Chain is broken off; becauſe* εὐφυία Ingenii *does beget or produce* εὐπραξίαν Actionis *in man onely contingently and without any neceſsity. And thus* è contrà, *That* δυσταξία Cœli *does beget* δυσκρασίαν Temperamenti, *and the* δυσκρασία Temperamenti *begets* δυσφυίαν Ingenii; *This naturally as before: But that this* δυσφυία Ingenii *ſhould beget* δυσπραξίαν Actionis, *this is from no neceſsity, becauſe it is in mans power and liberty, who is naturally ill-diſpoſed, yet through the emprovements of Art, and eſpecially by the Grace of God, to become good, or better, as the Divine Goodneſs ſhall miniſter opportunity.* Which is as much as can be ſaid in ſo few words, and might determine the queſtion to all judicious and knowing men, concerning the power of the Starrs and thoſe Celeſtial Influences into and upon this inferiour world; where their Operations are genuine and natural and properly efficient, and where they have their ſtint and their *Nè plus ultrà*, nothing at all to doe, unleſs by a remote diſpoſition, which is properly no Cauſe at all. This is enough alſo to vindicate Man, born to Liberty and to command the Starrs, from that ſuppoſed vaſſalage whereunto the jugling *Aſtrologers* of our days would fain ſubject him, and caſt the credulous world into a Trance of blindneſs, to believe Lies and Follies and groſs Vanities for very Truth.

16. But leaving the hot purſuit of *Aſtrological* fancies, (the buſy idleneſs of ſome even to their old age) he applied himſelf to the more uſefull ſtudy of *Hiſtory* and *Antiquities*, particularly to a curious enquiry into thoſe Myſterious Sciences which made the ancient *Chaldeans*, *Egyptians* and other Nations ſo famous; tracing them, as far as he could have any light to guide him, in their Oriental Schemes and Figurative expreſſions, as likewiſe in their *Hieroglyphicks*, not forgetting to enquire alſo into the *Oneirocriticks* of the Ancients. Which he did the rather, becauſe of that affinity which he conceiv'd they might have with the language of the *Prophets*, to the underſtanding of whom he ſhew'd a moſt ardent deſire. His *Humanity*-ſtudies and *Mathematical* labours were but Initial things, which he made attendants to the Myſteries of *Divinity*: and though they were Preparatives, as he could uſe them, yet were they but at a diſtance off and more remote to his aime; for he had more work to doe before he could be Maſter of his deſign. A well-furniſh'd Divine is compounded of more Ingredients then ſo. For *Hiſtories* of all ſorts, but thoſe eſpecially which concern the Church of God, muſt be ſtudied and well known; and therefore he made his way by the knowledge of all Hiſtories, General, National, Ancient and Modern, Sacred and Secular. He was a curious and laborious ſearcher of Antiquities relating to Religion, *Ethnick*, *Jewiſh*, *Chriſtian* and *Mahumetan*: the fruits of which ſtudious diligence appear viſibly in ſeveral of thoſe excellent Treatiſes which have paſs'd the Preſs; particularly in his *Apoſtaſy of the Latter times*, *The Chriſtian Sacrifice*, his Diſcourſes upon *Daniel*, his *Paraphraſe and Notes upon S.* Peter's *Prophecy*, and in (his great Maſter-piece) thoſe elaborate *Commentaries upon the Apocalyps*, where the *Fata Imperii* (*i. e.* the Affairs of the *Roman* State) there predicted are to admiration explain'd out of Ethnick Hiſtorians, and the *Fata Eccleſiæ* illuſtrated with no leſs accuracy out of Eccleſiaſtick Writers. His Writings beſt ſpeak his eminent skill in Hiſtory; yet it may not be amiſs to ſuperadde upon this occaſion the Teſtimony of a very judicious perſon, and one of long and inward acquaintance with M^r. *Mede* and his ſtudies, (we mean that fore-mentioned ancient Collegue and *Conſocius* of his, M^r. *W. Chappell*,) who before his going into *Ireland* was heard thus to expreſs himſelf, *That* M^r. Mede *was as judicious a man in Eccleſiaſtical Antiquities, and as accurately skilled in the firſt Fathers of the Church, both Greek and Latin, as any man living.*

17. Unto *Hiſtories* he added thoſe neceſſary attendants which

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to the knowledge of the more difficult Scriptures muſt never be wanting; *viz.* an accurate underſtanding of the Ichnography of the Tabernacle and Temple, the Order of the Service of God therein performed, as alſo of the City of *Jeruſalem*, together with an exact Topography of the Holy Land; beſides other *Jewiſh* Antiquities, Scripture-Chronology and the exact Calculation of Times, ſo far eſpecially as made for the ſolving or clearing of thoſe difficulties and obſcure paſſages that occurre in the Hiſtorical part of Scripture, which the vulgar Chronologers have perplex'd, and the beſt not fully freed from ſcruple. And how great his abilities were for the *Sacred Chronology*, may appear (to omit other proofs) from that clauſe in a Letter of the then Archbiſhop of *Armagh* to him—*I have entred upon the Determination of the Controverſies which concern the Chronology of the Sacred Scripture, wherein I ſhall in many places need your help.* That great and laborious Work which this equally Learned and Humble Prelate was now entred upon, was his *Chronologia Sacra*, wherein he intended to confirm thoſe diſpoſitions of Years and accounts of Time he had ſet down in his *Annals of the Old and New Teſtament*, lately publiſhed by him. This Work had exerciſed his induſtry for many years, and he labour'd in it to the laſt minute of health he enjoy'd; but he lived not to finiſh it. Yet that the fruit of all his travels herein might not die with him, ſo much as he had elaborated was publiſhed by the Learned D^r. *Barlow*, Provoſt of *Queen's* College in *Oxford*, whoſe great care and induſtry herein did deſerve in this place an expreſs celebration: For ſuch uſefull Labours juſtly entitle a man to the honour of being a *Benefactour* to the world.

18. By the fruit of theſe Studies, particularly by his happy Labours upon the *Apocalyps* and *Prophetical* Scriptures, what honour our Author purchas'd abroad (beſides what he gain'd at home) among men ſtudious in this way, and therefore capable of judging, is evident by the many Letters ſent him from Learned men in ſeveral parts, expreſſing their own and others high eſteem of his Writings: As, the above-mention'd Primate of *Ireland*, Archbiſhop *Uſher*, who alſo acquainted M^r. *Mede* with the great eſteem that another Archbiſhop in *Ireland* had for his accurate labours upon the *Apocalyps*; The judicious and moderate *Paulus Teſtardus*, Paſtor of the Reformed Church at *Blois* in *France*, who was ſo highly pleas'd with his *Clavis & Commentationes Apocalypticæ*, as to take the pains (amidſt his other preſſing labours) to tranſlate them into *French*, deſigning the printing of them for the benefit of his Countrymen;

Lud. de Dieu, a ſingular Ornament of the Univerſity at *Leiden*, famous at home and abroad for his skill in the Oriental Tongues, whoſe Letters to and of Mr. *Mede* were full of honour and reſpect, and, as a teſtimony of his great reſpect, he preſented Mr. *Mede* betimes with his Comment upon the *Acts of the Apoſtles*; Dr. *Walæus*, Divinity-Profeſſor there, who being one of the principal perſons concern'd in the laſt *Belgick* Tranſlation of the Bible, and his care (together with ſome aſſociates) being peculiarly employ'd about tranſlating and illuſtrating with marginall notes the New Teſtament, (no part of which bred him more labour then the *Apocalyps*) did hugely applaud himſelf in the happineſs he had to be acquainted with Mr. *Mede's* unparallel'd Commentary upon that myſterious Book. The great acceptance and kind entertainment which his Writings found abroad among learned perſons, might be confirm'd alſo from not onely Mr. *Hartlib's* but Sr. *William Boſwell's* Letters, who profeſſed *It was better then Muſick to him to hear the innumerable commendations of ſo near a Friend.* But becauſe we would not exſpatiate in this (perhaps invidious) argument, we ſhall crave leave onely to ſuperadde this, That though ſome at home, leſs affectionate to ſtudies of this nature, for Reaſons beſt known to themſelves, were induc'd to ſpeak ſomewhat diminiſhingly, and below the worth, of his *Clavis* and *Commentary upon the Apocalyps*; (a Prophet, and a Prophet's Interpreter, wanting ſometimes their due honour in their own Country) yet Scholars of good note in their Travels beyond the Sea have heard his Name moſt honourably mention'd for thoſe Works. And though he was *Anonymus* in what he had done upon the *Apocalyps*; yet when Foreiners travelling into *England* came to viſit the Univerſity of *Cambridge*, they would carefully ſeek him out, and endeavoured to gain his acquaintance as much as any others then more eminent in place.

19. And though poſſibly it cannot be ſaid that he attain'd to an infallible Solution of every Point in thoſe Prophetick Myſteries, (they being a Depth which perhaps no Humane underſtanding can reach, till aſſiſted by a more full and clear view of Events;) yet judicious men, who are but in the leaſt candid, cannot but ſay that he proceeded upon grounds never traced by any, and infinitely more probable then any lay'd down by thoſe who before him undertook that task, and ſuch as, though they ſhould not every-where exempt from all poſſibility of erring in the application, do yet afford an incomparable help to the underſtanding of many things otherwiſe

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ſcarce diſcernible, and in the mean time do ſtrongly convince the over-daring vanity of very many confident, but unskilfull, Expoſitors. So that upon the whole matter we doubt not to affirm, (and for the truth of it we appeal to judicious and unprejudiced Readers) That if M^r. *Mede's* Method of interpreting the *Apocalyps* be freely and carefully compared with the elder (we may adde alſo, the newer) methods of any Annotationiſts whatſoever, it will certainly be acknowledged to be the moſt natural and unſtrained, moſt agreeable to the ſtyle of the Prophets, as likewiſe to Hiſtory and Events; and, in ſhort, that his *Clavis Apocalyptica* (if compared with other *Keys*) ſeems moſt worthy to be deem'd *Clavis non errans.*

20. Nor is this high, but moſt deſerved, character of his Labours upon the *Apocalyps* to be diſparaged by one or two Exceptions, which the οἱ ἀντιδιατιθέμενοι marvellouſly pleaſe themſelves in, nay one of them they make the petty matter of a poor rejoycing within themſelves: It is their Firſt Exception, grounded upon his Conjecture about the King of *Sweden*, in his Expoſition of the *Fourth Vial.* But there needed not ſo much noiſe nor ſuch a-doe to be made about this. For be it granted that the King of *Sweden* is certainly meant there, (although the Author doth not expreſly name him) yet conſider,

Firſt, He doth not poſitively and confidently affirm him to be the perſon whom God deſigned to perform the buſineſs of this *Vial*; but intimates onely his hope and wiſhes (in behalf of the afflicted Proteſtants in *Germany*) that it might be ſo: nay inſtead of a confident ſaying it would be ſo, he choſe rather to expreſs himſelf *Queſtion-wiſe*, which is the more modeſt and allowable way: *Annon hic eſt* (ſaith he) *quem Dominus exercituum ad hujuſce Phialæ opus exſequendum deſtinavit?* Which Ingenuity of his might have diſpoſed the leſs-kind Reader to ſome degree of Candour, rather then to the indecencies of an haſty and over-ſevere Cenſure.

Secondly, And the rather may he ſeem to merit the moſt candid and favourable uſage, becauſe in his Epiſtle to the Reader, before his *Commentary*, he makes it his particular requeſt, That the Reader would not over-rigidly cenſure every paſſage in his Book, but be pleas'd to reade him with that civility and candour and thoſe fair allowances not unuſually afforded to the Writings of well-meaning men, ſuch as are free from arrogancy and impoſing upon others, and are moſt ready to

expreſs the ſame Charity and Fairneſs to other Writers. The requeſt is every way Juſt and Neceſſary; conſidering that there are more Depths and Obſcurities in the *Prophetical* Writings then in any other parts of H. Scripture; and withall, that the Beſt of men are not privileged from all poſſibility of erring, no not in plainer and leſs abſtruſe matters then the *Apocalyptick* Viſions, thoſe eſpecially about things future and unfulfill'd. And farther, how Neceſſary the requeſt is as well as Juſt, the Author himſelf hath prudently obſerv'd in the fore-mentioned Epiſtle, where, ſpeaking of the Interpretation of *Prophecies*, &c. he laies it down as a moſt certain and approved Truth, *Niſi in hiſce talibus liberiùs paulò ſentiendi, imò & errandi, venia concedatur; ad profunda illa & latentia Veritatis adyta viam nunquam patefactum iri.*

Thirdly, Were this miſtake as great a matter as ſome would make it, (which yet was in truth a ſmaller ἥτημα and more venial, becauſe not expreſs'd poſitively and confidently, but onely in the form of a Queſtion,) yet is there not any juſt ground from this ſingle inſtance to diſvalue and reject the Author and his Commentary upon the *Apocalyps*. For this Conjecture, or rather *Quære*, of his was no principal or neceſſary part of the Structure, and therefore by its failing as to the Event doth not ſo much as endanger, much leſs demoliſh, the whole Fabrick. His Scheme of *Synchroniſms*, upon which is grounded his method of interpreting the *Apocalyptick* Viſions, ſtands firm and entire, and is unconcern'd herein. Nor is there any other part of his Commentary endamaged hereby, the truth and ſolidity thereof not depending upon this Event. Beſides, let it be conſider'd, that it would be the extremeſt Severity, the higheſt Rigour imaginable, to condemn the uſeful labours of Worthy men for ſome one miſapprehenſion in a particular of little or no importance to the whole. And what one Author, ancient or modern, (though never ſo highly meriting) what Book (though never ſo carefully and exactly written) could poſſibly ſcape at ſuch a rate of judging as this? But to ſpeak yet more cloſely to the preſent Exception; Though there was a miſtake in applying the *Fourth Vial* to that Northern King, yet that miſtake in the particular is no real prejudice to the general and main ſcope of his Interpretation of that part (much leſs of the other parts) of the Viſion: And, conſidering the abſtruſeneſs of the matter, it may be held very laudable not *toto cœlo errare* in the explication of ſome part of a Viſion, eſpecially when other Learned men are deprehended to doe ſo, not onely in ſome one whole Viſion, but in a manner univerſally in the whole *Apocalyps*; and that not onely

onely in thoſe *Viſions* which relate to things unfulfill'd and *future* Events, (about which if a carefull Interpreter be at a loſs ſometimes and chance to miſconjecture, it is more pardonable) but in ſuch *Viſions* and *Prophecies* as are already fulfill'd, wherein to miſtake is the leſs excuſable, becauſe *Prophecies* are ſuppos'd to clear up when accompliſh'd, according to that of *Irenæus*, (which is ſometimes quoted to an ill purpoſe, *viz.* to damp all modeſt Enquiries into Prophetical Scriptures) *Cùm evenit quod prophetatum eſt, tunc Prophetiæ liquidam habent & certam expoſitionem.* And here (if it were not an over-tedious Digreſſion) it would be no hard task to bring in a large Catalogue of groſs Parachroniſms, manifeſt miſapplications and miſtakes of another nature then this ſingle one they urge againſt our Author; and theſe not a few, nor thinly ſcatter'd in their Comments, but to be met with in every page. The reaſon of which Misfortune (in which the Interpreters that goe the new way are as much concern'd as any) is plainly this, Their want of attending to that onely ſafe Rule and Ground-work of Interpretation, the *Apocalyptical Synchroniſms*; the uſefulneſs and neceſſity of attending to which is fully made out by M^r *Mede* (to omit other places) in his Corollary at the end of his *Clavis Apocalyptica*: Without this *Clue* Interpreters will miſerably loſe themſelves in this Sacred Labyrinth; without this *Card* to guide them in this Myſtical Sea, they muſt needs, like diſtreſſed Mariners, * *reel to and fro, and* often *be at their wit's end.* * Pſal. 107.

Laſtly, Let it be conſidered that this ſhort paſſage, concerning the Application of the *Fourth Vial*, excepted againſt is not any part of the Author's large and more throughly-concocted Commentary upon the *Apocalyps*; for that ends with Chap. XIV. And as for the following Chapters, what he has briefly obſerved upon ſome paſſages therein, (as in Chap. XVI. which treats of *the Vials*) he calls onely *Specimina*, his *Eſſays*, and Firſt adventures; intending (if he had health and free leiſure) to goe over them again, and then to perfect his thoughts, and as fully to enlarge himſelf upon them as he had done upon the foregoing Chapters. This he expreſsly advertiſes the Reader of at the end of his Commentary upon Chap. XIV; in the mean while commending theſe *Specimina* (which at the ſollicitation of ſome Friends he permitted to goe along with his Commentary) to the Reader's Candour and Benignity; perſuading himſelf (as the beſt natures are leaſt apt to ſuſpect any unkindneſs) that what he thus offer'd with his right hand, others would not take with their left.

This is enough to waſh away the ſuppoſed ſtain of this Exception, and

and perhaps more then was needfull, but that ſome, devoyd of
* 1 Cor. 13. *Charity*, and therefore but * *tinkling Cymbals*, made ſuch a noiſe about it, ſuch as childiſhly affect *excitare fluctus in ſimpulo*, and love to make *ex muſca elephantum, ex feſtuca trabem*; in the mean while (through fond ſelf-love and partiality) not minding the more then motes, the great beams in their own eyes, or in the eyes of thoſe whoſe perſons they have in admiration. But to ſuch our Saviour's Counſel is not unſeaſonable, *Why beholdeſt thou the mote that is in thy brother's eye, but conſidereſt not the beam that is in thine own eye? Thou hypocrite, firſt caſt out the beam out of thine own eye.*

21. Proceed we now (*cum bono Deo*) to the Vindication of our Author from the other Exception, which in ſhort is this, That he may ſeem to have afforded too much countenance to the Opinion of the *Chiliaſts*. This Exception (though not the former) is taken notice of by that Reverend perſon, who was familiarly acquainted with M^r. *Mede*, and wrote that ſhort *View of his Life*, publiſhed at the end of his *Epiſtles*. And the Summe of the Anſwer he there returns to this Exception is this, That what M^r. *Mede* did herein cannot be juſtly counted any blemiſh to his name and honour: For grant that Opinion were an Error, yet (ſaith he) it hath very much to plead its toleration and their pardon that hold it. Whatever it be, it paſt for a precious Truth, even in the pureſt and moſt untainted Ages of the Church, (thoſe next the Apoſtles) for the ſpace of above 300. years, and had the ſuffrages of the moſt eminent Doctors that lived in thoſe times. [viz. *Juſtin Martyr*, (who lived within 30 years of S. *John*'s death) *Irenæus*, (who was brought up at the feet of *Polycarpus* who was S. *John*'s Diſciple;) they both lived and converſed with the Apoſtles immediate Diſciples: as alſo *Tertullian*, (the moſt ancient of the *Latine* Fathers now extant) *Cyprian* Biſhop of *Carthage*, and *Lactantius*: beſides ſeveral others, of whoſe Writings we have onely ſome ſmall Fragments; all theſe within 300 years after Chriſt.] Nor was it ever diſcountenanced, till the Church (recovering breath from her Perſecutions) began perhaps a little too much to prize her peace, and (diſvaluing her expectations) to ſet up her reſt in her enjoyed tranquillity. And certainly (not to argue its veriſimilitude from the conſonancy it ſeems to have with the many glorious * Prophecies of Chriſt's Kingdom in the Old Teſtament, which otherwiſe find many cold interpre-

* See *Dan.* 2. 44. & ch. 7. 14. *Eſay* 65. 17. & ch. 66. 22. with many other places in that Prophecy.

tations

tations among Expositors) a man can hardly, without admitting it, make good sense of those places in the 20 and 21 Chapters of the *Revelation*, which tell us of a * *First* and *Second Resurrection*, and of a *Jerusalem descending out of Heaven from God*: Which last (I have often heard our Author say) seemed to him extremely harsh to expound of the State of Bliss in Heaven; and to make [*descending out of Heaven*] to signify [*ascending up thither*] was more absurd then that of the Canonist, who expounded [*Constituimus*] by [*Abrogamus*:] So that he was compelled by that and many other places, against his inclination, to allow so much of *Chiliasm* as might make sense of those *Prophecies*; yet alway keeping himself from falling into those dotages which some of that opinion fansied, or at least were charged with; [a] neither denying any necessary Catholick Verity, nor admitting any thing inconsistent with the analogy of Faith; and [b] submitting his Opinion to the judgement of the Church. And within these limits, I never yet learned why he or any other learned man may not have the liberty of his own sense, or in such Problematical points should incurre any censure for dissenting from others.

* See Mr. *Mede's* 2 Letter to Dr. *Meddus*, p. 943.

[a] See his *Remains*, p. 749. where he would have us *wary and carefull, that we admit nothing into our imaginations which may cross or impeach any Catholick Tenet of the Christian Faith.* [b] See his *Preface* before his Commentary, p. 540. and what he adds at the end of his *Specimen de mille annis Tuba Septima*, p. 663.

Thus far that Reverend person now deceased, the Author's ancient Friend, in the *View of his Life*.

22. In pursuance of which Argument (to which we hold our selves obliged both from the great zeal we have for the honour of the Author's Memory, and from an honest ambition to endeavour the removing of any the least dissatisfaction which may lodge perhaps in the breasts of some even ingenuous and well-temper'd persons; that so none may be offended in him) it may not be unnecessary to superadde (as a *Mantissa*) these few particulars.

First, That the Author had not the least fond inclination to this or any other Hypothesis, as those have that affect to be talk'd of for some new or uncommon Theory: (his humble Soul was far from any such design of Vain-glory.) Nay when he first applied himself to the study of the *Apocalyps*, he came (as he told a Friend of his) with a mind rather possest against it; and (being desirous to differ as little as might be from the sense of others) he tried all ways imaginable to place the *Millennium* elsewhere, and, if it were possible, to begin the 1000 years at the Reign of *Constantine*, (for whom he had a great vene-

ration;) which was the commonly-received opinion of thoſe that wrote before him or after him, as *Brightman*, *Grotius* and others. But after all his ſtriving he was * forced (as he ingenuouſly confeſs'd) to yield to the light and evidence of this Hypotheſis in a ſober and qualified ſenſe. He was forced to it by the unreſiſtible Law of *Synchroniſms*; according to which the *Millennium* could not poſſibly be placed otherwhere then it is by him; which he nothing doubted but he had demonſtrated in his *Clavis*, Part. 2. Synchron. 4 and 5. Concerning which performance we ſhall onely ſay to the Reader, as the Author himſelf us'd to do, (and it was a great word with him, whenever he brought forth any unordinary and important Notion) *Expende*, (he would ſay, or elſe) *Conſider it.* And here it is not unworthy to be remembred, that the late learned Archdeacon of *Surrey*, * Dr. *Hakewell*, gives this fair teſtimony of Mr. *Mede*, that in his *Clavis* he hath *ſhew'd himſelf an able man*, and particularly that this part of his *Synchroniſms is a very exact piece, and ſuch as gives a marvellous great light to the Prophecies of that Book.* Beſides, this would farther forbid him to make the *Millennium* of *Satan's being bound* and reſtrain'd from *deceiving the world* to begin at *Conſtantine*, namely, That the great deceiving of the world by *Mahometiſm* (a moſt vile and yet prevailing Impoſture) began before leſs then half of the *Millennium* from *Conſtantine* was run out, and ſtrangely proſper'd in the world for the ſpace of 600 years within that *Millennium*: and not this onely, but Antichriſtian Idolatry and the greateſt Cruelty imaginable againſt the faithfull Servants of Chriſt fell out within the ſame *Millennium*; wherein the Devil was ſo far from being chain'd and ſhut up, that he never deceived the world more groſsly, nor raged more furiouſly, and conſequently was never more looſe and at liberty to doe miſchief.

* See alſo his Epiſtle to *Lud. de Dieu*, (pag. 709.) *In quam ſententiam de Millenario me nullâ animi levitate aut ſtudio prapoſtero delapſum credas velim; ſed poſtquam alia omnia fruſtrâ tentâſſem, tandem rei ipſius claritudine perſtrictum Paradoxo ſuccubuiſſe.*

* See his *Apology*, edit. 3. p. 559.

Secondly, Our Author was not fondly deſirous to proclaim this or any other peculiar Sentiment of his before others, as one that was eagerly ſollicitous to get Diſciples or make Proſelytes to his Perſuaſion. No man did ever dictate leſs then he, or propounded his Judgement, with the Reaſons thereof, with more modeſty and ſubmiſſion: none was more averſe from the humour of maſterly impoſing an Opinion upon others: none with leſs impatience and more civility could bear anothers diſſent. It was his own expreſſion, *There are few men living who are leſs troubled to ſee others differ in opinion from them then I am. If any man can patiently ſuffer me to differ from him, it nothing affects me how much*

or

or how little they differ from me. In ſhort, He was not big with a Paradox, and in pain to be delivered of it, as ſome are when they have diſcover'd (as they think) ſome rare and unvulgar Notion; (which temper in them is a certain ſign of a Weak mind fooliſhly over-pleas'd with its own conceptions:) Nay he was ſo far from proclaiming this or any other new Opinion, that when he was invited by others to ſpeak of it, (for he choſe rather to be led into ſuch diſcourſe then over-forwardly to begin it of himſelf) he would ſpeak but ſparingly and in general, eſpecially before ſuch who for want of age and experience were leſs prepared for ſuch Speculations; and therefore when ſuch proceeded to enquire more particularly concerning his thoughts herein, his way was not to declare himſelf *magiſterially*, but (having quoted ſuch or ſuch a Text of Scripture) *modeſtly* to expreſs himſelf thus, *What if it ſhould be ſo underſtood?* or *Why may it not be thus?* And when he was urged by Friends to adde at the end of his *Commentary upon the Apocalyps* ſome Notions of his upon the following Chapters, (that the whole might be the more complete,) he onely publiſh'd a ſhort *Specimen* or Eſſay about this *Hypotheſis*, together with ſome ſhort * Notes upon a paſſage in *Juſtin Martyr*, purporting that it was *the General opinion of all Orthodox Chriſtians* in the Age immediately following the Apoſtles, and that none were known to deny it then but Hereticks which denied the Reſurrection. Let the whole *Specimen* be carefully peruſed by any unpaſſionate and judicious perſon, and it will approve itſelf to be a great Inſtance of the Author's both Modeſty and Prudence as to the way of communicating his particular thoughts concerning the Millennial myſtery. And accordingly the Reverend Dr. *Charles Potter*, ſometime Provoſt of *Queen's* College in *Oxford*, a perſon of a very diſcerning and candid ſpirit, (in a Letter to his worthy friend Mr *Maſon*) gave this fair account of Mr. *Mede's* proceeding in this abſtruſe Argument, *That, whereas others are confident, he does but modeſtly conjecture*, (viz. *in his* Specimen de Mille annis) *and that upon other and better grounds then their dreaming heads ever thought of.* Whereas others would ſally out into curious and minute deſcriptions of the Οἰκουμένην μέλλουσαν, and venture to ſpeak as particularly of the Quality of that State as *Dionyſius* the *Areopagite* (ſo called) does of the *Angelical* Hierarchy, *intruding into thoſe things which they have not ſeen*; our Author on the contrary kept himſelf to Generals, induſtriouſly abſtaining from expreſſing himſelf *de modo* or concerning the particularities of the ſtate of Chriſt's Kingdom, and was far from being definitive in the leaſt as to any circumſtantial account thereof. This was his pious Prudence: He

* See this Teſtimony illuſtrated and vindicated from a corrupt reading, pag. 664.

contented himſelf with that more General account the H. Scripture gives of this *Millennium*, and in his explication of it he kept within the compaſs of that Διατύπωσις or *Form of Eccleſiaſtical Doctrine* ſet forth by the Firſt *Nicene* Council, not ſwerving one jot there-from, as he ſomewhere profeſſeth in his * *Epiſtles*. Yea ſo cautious and carefull was he not to determine poſitively where the Scripture was not expreſs, that he confeſs'd he durſt not ſo much as imagine that Chriſt's preſence in this Kingdom ſhould be a *Viſible converſe* upon Earth. He was alſo well aware that ſome both of elder and of later times (degenerating from the Piety of the moſt ancient and pureſt Ages of the Church, and ſwerving from that Primitive ſober ſenſe and harmleſs Notion of the *Millennium* which the Chriſtian Church generally entertain'd in the daies of *Juſtin Martyr*) had ſhamefully disfigur'd and deformed it with ſeveral erroneous conceits and idle fancies of their own. But herein our Author's name and reputation is not concern'd; he had nothing to doe with the *wood, hay and ſtubble*, which ſome fooliſh builders had built upon the old foundation, nor with thoſe unſeemly *aſſumenta* and diſgracefull opinions which ſome (that were miſerable bunglers at the Interpretation of Prophecies) had faſten'd upon the ancient *Hypotheſis*: He diſavow'd with as much zeal as any one the extravagancies of ſuch men; and yet he would not in a raſh heat wholly reject an ancient Tenet for having ſome Error annex'd to it, for ſo he might ſometime caſt away a Truth; as he that throws away what he finds becauſe it is dirty, (it was his own compariſon) may perchance caſt away a Jewel or a piece of Gold or Silver.

* See Epiſtle LII. pag. 997.

Thirdly and laſtly, (to conclude this argument) His Notion of the Millennial State was both *Pure* and *Peaceable*, and therefore not unworthy of a fair conſtruction. *Pure* and clean it was, altogether free from the leaſt ſuſpicion of Luxury and Senſuality. It was his * expreſs Caution, *to beware of groſs and carnal conceits of an* Epicurean *happineſs misbeſeeming the Spiritual purity of Saints. If we conceit* (ſaith he) *any* Deliciæ, *let them be* Spirituales, *which* S. Auſtin *confeſſeth to be* Opinio tolerabilis, (*lib.* 20. *De Civit. Dei.*) And therefore he was juſtly offended with *Hierom*, who (being, according to his wont, a very unequal relator of the opinion of his Adverſaries) imputed to the moſt ancient Fathers of the Church ſuch an Unſpiritual notion as this, That the Felicity of this State was *Beatitudo ventri & gutturi Judaico ſerviens*; and in ſeveral parts of his Writings, he has clearly detected the unfaithfulneſs and falſhood of *Hierom* in loading thoſe Holy Souls with the charge of *Judaiſm* and *Epicuriſm*; as foul

* See his *Remains*, pag. 749.

foul and undeſerved an aſperſion as could be imagined. And verily ſuch a *Senſual* State is ſo contrary to the character of the *Kingdom of Chriſt* and the true importance of what is meant by *Reigning with Chriſt*, that it is no other in reality then the Kingdom of the Devil and a Reigning with him. He well remembred that the proper Character of the *New Heavens and the New Earth* (that is, of the World renewed) is thus deſcribed in *S. *Peter's* Prophecy——Ἐν οἷς δικαιοσύνη κατοικεῖ, *Wherein dwelleth Righteouſneſs.* A greater Increaſe of *Piety* and *Peace* then has yet been in the world, is that which makes up the Primary notion of the Felicity of the Οἰκουμένη μέλλουσα or *World to come.* And what hearty Chriſtian does not moſt affectionately deſire that *Righteouſneſs* and *true Holineſs*, *Peace on earth* and *Good will towards men* may ſpread and obtain more univerſally in the world? Theſe things would as naturally make the world Happy, as the abounding of Iniquity with the decays of Charity in any age makes the world Miſerable. * 2 Ep. c. 3.

Nor was his Notion leſs *Peaceable* then *Pure*, as may partly appear by what hath been already obſerved. He was a true Son of Peace, and lived a life of Obedience to the Laws of the Realm, and of Conformity to the Diſcipline of the Church: He* *feared* both *the Lord and the King, and medled not with them that were given to change.* And his Writings bear the Impreſs and Character of his Peaceable Spirit and Life; for, not one clauſe, not a ſyllable, not ἰῶτα ἓν ἢ μία κεραία, that naturally tends to blow men up into ſuch furious heats as threaten publick Diſquietneſſes and Embroilments, is to be found therein, as neither in the Writings of *Juſtin Martyr*, *Irenæus*, *Cyprian* and others of utmoſt Antiquity, whoſe Doctrine touching this Point, as alſo their Practices, were far from any ſhew of Unpeaceableneſs, far from provoking to any thing but Love and Good works. As our Author himſelf was a man *of a cool Spirit*, (* קר רוח) ſo likewiſe is his Notion and repreſentation of the *Millennium* cool and calm and moderate, not miniſtring to Faction and Sedition, to Tumults and ſubverſion of all Degrees and Orders of Superiority in the publick. And aſſuredly the Happineſs of the Millennial State ſhall take place in the world without that Diſorder and Confuſion which ſome men have extravagantly imagined, men of unhallowed minds and conſciences, who, judging of things according to the luſts of ambition and love of the world reigning in them, have deprav'd and ſtain'd this Primitive Tenet, the ancient, ſober and innocent notion of the Kingdom of Chriſt, as likewiſe every other Myſtery, with not a few carnal conceits and intolerable fancies of their own: And thus * *unto them that* * Prov. 24. * Prov. 17. * Titus 1.

are

are defiled is nothing pure. Nor ſhall thoſe [a] *Tempora refrigerii* ever be brought in by hot fanatick Zelots, *men ſet on fire*, (in the Pſalmiſt's phraſe) and ready alſo to *ſet on fire the Courſe of Nature*, (as S. *James* ſpeaks) ſuch as are skilfull onely to deſtroy and overturn; [b] *Deſtruction and Waſting are in their ways*, (they are good at making the World a miſerable, uncomfortable and unhabitable place) but *the way of Peace they have not known*, (as for Peace and Charity, they have no right ſentiments thereof, and know not what belongs to them.) And therefore the Temper and Frame of their ſpirit being perfectly contrary to the Temper and Quality of thoſe Better times, they are thereby render'd uncapable either of furthering and * haſting the Felicities of the New Heavens and Earth, or of enjoying them when the New *Jeruſalem* ſhall be come down from God out of Heaven, and the Tabernacle of God ſhall be with men. For the primary Character of that Future State being (as was before obſerved) *Univerſal Righteouſneſs and Good will, Piety and Peace*, it naturally follows, That they who are men of embitter'd paſſions and of a deſtroying Spirit, altogether devoid of civility, gentleneſs and moderation, kindneſs and benignity towards men, and altogether unacquainted with what is lovely, decorous, venerable, praiſeworthy, equitable and juſt, can have *no part nor lot in this matter*; ſo groſs and courſe a conſtitution of ſpirit as theirs is ſpeaks them unqualified for the Happineſs of this Better State. Nor can they ever be made meet for the World to come and the Kingdom of Chriſt, till they have got the victory over their Self-love and Love of the world, over their Pride and Envy, their Wrath and Bitterneſs, their enormous Affections and the Luſts that war in their members; howſoever they may vainly conceit and fanſy themſelves to be upon eaſier and cheaper terms *Kings* and *Prieſts* to God, fit and worthy to *reign* with Chriſt, though they never *ſuffer'd* with him, nor was their *old man crucified with him, that the body of Sin might be deſtroyed*, as the Apoſtle ſpeaks, *Rom.* 6.

[a] Acts 3. καιροὶ ἀναψύξεως, *Times of cool refreſhing.*
[b] Iſai. 59.
* 2 Pet. 3. —σπεύδοντες τὴν παρουσίαν τῆ Θεῆ ἡμέρας.

And thus we have ſeen that our Author's Notion of the *Millennium* was both *Pure* and *Peaceable*, and conſequently right and genuine, (theſe being the two firſt Properties of the *Wiſedom from above*, in S. [a] *James*'s account:) As for any other repreſentation of it, which is [b] *Earthly, Senſual, Deviliſh*, (the three Properties of the *Wiſedom* [c] *from beneath*) our Author had nothing to doe with it, nor with the Patrons thereof, *his Soul came not into their ſecret.* And therefore if any ill-temper'd perſons, men of wild Principles and Practices, ſhould abuſe his name to the countenancing of any bad purpoſes and ſelfiſh deſigns; (as *Antinomians* have in like manner abuſed the names of ſome ancient Proteſtant Worthies

[a] Ch. 3. 17.
[b] Ver. 15.
[c] Jo. 8. 23. *Ye are from beneath.*

to

to the gracing of their unwholesome Opinions,) if any *unlearned and unstable souls* wrest S. *John's Apocalyps* and the *Prophetical* Scriptures; (as well as some did in S. *Peter's* time the ἀνόητοι in S. *Paul's* Epistles, and doe so still) they shall bear their own condemnation, they doe it πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν *to their own destruction*: But in the mean while S. *John*, S. *Paul*, the *Prophetical* Scriptures are holy, harmless and without fault; nor ought our Author and those Protestant Writers to bear the blame of other mens either misapprehensions or misdoings; but let every man bear his own burthen. It is no new thing, but is and hath been an usual artifice of worthless men to derive some reputation to their Opinions and Practices from the pretended authority of some worthy and excellent Writers: and we are the less to wonder at it, since they have not spared in the same kind to abuse the divinely-inspired Prophets and Apostles. Yet should not this (or the like) abuse of S. *John's Apocalyps* and other *Prophecies* be deem'd a sufficient ground to dissuade from the study of the *Prophetical* Scriptures, no more then the abuse of some passages in S. *Paul's Epistles* to *Antinomianism* and evacuating of the Law, should be of force to take men off from the study of S. *Paul's* Writings. Nay rather should all serious and judicious persons, out of an holy indignation against such wrongfull perverting of the Holy Oracles of God, excite and oblige themselves unto a more studious enquiry and diligent search into the genuine meaning of those Scriptures; that thereby they may be the better enabled to detect the falshood of those Glosses which men of corrupt minds have for their own ends put upon them, and by discovering the true importance and scope of such Prophecies put to silence those men of Noise and Confidence rather then of Reason and Judgment. And certainly this would be the happy effect of such studious diligences: For they should find that S. *Paul's Epistles* afford no favourable countenance to *Antinomian* principles, nor do in the least disparage the indispensable necessity of internal Righteousness and uniform obedience to the Divine Law. It would also appear to them that S. *John's Apocalyps* contains nothing that may in the least encourage to disobedience and disorder; but on the contrary represents Christian Kings and Princes (those that are Defenders of the Holy Apostolical Faith) under a fair Character, as * Friends to the Holy and Beloved City, the New *Jerusalem*, but Enemies to the Whorish City, the mystical *Babylon*, which they shall * *hate and make desolate*: They shall doe it; not the People without their Princes, but Kings with the help of their Subjects; so hard a work requiring many hands, and the concurrence of several aids. These

* Revel. 21. 24.

* Ch. 17. 16.

Theſe Three Conſiderations (and more ſuch might have been added) may amount (we hope) to a full Anſwer to the ſecond *Exception*: And theſe ſeverals being laid together may be availeable (through God's bleſſing) to recover ſome from their inward malady of an Uncharitable Cenſorious humour, and to ſweeten others who have ſome diſguſt againſt the Author, and particularly upon the ſcore of this *Exception*. Nor was this an unneceſſary Digreſſion, (if any Digreſſion at all) it being of ſo grand importance for the vindicating of the Author, in whoſe Story and Character we are now concerned, as alſo of thoſe Holy and moſt Ancient Fathers of the Church, and withall of their ſober and harmleſs Notion of the *Millennium*, yea and for the vindicating of the Holy Scriptures themſelves, from all unworthy miſconſtruction.

23. Having thus ſomewhat largely (though not without good cauſe) evinced both the great Exquiſiteneſs and the no leſs Uſefulneſs of M^r. *Mede*'s Labours in that Maſter-piece of his, his *Key and Commentary* upon that myſterious Book of the *Apocalyps*, (a well-choſen Object for his great Underſtanding to exerciſe itſelf upon;) we proceed now to obſerve to the Reader, That beſides theſe, his Endeavours were happily employ'd in other (though neither eaſy nor ordinary) undertakings. For his noble *Genius* leading him on to encounter difficulties, he ever ſeem'd moſt delighted with thoſe ſtudies wherein he might ſtrain the ſinews of his brain: And as if he accounted them but *Half-ſcholars* that did onely *ex commentario ſapere*, and knew onely ſo much as taken up from others they held in memory, he was not wont to take Expoſitions of Scripture upon the credit of any Author, how great or plauſible ſoever, nor to look upon their Reſolves as if they were *Hercules*'s Pillars with a *Nè plus ultrà* upon them. And therefore he uſed, as occaſion offered itſelf, to ſet upon thoſe difficult places of Scripture which ſeem'd to be of more uſe and concernment, and much time did he ſpend that way to give light to thoſe δυσνόητα and dark places in Holy Writ; ſo that ſcarce could the queſtion be propounded to him about any obſcure and knotty paſſage therein, whereabout he had not beſtowed many ſerious thoughts beforehand. He was taken notice of by many for his ſingular faculty in this kind, and ſent to by ſeveral Learned men for his reſolution of ſuch Doubts; which was uſually ſo clear, that there was no perſon, who loved Truth and was not addicted to jangling, but would be ſatisfied with his Anſwers, if not as certain and unqueſtionable, yet as ingenious and very probable: inſomuch that Strangers of other Univerſities, who had never ſeen him, gave

gave him this high Elogy, *That for aſſoiling of Scripture-difficulties he was to be reckoned amongſt the beſt in the World.* It is agreeable to this which the learned Mr. *Alſop* ſpake of him in his Funeral Commemoration before the Univerſity, *That if he had been encouraged to write* in difficiliora loca Scripturæ, *and that God in mercy to the World had been pleaſed to lengthen out his days, aſſuredly he would have out-gone any Author then extant, and probably would have given light to ſome hard places of Scripture which now may remain dark and unaſſoiled till the laſt Day of Judgement.*

24. As theſe various Perfections and uſefull Accompliſhments made his company very deſirable to Scholars, ſo the Goodneſs of his Diſpoſition made him equally *Communicative* and free to impart his Knowledge to thoſe who came to him either out of the ſame Univerſity or from abroad. To theſe he uſed to impart himſelf with that willingneſs, that it ſeem'd queſtionable whether had the greater deſire, they to hear, or he to communicate his Studies to them: Which made a familiar Friend of his once merrily to ſay to one that, having been partaker of his diſcourſe, gave him thanks, *That he might ſpare his thanks; for that they were not ſo much beholding to him for delivering himſelf to them, as he was to them for hearing him.* For this great advantage he made to himſelf of the Civility which he ſhew'd to others, that by the communication of his Notions to his Friends they became ſo fixed in his memory, that he was afterward able readily to deliver them in a well-form'd diſcourſe, and was wont, as often as he had occaſion to expreſs himſelf in publick, (eſpecially in thoſe College-exerciſes which they call *Common-places*) to make uſe of the fore-mentioned Diſcourſes, which with a little labour he could put into an apt form. Some of which are thoſe excellent *Diatribæ*, which with the reſt of his Works are publiſhed for the common Benefit of the Church. Which though but few in compariſon of that great ſtore wherewith ſo rich a magazine was furniſhed, yet even in thoſe few he hath diſcovered more rare pieces of recondite Learning then are to be found in ſome vaſt Volumes of many much-admired Authors.

25. Concerning which *Diatribæ* this is fit to be advertis'd, That though there are in ſome of them ſeveral things of a ſtrain that tranſcends the capacities of common Readers, yet it would be a great miſtake for that reaſon to ſuſpect this worthy perſon as guilty of *Oſtentation* or *Affectedneſs*. For as they were *Academical* Exerciſes, and not fitted for a vulgar Audience; ſo he himſelf was of all knowing men the greateſt Hater of that vanity.

He always disapprov'd the unnecessary quotations of Authors, and the use of Forein Languages and Terms of Art in popular Sermons; and expressing his dislike of such practices, (too much in use among some, not onely young Fellows of Colleges and other young Preachers, but even those of more age and experience) would sometimes say, *That they savoured of as much Inconsiderateness, as if Shoe-makers should bring Shoes to be drawn on with their Lasts in them*: judging it a scarce pardonable folly for men going about the instruction of the ignorant, to propound things in such Terms as themselves understood not till they had spent many years at the School or University; and which, how significant soever in themselves and to the Learned, yet were but as so many Stumbling-blocks to common Auditors, or at the best but as Stiles, which though some might possibly leap over, yet they interrupted the progress of their attention.

26. Nay, to give this Excellent person his just right, he was so far from the vanity of *Ostentation*, that it is hard to say whether he was more eminent for his rare Knowledge, or for his singular *Humility* and *Modesty* in valuing his own Abilities; insomuch as he could not without trouble hear of that great Opinion and Esteem which some (deservedly enough) had conceived of his great Learning: he owning onely *some diligence, freedom from prejudice and* studium partium, *as his best abilities*; as himself hath excellently express'd it in a * Letter of his to his friend M^r. *Samuel Hartlib.* To which may be added, That having received some notices of the great value which some Learned men both at home and in a forein University put upon his *Apocalyptick* Labours, he made onely this modest return to that Friend, who perhaps thought he might highly please him with that news, *That he saw no great cause for all that why he should think much better of himself*; adding withall, *That he had frequently observed it to be the hap of many a Book that had little or no worth in it, to find applause in the world, when in the mean while a well-deserving Book is scarce taken notice of.* So far was this Good man from all proud self-reflexions, from glorying in his wisedom and strength of Parts, or in any performance of his own.

* See Ep. 96. p. 1080.

Of this rare Temper of Spirit this also may be remembred as another pregnant Instance, That when he was earnestly importun'd by some to write *in difficiliora loca S. Scripturæ*, (for which task he was incomparably furnished) he answered with a sigh, *No*: and being pressed to give a reason; besides many things which he offered, as That *it required* [1] *more time then he could reckon upon he had to live*, and [2] *more and better Books then he had at present*

preſent or could command, and [3] that *ſuch a work muſt be done in an Age when mens thoughts are not impriſon'd or circumſcrib'd within the pale of over-ruling parties*; he added this alſo, [4] That *it would require more Learning then he had or was capable of.*

27. To omit many other Inſtances of his *Humility*, (for his life was full of them) we ſhall onely adde The little deſire which he had either to *Academical* Honours or to great Preferments and worldly Advantages. For the former, this may not unfitly be here remembred, That he was ſtudiouſly regardleſs of *Academical* Degrees, as being unwilling to make any great noiſe and report in the world: And, but that he was over-power'd to doe it by the then Maſter of the College, he had never ſo far proceeded as to have been * *Bachelour of Divinity*. Thus he expreſs'd himſelf to ſome in private. A *Maſter of Arts* he was, and a great Maſter of them too before he was ſo call'd; but more then ſo to be he affected not. An argument that that Grace was eminent in him, wherein others moſt commonly are too ſhort and defective. And for the latter, how far he was from any ambitious and eager purſuing the advantages and great things of this world, appear'd, as by his refuſing the offer made him by his Uncle, and that alſo by the then Biſhop of *Ely*, (which we intimated before) ſo likewiſe by his modeſt denial of the Provoſtſhip of *Trinity* College near *Dublin* in *Ireland*, to which he was elected upon the recommendation of another great Prelate, the L. Primate of *Armagh*, and by his unwillingneſs the ſecond time to accept of it, when he was in danger to be put into that Preferment. The height of his Ambition was onely to have had ſome ſmall Donative *ſine cura* made additional to his Fellowſhip, or to have been placed in ſome Collegiate Church or Rural College: Some ſuch place of quiet retirement from the noiſe and tumults of the world, with a Competency moderated by *Agur's* wiſh, (*Neither Poverty, nor Riches*) was the top and utmoſt of his deſires. And yet when he ſpake thus, he would adde, not that he ſhould be reſtleſs or diſcontented till he could obtain ſome ſuch thing, but to ſhew what kind of life he did affect, and in how low an Orb of this world's Preferments he would have been content to be placed. This ſenſe of his mind is clearly expreſs'd by himſelf in a Letter of his to a worthy Friend, (written upon occaſion of certain ungrounded conjectures made by ſome upon his being by the then Archbiſhop of *Canterbury* admitted into the number of his Chaplains) in which he affirms *That he had lived, till the beſt of his time was ſpent*, in tranquillitate & ſeceſſu; *and now that there is but a little left, ſhould I* (ſaith he)

* Anno 1618.

be ſo unwiſe (ſuppoſe there were nothing elſe) as to enter now into a tumultuous life, where I ſhould not have time to think my own thoughts, and muſt of neceſsity diſpleaſe others or myſelf? Thoſe who think ſo, know not my diſpoſition in this kind to be as averſe as ſome perhaps would be ambitious.

28. This inward ſenſe of his Soul (which was alſo his moſt deliberate choice) did not ariſe from any ſad melancholy or ſour diſcontent upon ſome great diſappointment, (for he that had no great Ambitions could have no great Diſappointments;) nor did it ſpring out of a fond and over-dear affection to Privacy, or from an unfitneſs for buſineſs and converſe with the world, (the property of ſome who are ſtyl'd *Mere Scholars*;) for his Collegues, and others who had the happineſs to be acquainted with him, knew him to be a perſon of ſingular Prudence and admirable abilities both for giving pertinent directions and advice in any important caſe, as a Friend, and for the managing of College-affairs, as Fellow, and for diſcharge of his particular Truſt, as Tutor. He was wont indeed to call his Study *his Cell*; but not as if he meant (according to the lazy and uſeleſs *Monaſtick* way of life) to immure and ſhut up himſelf there from converſe with others. He was far from affecting ſuch an unprofitable, unactive Solitude: for none was more free and open for Converſe, eſpecially with ingenuous and inquiring Scholars. Let who would repair to him, provided they were not captious and impertinent, he would give them their fill of diſcourſe, and enlarge to ample ſatisfaction; yea he would farther take the pains, if ſo much were deſired, to give his full mind in writing; even himſelf would doe it without the help of an *Amanuenſis*.

29. There is one thing more to this purpoſe which here offers itſelf to be conſidered, That though our Author loved a retired ſtudious life, yet his Thoughts were not ſhut up within his *Cell*; but *his Soul covered the whole Earth*, (to borrow that expreſſion of * *Siracides* concerning *Solomon*) his Heart was as large and wide as the Univerſe. He ſo lived and was affected as became a Citizen of the World: More eſpecially, as became a Chriſtian and a member of the Church Catholick, his Thoughts and Cares were particularly concern'd in the affairs of Chriſtendom. And accordingly for the gaining of forein Intelligence (beſides his Letters from ſome knowing Friends with whom he kept correſpondence) he was not unwilling to expend yearly ſomething out of his ſmall Incomes, and when he ſent

* Chap. 47. 17.

it

it to ſuch as were at charge to furniſh him (weekly for the moſt part) with Intelligence, he us'd in his Letters to them to call it *His Tribute*, (that was his word, implying his ingenuity and withall his reſpect; not *Wages*, or any the like word of a mercenary or ſervile ſignification:) and to one of them he was pleas'd once pleaſantly to ſay, *I am neither Dean nor Biſhop; but thus much I am willing to ſet apart to know how the World goes*; adding that if it were with him as it is with ſome (whoſe Incomes were greater, and who wanted neither Riches nor Honour, but a good Heart and the power to doe good with them in the world) he ſhould doe a great deal more then that he did; as numbering the affairs of Chriſtendom amongſt his beſt concernments, and the gaining a more particular acquaintance therewith (by helping to maintain correſpondencies amongſt Learned and wiſe men in diſtant Countries) amongſt the beſt uſes he could make of that eſtate which God had given him. Herein he alſo verified that of the * Pſalmiſt, *The works of the Lord are Great, ſought out of all them that have pleaſure therein.* * Pſal. 111.

30. But yet more particularly he had a very pious ſolicitude for the affairs of the *Proteſtant Reformed* Churches, being heartily deſirous that the Deſign then on foot for procuring Peace amongſt Proteſtants might take effect: And therefore he could not but greatly wonder to ſee ſo little life and affection toward this negotiation for Peace in too many of the Proteſtant profeſſion, yea even in ſome who would ſeem beſt affected to the forein Churches; theſe (he obſerv'd) would profeſs a deſire that ſuch a Pacification could be accompliſh'd, but yet with a kind of heavineſs and deadneſs, as he thought, who in the mean time was not ſo coldly and indifferently affected, it being his *heart's deſire and prayer to God* that all Proteſtants would *follow after the things which make for peace, and things wherewith each might edify the other*; then would not thoſe who were come out of *Babylon* be ſo unwiſe and deſperate, as manifeſtly to weaken the Proteſtant Intereſt by their fierce animoſities and violent conteſts about ſome Doctrines neither Fundamental nor Neceſſary to Salvation, and conſequently expoſe themſelves as a prey to the common Enemy that *breaths out* nothing but *threatnings and ſlaughter* againſt the true Worſhippers, the faithfull Servants of Chriſt, and would triumphantly rejoyce to ſee their memoriall cut off from the earth, that the Name of *Proteſtants* may be no more in remembrance.

This *truely Heroick* Deſign for Peace (that was the Epithet our Author gave it) he foreſaw would prove *Difficult*; but yet

he judged it *Fecible*, and the enterprise was the more *Heroick*, because accompanied with Difficulties. That which made it *Difficult* was (as he well observ'd) Prejudice and *Studium partium*, and a fond esteem of some Opinions peculiar to each side, or contended for by some of note amongst them, who *having once drawn bloud in such Controversies*, (that was his apt expression, whereby he meant their having publickly engaged and declar'd themselves therein) were therefore the more averse from hearkening to any Overtures of Peace, as fearing some beloved *Dogmata* (and consequently their Reputation) should thereby receive no little prejudice. But that this *Pacifick* design was *Fecible* he nothing doubted; and that it might the better attain an happy issue, he thought in general this was the most compendious and effectual way, *viz.* That neither side should be roughly press'd or urged to relinquish presently their Opinions of difference, but rather all fair and calm endeavours should first be us'd to persuade both parties That the difference betwixt them is not in *Fundamentals*, but that they both agree in so much as is *necessary to Salvation*; and therefore That their differing in other matters of lesser import should not so far prevail to the either causing or continuing any uncharitable Disunions, as their agreeing in other Points, such as are *Fundamental* and *Necessary to Salvation*, should oblige and persuade them to Charity and mutual Forbearance, and the owning each other as Brethren and Members of the same Body, whereof Christ is the Head. And by this means when their Affections were once put into a better temper, and the acrimony of their spirits was hereby corrected, they would certainly be in a better disposition to judge of the points of difference between them. Besides, he did not judge it necessary for the procuring and establishing this desireable Union between both parties, that there should be a full Decision of all Controversies in every minute particular thereof; but rather that both of them should *abate* of that vast distance which their eager contentions had made, not widening the breach, not enlarging, but lessening their differences as much as might be by their candid constructions, fair concessions and condescensions to each other. For except each partie would *abate*, and cease to maintain stifly their supposed advantage against the other entire, it would be as impossible to attain this Union, as for *a Joyner to set two pieces of timber together, without paring something from either*: it was the Author's fit comparison.

This in general was the *way of Peace* which he chalked out for those whom the Love of Christ should constrain heartily to seek and pursue the Peace of the Reformed Religion, the

the happy uniting of divided Proteſtants. But as for the more particular methods for carrying on this *Pacifick* deſign, they are at large diſcours'd of by three Reverend Prelates of our Church, Biſhop *Morton*, Biſhop *Hall*, and Biſhop *Davenant*, and by the laſt eſpecially, who beſides his Tract *De Pace inter Evangelicos procuranda*, wrote another intituled *Ad fraternam communionem inter Evangelicas Eccleſias Adhortatio.* Nor was our Author *aſymbolus* and altogether ſilent: for though at firſt he declin'd upon ſome prudential conſiderations to expreſs himſelf otherwiſe then in general upon this argument, yet after that his Superiors had declar'd themſelves, he was pleas'd alſo to communicate his particular Inſtructions about this affair; as appears by ſeveral Epiſtles of his written to M^r. *H.* and M^r. *D.* heretofore * publiſhed, wherein the judicious Reader may obſerve his great *Prudence* and equal *Moderation*, and that he was [a] *clothed* as *with Humility* (of which we have given ſeveral pregnant Inſtances) ſo likewiſe [b] *with a meek and quiet ſpirit*, a diſpoſition of near alliance to that of *Humility*, and an *Ornament of as great price and value in the ſight of God*, as the outward bravery of Jewels, gay attire and curious dreſſings is highly (but undeſervedly) valued and admired in the eyes of men.

* In this Edition theſe (beſides ſome others) are publiſhed with ſome Enlargements out of the Original *MSS.*

[a] 1 Pet. 5.
[b] 1 Pet. 3.

31. But it is not fit we ſhould ſo eaſily goe off from what we laſt intimated, it fairly leading us to offer unto the Reader's obſervation that which added no ſmall luſtre to our Author's Character, we mean *His prudent Moderation in the either Declaration or Defence of his private Opinions*. He was never forward in any company to catch at hints of diſcourſe, or to take any other occaſion to reveal his particular judgment: So far was he from the Temper of thoſe men who, being puffed up (it may be) with a ſmall knowledge, account it nothing to know, unleſs others know that they do, who muſt talk or burſt; not ſo much for benefit to others, as to diſperſe and publiſh their own praiſe. He knew there was * *a time to ſpeak, and a time to keep ſilence*; and he knew how to doe both with as much eaſe as any man living. *There is that keepeth ſilence*, (ſaith *Siracides*, Chap. 20.) *knowing his time*: ſo did he. It was a frequent Proverbial ſpeech of our Author's, *He that cannot hold his tongue can hold nothing*; and he practis'd accordingly. Not that he was a niggard of his Notions, or backward to impart to others what himſelf knew, (for he was moſt communicative both of his Notes and Notions;) but he prudently conſider'd the Character of the Perſons then in preſence and the Temper of the Times; nor did he neglect to follow that other Maxime of the Son of * *Sirach* in a more

* Eccleſ. 3.

* Chap. 32.

more improved ſenſe, *Shew not forth wiſedome out of time.* He was always more modeſt and ſober then to proſtitute his Thoughts to unworthy perſons; which were *to caſt pearls before ſwine*: But if any were ſeriouſly deſirous to be informed, and did ſeem out of no ill deſign to ask his opinion, eſpecially if it were *in re nova & paradoxa*, to ſuch he was not unwilling to communicate his inward Sentiments privately *& ſine arbitris.* (So the wiſeſt and beſt Philoſophers had their Ἀκροαματικὰ, their Ἐσωτερικὰ and Ἐποπτικὰ, which were not publickly and promiſcuouſly imparted to all (as were their πὰ Ἐκφορα or their Ἐξωτερικὰ) but to thoſe onely who were Μεμυημένοι and prepared for ſuch myſteries. Yea our Bleſſed Saviour himſelf did ſpeak ſome things to his Diſciples κατ' ἰδίαν, and taught them as they were able *to bear.*) Otherwiſe our Author was well content and ſatisfied without even theſe private communications, not caring to impart any of his peculiar Notions, but (as he would ſay) *where he found ſome appetite*; nor would he *offer* them and *try whether they had a ſtomach*, but they themſelves muſt diſcover it; much leſs would he goe about (as he ſaid) to *cramme* them. So far was he from being obtruſive unto any, that even ſome of familiar acquaintance with him (he profeſs'd) knew as little of his Notions as any Stranger whatſoever.

Luk. 10. Joh. 16.

Nor did his Modeſty and Good Temper leſs appear in *the Defence of his private Opinions*: For he would not be offended with others who were not of his mind, nor eagerly contend with thoſe who differ'd from him; having reſolved never to abandon *Love* in his proſecution of *Truth*. *I never found myſelf prone to change my hearty affections to any one for mere difference in Opinion*, was a worthy return of his to one who had oppoſed him with more heat then needed. And therefore onely as occaſion required, having fairly propounded his Judgement and the Reaſons of it, he ingenuouſly left every man to judge for himſelf, without expreſſing the leaſt ambitious zeal to win others to his Opinion. To this purpoſe he expreſs'd himſelf to a tenacious piece he had once to doe with, one that would be always replying, having found out ſome ſhift or other that muſt goe for an Anſwer; *It is ſufficient* (ſaid he) *for a man to propound his Opinion with the ſtrongeſt evidence and arguments he can, and ſo leave it: Truth will be juſtified of her children.* He obſerved alſo that in moſt points of Controverſy mens Paſſions are vehemently engaged, and the Diſputants generally argue according to their Intereſts: and therefore when he ſaw men impetuous in the aſſertion of their Opinions, and peremptory in the rejection of other mens Judgements, he commonly anſwer'd ſuch onely with

with ſilence; not caring to entertain diſcourſe with them who, in ſtead of a ſober and modeſt Enquiry into Truth, were addicted to a diſingenuous humour of *Diſputacity*; that was his term, which in his ſenſe ſignified *To be always reſolved for the laſt word*, (which is the troubleſome temper and practice of ſelf-conceited and pertinacious wranglers.) For after he diſcover'd any to be ſuch, he would give them full leave to have the *laſt word* and all, becauſe he would ſpeak no more, what-ever he thought.

Nor was he leſs unwilling to allow them alſo *the laſt word* in writing. Witneſs thoſe Paper-collations between him and M^r. *T. H.* a great follower of that man of more Reading then Conſideration, M^r. *Hugh Broughton.* Indeed *T. H.* had a great opinion of his own performances in this kind, and of the much good might be done by ſuch Conferences, and accordingly did ply M^r. *Mede* with one Paper after another, who yet was wholly of another mind, and plainly told him, *Of theſe reciprocations of diſcourſe in writing, wherein you place ſo much benefit for the diſcovery of Truth, I have often heard and ſeen Truth loſt thereby, but ſeldom or never found.* And for this reaſon (as alſo becauſe Conferences by writing were tedious and leſs ſafe, and would take away a great deal of his time) he was averſe from all ſuch *Pen-work*, (as he call'd it,) deſiring him not to make any *Reply*, for he was reſolved to anſwer no more, whatſoever he ſhould ſend. And he was as good as his word: for though M^r. *H.* could not hold, but would needs ſend him another large Paper of the ſame complexion with the former, yet could not this provoke him to recede from his fix'd and well-grounded reſolution againſt all multiplying of unneceſſary and fruitleſs Replies. So true was he to that expreſſion of his, *I can with much more patience endure to be contradicted, then be drawn to make Reply; having little or no edge to contend with one I think ſettled and perſuaded, unleſs it were in ſomething that nearly concern'd his Salvation:* and withall he added, *You know as much of my Opinion and my Grounds for the ſame as I would deſire of any mans; and I think I perfectly underſtand yours: Why ſhould then either of us ſpend our time any farther to no purpoſe?*

32. But not to dwell onely in Generals; His *Prudent Moderation* particularly diſcover'd itſelf in an Inſtance of no ſmall weight and importance: In ſhort thus. When that unhappy difference about the point of *Predeſtination* and its Appendants (inſtead of a more free, ſedate and Chriſtian-like method of debating it) was blown to ſo high a flame in the *Low-Countries*,

and began to kindle ſtrifes here at home, he would often ſay, he wondred that men would with ſo great animoſity contend about thoſe obſcure Speculations, and condemn one another
*Wiſd.9. with ſuch ſeverity, conſidering that, as the * Wiſe man ſaith, (to whoſe words he would often allude) *We hardly gueſs aright at things that are upon Earth, and with labour do we find the things that are before us: But the things that are in Heaven who hath ſearched*
*Act.17. *out?* But if at any time (as it was ſaid of * S. *Paul* at *Athens*, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ) *his ſpirit was ſtirred within him*, it was when he obſerv'd ſome to contend with an unmeaſureable confidence and bitter zeal for that black Doctrine of *Abſolute Reprobation*; upon which occaſion he could not forbear to tell ſome of his Friends, *That it was an Opinion he could never digeſt*, being herein much of Dr. *Jackſon's* mind, *That generally the Propugners of ſuch Tenets were men reſolved in their Affections of Love and Hatred, both of which they exercis'd conſtantly and violently, and according to their own Tempers made a judgement of God and his Decrees.* To the like purpoſe he expreſs'd himſelf (about two years before his death) in a Letter to an ancient Friend of his, formerly of the ſame College, *It ſeems harſh that of thoſe whom God hath elected* ad media Salutis, *and calls by the preaching of his Goſpel, any ſhould be abſolutely and peremptorily ordain'd to damnation.* And afterwards, by way of Reply to the objected authority of S. *Auſtin* as to ſome part of the *Predeſtinarian* Controverſy, he added, *If thoſe were Hereticks which followed not* S. Auſtin, *the moſt part of the Fathers before him were in Hereſy, and a great part of the Church after him. Zelots are wont to be over-liberal in ſuch charges.* Thus would he ſometimes in private reveal his judgement, but in his publick performances he was reſerved and did purpoſely abſtain from medling with theſe matters. And accordingly we have received this from ſome of old acquaintance with him, That in thoſe days when the Controverſies between the *Remonſtrants* and *Contra-Remonſtrants* made ſo great a noiſe in the world, he was wont to bring his *Common-places* to an ancient Friend and Collegue to be peruſed by him, with a deſire that he would expunge whatſoever did but ſeem to countenance the Poſitions of either party. To which may be added this other Inſtance of his own relating in a Letter to another Friend about four years before his death, *viz.* That there being great combuſtions and diviſions among the Heads of the Univerſity in preparation to the Commencement, each party being deſirous to get the advantage in the Election of the Anſwerers, and ſo to fit the Queſtions to their mind, and the more *Calvinian* party having prevail'd upon this occaſion; *I went not* (ſaith he) *to——this week, (as commonly I uſe to doe,)*

for

for fear of being taken to be of a ſide. Theſe things we have noted particularly, to ſhew with how much *Sweetneſs* as well as *Prudence* the great Learning of this Good man was admirably temper'd.

33. But beſides his *Prudent Moderation*, there was alſo to be obſerved in him, that which by the Epigrammatiſt is made one main Ingredient of an Happy life, *Prudens Simplicitas*, a mixture of what our Saviour Chriſt commends as imitable in the *wiſe* Serpent and in the *harmleſs* Dove. He was not ſo Imprudent as always *to utter all his mind*, (that's the property of a Fool, *Prov.* 29.) or before any company to reveal what new Notion or unvulgar Truth he had diſcover'd: But he was always ſo generouſly Honeſt, ſo Apert and Single-hearted, as not * *to ſpeak wickedly for God, or talk deceitfully for him*; nor would he apply himſelf to any unwarrantable policies for the promoting or commending of Truth to others. Such little crafts and undue practices were below the Nobleneſs and Integrity of his ſpirit. To this purpoſe we may fitly take occaſion here to remember a ſerious and excellent paſſage of his, *I cannot believe that Truth can be prejudiced by the diſcovery of Truth; but I fear that the maintenance thereof by Fallacy or Falſhood may not end with a bleſſing.* Thus did he upon occaſion expreſs himſelf, with a juſt reflexion upon ſome who, pretending to Policy, did (prudently, as they thought) adviſe, That for the better ſecuring and advancing ſome Doctrines, men ſhould be born in hand that they were Fundamental, and accordingly were to receive them as ſuch. But our Author (who was a great lover of Truth, (endeavouring to judge and ſpeak of every thing according to the truth of the thing) and who always valued the *Jacob*-like Plainneſs and Simplicity of ſpirit, a free Openneſs and Singleneſs of heart, in any faithfull Chriſtian, as an high Perfection) look'd upon all ſuch Practices with the greateſt diſguſt and abhorrence; and ſo will every one *who is an Iſraelite indeed, in whom there is no guile*: And yet, though it be a moſt unworthy, it has been nevertheleſs a too common and uſual artifice among ſome of the divided Churches in Chriſtendom, to heighten Speculative Doctrines and ſuch as are leſs weighty (and ſometimes doubtful and uncertain) into Fundamental Articles, eſpecially when it is for the advantage of the party that they ſhould be deem'd ſuch. But it had been infinitely better if the Moderation of the *Church of England* as to *Articles of Religion* had been imitated in other Churches; for want whereof elſewhere *Ex Religione Ars facta eſt, cui deinde conſequens fuerit, ut ad*

* Job 13. 7.

exemplum eorum qui turrim Babylonicam ædificabant, affectatio temeraria rerum ſublimium diſſonas locutiones & diſcordiam pareret; as *Grotius* complains upon a like occaſion in his *De Veritate Relig. Chriſt.* l. 6.

We might alſo briefly obſerve another Inſtance of his *Prudence*, and that was as to the choice of the fitteſt and moſt ſeaſonable Time for communicating Truth to others. And indeed this was a point of *Prudence* which he would adviſe ſhould be moſt carefully conſider'd, as being in his eſteem *half the work*: otherwiſe ſome Uſefull Notions might, becauſe they were Uncommon, be raſhly condemned, before they were well conſidered and underſtood: and there are none more ready to condemn, then the half-learned and half-witted (which are not the leſs numerous nor the leſs confident) ſort of men, who ſtear not (as he obſerved) by *Reaſon*, but by another Compaſs, viz. *Faction*, or *Intereſt*, or *Affection*, &c. So true is that of the Comœdian,

Homine imperito nunquam quidquam injuſtius;
Qui, niſi quod ipſe facit, nihil rectum putat.

Whereas men of the greateſt Reaſon, deepeſt Judgement and nobleſt Accompliſhments, are alſo men of the greateſt Civility, Candour and Ingenuity;

Ἀνδράσι γὰ πινυτοῖσι πέλει νόος ἤπιος αἰεί.

34. And now having advanced thus far in the Deſcription of his Vertues, we may not ſilently or ſlightly paſs over his *Charity*, a Grace that was very eminent and conſpicuous in him; and ſo it ought to be in every Chriſtian, it being the peculiar Badge and Livery of Chriſt's Diſciples, as well as their indiſpenſable Duty and neceſſary Qualification for their doing good here and their receiving a Reward hereafter. And therefore (to allude to that in 1 *Cor.* 13.) although our Author had great skil in *Tongues*, and had the gift of * *Prophecy*, and underſtood *Myſteries*, and was alſo able *to remove Mountains* of Difficulties, ſo as to make all become plain and ſmooth, particularly as to the underſtanding of hard paſſages in the more Myſterious and Prophetical Books of H. Scripture; yet (notwithſtanding all theſe Accompliſhments) had he not had *Charity*, he had been *nothing better*, nay he had been juſt *nothing*, (according to thoſe two obſervable expreſſions in that fore-named Chapter, οὐδὲν ὠφελοῦμαι and οὐδέν εἰμι.) His *Knowledge*, if alone, might have been apt to *puff him up*; but his *Charity*, which accompanied it, both diſpoſed and enabled him to *edify* and build up others in the moſt holy Faith, in ſound Wiſedome and Underſtanding.

* That by the *gift of Prophecy* (in 1 *Cor.* 13. and in other places) is meant *the gift of interpreting Scripture*, is clearly proved by the Learned Dr. *Hammond* and others.

His

His *Charity* was of the right kind, and could have approved itſelf ſuch to thoſe that were capable to judge thereof, by all thoſe Fifteen Properties mentioned in that Chapter as the ſure Marks and proper Characters of the genuine Chriſtian *Charity*. But to inſiſt upon ſo many particulars would be an unreaſonable Excurſion, and an unmercifull uſurping upon the Reader's patience: And beſides, it is not very needfull, ſome of thoſe Properties having been more or leſs ſpoken to already in ſome foregoing Sections. To pretermit therefore his moſt endearing Sweetneſs and obliging Affability in converſe with others, his abſolute Inoffenſiveneſs either in words or behaviour towards all men, his rare Communicativeneſs and ſingular Alacrity in imparting what he knew to thoſe who were of a ſoberly-inquiſitive *Genius*, (all which were the fair Fruits and excellent Effects of the true Chriſtian Love) we ſhall ſelect onely Two more General Inſtances wherein he expreſs'd his *Charity towards men*, (for of that we are ſpeaking:) and they were, 1. *His carefull* * *concealing or leſſening of others Failings and Imperfections*: So far was he from making the worſt of every thing, as ſome doe, who without making any favourable allowances are extreme in marking what is amiſs. And 2. *His free relieving of the Neceſſitous*: So far was he from hiding his face and ſhutting up his bowels from the poor and needy in the day of their diſtreſs.

* 1 Cor. 13. 7. *Charity covereth* (στέγει) *all things.*

He was ſo perfect in the firſt inſtance, that he would μηδένα βλασφημεῖν *ſpeak evil of no man*: much leſs would he * *watch for their halting*, as one that * *rejoyced in iniquity*. Nay at ſuch a diſtance he was from that evil, but epidemical, humour, that he choſe rather to ſpeak well of thoſe in whom he had onely Hope for a ground of commendation. Nor did he onely conceal and cover the faults of others, even of his Enemies, (as far as the circumſtances would bear, and in caſe it were not a greater Charity ſometimes to diſcloſe them) but he would alſo avoid the company of ſuch as he had obſerved to pleaſe themſelves or thought to tickle ill-minded perſons in paſſing unworthy cenſures upon other men. And thus ſometimes by ſilence, ſometimes by rebuke, and (when it was convenient) by withdrawing from the place and company, he declared he would have no ſhare in the ſin of thoſe who endeavoured to ſhew their uncharitable wit in either diſparaging the parts or vilifying the performances of others. As for himſelf, when his own name was concern'd, he was ſignally Patient, even another *Moſes* for Meekneſs, * *vir mitiſſimus*; he knew how to bear perſonal diſreſpects with an untroubled ſpirit, nobly and meekly, and thus (according to that

* Jer. 20.

* 1 Cor. 13. 6. *Charity rejoyceth not in iniquity.*

* Num. 12.

* Chap. 10. of * *Siracides*) he *glorified his Soul in Meekneſs*. An inſtance whereof appears in his civil Reply to the Strictures of *Dan. Lawenus*, which were not without ſome angry and unhandſome reflexions upon our Author. The man had a long time been poring upon the *Apocalyps*, and ſeem'd to envie him the praiſe due to him for his *Apocalyptick* Labours; fearing (belike) that thereby Mr. *Mede* would *increaſe*, and his writings muſt proportionably *decreaſe* in fame and reputation. Nor could any one that look'd upon our Author, his parts or pains with an evil eye, ſpeak ſo meanly and diminiſhingly of him as he would of himſelf; innocently revenging their great Envy, Paſſion or Prejudice with his as great Modeſty and Meekneſs. Thus was he a rare Pattern of Patience, when himſelf was touch'd: But otherwiſe (which was his Vertue and Honour) juſtly *Impatient* he would be, when any, eſpecially worthy perſons, were reproched and unworthily dealt with in his preſence: Which may be verified by this remarkable and illuſtrious example among many others. After many invitations both by Letters and otherwiſe, he purpoſed to give a viſit to the famous Univerſity of *Oxford*, and particularly for the ſake of his much honoured and much obliging friend, Dr. *Jackſon*, Preſident of *Corpus Chriſti* College; (whoſe Piety and Learning (together with the great Candour and Benignity of his ſpirit) are eminently conſpicuous in the laſting Monuments of his elaborate Works, publiſhed partly by himſelf and partly by the unwearied induſtry and care of the Religious and Learned Mr. *B. Oley.*) There he was entertain'd (together with ſome of his *quondam* Pupills, who attended him from *Cambridge*) very civilly and nobly by the fore-mention'd Doctor, whoſe Courteſy was moſt obſervable in this, (to omit other particulars) That ſome choice and eminent men of the Univerſity were deſir'd by the Doctor to accompany Mr. *Mede* during his ſtay in Town. It chanced at dinner one day that the Theme of their diſcourſe was diſpleaſing to this Good man; for, by the liberty which was taken, ſome were criticizing upon and ſpeaking (as he thought) but unduly, or at leaſt not up to the worth of their Learned and worthy Profeſſour Dr. *Prideaux*, (afterwards the R. Reverend Biſhop of *Worceſter.*) Mr. *Mede* could not hold, but (as ſome then preſent have made the report) brake out into theſe or the like words; *Gentlemen, I beſeech you deſiſt; the man of whom you now ſpeak deſerves far better words. It was his Infirmity, let it be admitted, in this to be overſeen: But he hath Vertues and great Accompliſhments far more then enough to make up this defect. That he is both Learned and Pious, it may not be queſtion'd; and one*

Infirmity

Infirmity amidſt ſo many Perfections is not to be regarded nor ever made mention of by one Chriſtian towards another. Let me therefore take the boldneſs to crave this at your hands, that you would deſiſt from this diſcourſe, and fall upon ſome other more profitable argument. A noble example and moſt worthy of imitation. Proceed we to that other inſtance of his *Charity*.

35. As he was thus Chriſtianly carefull to conceal or leſſen the Failings and Imperfections of others; ſo he was no leſs diligent to expreſs his *Charity* in relieving thoſe Wants which could not be conceal'd. For as to his *Temper*, he was * συμπαθὴς and εὔσπλαγχνος, inwardly ſympathizing and affected with the tendereſt of Compaſſions towards others in their ſtreights and difficulties, as feeling in himſelf their very griefs, and reſenting their calamities and hardſhips as his own. And agreeable to this *Temper* was his *Practice*: For as became him that was ſo Chriſtianly affected, and was therefore * εὐμετάδοτος and κοινωνικὸς, he forgat not *to doe good* and *to communicate* upon all juſt occaſions. And he was the more exactly carefull to obſerve all the due ſeaſons and objects of Beneficence, becauſe he look'd upon *Charity* and *Almes-giving* not as an arbitrary thing, left to mens choice or diſcretion to be done or omitted; (under which Notion too many conſider it, for what ends it is eaſy to gueſs) but as a neceſſary and indiſpenſable Duty. It was an ingenious obſervation of his to this effect, That the word for *Almes* (in the language which our Saviour ſpake) was צדקה, which imports *Righteouſneſs*, and conſequently carries an Obligation with it. And farther he conſider'd *Almes* under the Notion of a *Lords-rent* and *Tribute of Thankſgiving*, which God the Lord of all (whoſe is *the Earth and the Fulneſs thereof*) juſtly requires from us, that thereby we may teſtify our acknowledging of God as our *Great Landlord*, and our ſelves his *Tenants*, that hold all we have, of him. And thus [a] *He that hath mercy on the poor, honoureth his Maker*; and [b] *He that giveth Alms, ſacrificeth praiſe*. Moved therefore to this great Duty of *Charity* by theſe and other Conſiderations, (as that it is expreſsly commanded and earneſtly inculcated in very many places of H. Scripture, and withall enforced from that Equity (and it is the greateſt Equity imaginable) which ſhines out in that *Royal Law, *Thou ſhalt love thy neighbour as thy ſelf*; as alſo from ſome peculiar Motives which the Goſpel propounds whereby a Chriſtian's obligation to this Duty is rather increas'd and heighten'd) he perſever'd and was not weary in *doing good* even *unto all men*, as he had *opportunity* or * *ability*; wiſely contriving to proportion and

* 1 Pet. 3.

* 1 Tim. 6.

[a] Prov. 14.

[b] Ecclus. 35.

* Jam. 2.

* So ſome render δύναμιν Gal. 6.

and ſuit his Charitable reliefs anſwerably to the Neceſſities of others.

Nor would he be diſcouraged and taken off from ſuch acts of mercifull Beneficence by the unworthy returns he ſometimes met with from ſome diſobliging perſons. One inſtance whereof it may not be amiſs here to inſert. There was one in *Cambridge* to whom M^r. *Mede* had ſhewed favour in lending him money at a time of need; but he being put in mind of his engagement, inſtead of making due payment, repay'd M^r. *Mede* onely with undue words to this effect, *That upon a ſtrict and exact account he had no right to what he claim'd.* *No right?* anſwered he. *No, no right,* it was told him, *becauſe he was none of God's children, for that they onely have right who are gracious in God's ſight.* Ungracious and Unthankfull Sectary! His name might be mentioned, but let him be *Anonymus*, as fit to be numbered onely among the בְּלִי שֵׁם, as *Job* doth expreſs men of a vile character. Chap. 30. The Story was related by M^r. *Mede* upon the occaſion of ſome Intelligence received from *London*, That there was at that time a more ſtrict examination there of thoſe who came to take Holy Orders, concerning that ſtrange Poſition, *Dominium temporale fundatur in gratia*; at which one then in company being aſtoniſhed, as ſuppoſing none would be ſo impudent as to aſſert it, M^r. *Mede* replied that he had particular experience of the evil effect and conſequence of ſuch Doctrine, as in the fore-mentioned Story. Yet notwithſtanding ſuch unworthineſs (which ſome perhaps would have made a gain of, as fanſying themſelves thereby excus'd from *Charity*) he was not * *ſlothfull* nor *tired out* in well-doing, but, as became *a Follower of God*, (the Higheſt Pattern of Charity) who is [a] *kind even to the unthankfull and to the evil*, he continued patiently in doing good, chuſing rather [b] *to overcome evil with good*, then *to be overcome of evil.* Other *Charities* ſeem'd to him but low and eaſy and common, ſuch as even * *Publicans* and *Sinners* (thoſe of the worſt note in the world) do perform, who *love thoſe that love them* and *doe good to thoſe who doe good to them*: But the *Charity* which is extended to *All*, even to *Enemies*, to thoſe who are contrary to us in either Judgement or Affection, is the more noble, God-like, unordinary: and ſuch was our Author's; for were men of different perſuaſions from him, and at as great a diſtance from one another as from *Rome* to *Geneva* or *Amſterdam*, &c. yet even all theſe might more or leſs upon occaſion be influenc'd upon by his Charity.

* *Gal.* 6. μὴ ἐκκακῶμεν, &c.

[a] Luk. 6. 35.

[b] Rom. 12.

* Luk. 6. 32.

36. As his *Charity* was thus *largely Extenſive* and *Univerſal*, ſo was

was it likewiſe accompanied with the greateſt *Chearfulneſs*. He ſo ſhew'd mercy as one that indeed [a] *loved mercy*; and by giving *chearfully* he made it appear that he well remembred that of the Apoſtle, [b] *God loveth a chearfull giver*; not forgetting that of [c] *Siracides*, Ἐν πάσῃ δόσει ἱλάρωσον τὸ πρόσωπόν σου. He ſo gave, as one poſſeſs'd with the grand importance of that noble Maxime of our Saviour, (not recorded in the Goſpels, but preſerved from oblivion by S. *Luke* in the *Acts* Chap. 20.) IT IS MORE BLESSED TO GIVE THEN TO RECEIVE. He gave with a * *chearfull heart* and ἐν ἀγαθῷ ὀφθαλμῷ *with a chearfull eye*, as if he ſenſibly and feelingly knew the Deliciouſneſs of that inward Joy and Satiſfaction which ariſes from the conſcience of doing good, ſo as to reſcue others by a ſeaſonable Charity from ſorrow and miſery. For beſides the great Gains and rich Advantages that come in by Charity in this life, (as well as the Promiſe of a great Reward and an unſpeakable and glorious Joy hereafter) there is an incomparable Pleaſure that attends it here, and renders the very work and labour of Love its own Reward: and upon this ſcore does that Prince of Divine Poets, M^r. *G. Herbert*, not impertinently in his *Church-porch* (a piece enrich'd with moſt Divine Morality) perſuade to a chearfull and frank Beneficence,

[a] Micah 6. 8.
[b] 2 Cor. 9.
[c] Ecclus. 35. *al.* 32.
* Eccluſ. 35.

———*All worldly Joys goe leſs*
To the one Joy of doing kindneſſes.

37. His *Charity* was *large* as well for the *Meaſure* and *Proportion* thereof as for its *Extenſiveneſs*: It was not wrung or ſqueez'd out of him by ſlow and ſmall drops, (for he gave neither *grudgingly* nor *ſparingly*) but freely and bountifully flow'd from him, who was (as the * Prophet ſpeaks of the Mercifull man) *like a Spring of water, whoſe waters fail not.* He remembred and follow'd the Apoſtle's advice for * *ſowing bountifully*, and was not for an ἀδάπανος εὐσέβεια, that *cheap* and eaſy and *ſaving Religion*, affected by moſt men; a *Saving* Religion indeed, but how? of their Purſes onely, not of their Souls: and yet not *Saving* neither, as they imagine; for very often is verified that of *Solomon* in *Prov.* 11. *There is that withholdeth more then is meet, but it tendeth to poverty.* But from ſuch Illiberal, and in the end Improvident and diſadvantageous, courſes our Author was far removed: With him it went for a great Imperfection and Blemiſh in a Chriſtian to be *attentior ad rem quàm ſat eſt*; and the more of that Worldly ſpirit and Earthy temper in a man, the leſs a Chriſtian, the leſs a Wiſe man; for Covetouſneſs betrays men to many In-

* Eſay 58.
* 2 Cor. 9.

decencies, to ignoble and unbecoming practices, and withall blinds their eyes that they ſee not thoſe Indecencies in themſelves which are eaſily eſpied by others. In his account it was unworthy and diſhonourable for a Chriſtian to expreſs his Charity in a parſimonious and ſcant meaſure, whenas the promiſed Reward is ſet forth by our Lord ſo fully and ſignificantly under the ſimilitude of * *Good meaſure, preſſed down, and ſhaken together, and running over.*

* Luk. 6.

[a] Pſ. 10. [b] Pſ. 17. * Phil. 3.

And therefore our Author leaving [a] אנוש מן הארץ *the man of the earth* and [b] מתים מחלד *the men of the world*, ſuch as do onely * τὰ ἐπίγεια φρονεῖν, *reliſh and mind earthly things*, to their penurious ſcantlings, their low and weak degrees of Charity, beyond which their Niggardiſe will not ſuffer them to move; and leaving alſo the more common and ordinary meaſure and proportions of Beneficence, wherein the better ſort think they quit themſelves like Chriſtians and come off fairly and creditably; he choſe the *more Excellent way*, and (to the Glory of God and the Honour of the Author's memory be it here remembred) *He devoted unto God and ſet apart the Tenth of his yearly incomes for charitable and pious uſes.* To this his Vowing unto God ſo large a *Free-will-offering* not any vain-glorious humour, but the Love of Chriſt conſtrain'd him, and a deep ſenſe of Gratitude to Almighty God for his many and undeſerved favours. Nay ſo far he was from that poor deſign of gaining hereby a thin reward of Aiery applauſe from the world, that he ſtudied as much to keep it ſecret, as the Phariſaick Hypocrites contriv'd to doe their Alms with noiſe and all the pomp and obſervation imaginable; for they did all * *to be ſeen* and *to receive glory of men*, and ſo were no leſs Beggars then thoſe they gave to; Praiſe and Applauſe was the Alms they begg'd of men, while they were ſolemnly and publickly (after their ſounding the Trumpet) giving Alms to others.

* Matt. 6.

38. The ſame noble proportion of Charity is recorded (though too briefly) of that Religious young Lord, the Lord *Harington*, in the Sermon preached at his Funerals by Mr. *Stock*, where this is ſaid for a Memorial of him, *That* (beſides his Occaſional Charities) *he gave the Tenth of his yearly revenue to the poor.* The ſame is particularly remembred of the Learned and Pious Dr. *Hammond*, among ſeveral other Excellencies worthy of celebration, in his Life. The like is alſo recorded (though but * briefly mentioned) in the Life of that Practical Preacher Mr. *W. Whately*, one of the ſame College and Contemporary with Mr. *Mede*. And herein theſe *Iſraelites indeed*, the ſpiritual

* See this at large and particularly related in the *Appendix* to M. *Mede's* Life, Sect. I.

ſeed

ſeed of *Jacob*, followed that high Pattern which of old that holy Patriarch *Jacob* had ſet the world, who devoted the *Tenth part* of his eſtate to God, *Gen.* 28. Nor did he loſe by it, for God bleſs'd him exceedingly: And thoſe that have been followers of *Jacob*, as in his Plainneſs and Singleneſs of heart, ſo likewiſe in the Largeneſs of his Charity, have found it true, and upon their experience have deliver'd it for a moſt certain Aphoriſm, *That ſuch Giving is the ſureſt way of Getting*, and That thus *to* **ſcatter* is the ſafeſt means of *increaſing*. * Prov. 11.

And for a yet more particular and pregnant proof hereof, it is worthy here to be remember'd what the Reverend Mr. *Gataker* delivered in his * Sermon preached at the Funeral of Mr. *John Parker*, Merchant and Citizen of *London*, a perſon eminent for his Exemplary *Beneficence*, (as alſo for all other Chriſtian Vertues) and therefore worthy to be added to thoſe other Charitable *Heroes* mentioned by us. In ſhort thus: "At his firſt "effectual Call, this, among other things he then reſolved upon, "was one, *To ſet apart every year a Tenth of his Gain for the relief "of the poor.* Hereunto he was induced by this Reaſon, (be- "ſides others ſet down by him in his Memorials) *That he might "ſhew his Love and Thankfulneſs unto God, as for raiſing him from a "mean condition to that Wealth he then had, ſo eſpecially for his Spiritual "Goodneſs to him.* This proportion he conſtantly ſet apart, and "out of this Treaſury it was that he ſo liberally diſpens'd upon "all juſt occaſions. This was his Practice, and it was agreeable "to his daily Prayer, *That as God increas'd him in Wealth, ſo he would "be pleaſed withall to increaſe in him Humility, Thankfulneſs, together "with a conſtant Perſeverance in that lovely Grace of Charity.* But "what was the iſſue of all? God heard his *Prayers*, and rewarded "his *Alms*: but he would firſt try him. For (which is not to "be unremember'd) he reported it himſelf, that for ſome ſpace "of time (ſome three or four years) after that his reſolution "of ſetting apart the *Tenth* of his Gain for Charitable purpoſes, "he found no increaſe, nor did it appear that he thrived in the "world: yet was he not thereby diſcouraged, but ſtill gave "*bountifully* and *chearfully*. And this he did (to uſe his own "words) *out of love to God; freely leaving Proſperity in Temporal "things to God's good pleaſure, and conceiving that God in Wiſedom and "Goodneſs proſper'd him not, thereby to try his Sincerity to him and his "Charity to others; yea and that he himſelf might thereby have ex- "perience of his Love to God, his Faith, Patience and Conſtancy: nor "would he forgoe thoſe Evidences hereof that thereby he gain'd for ten "thouſand times ten thouſand times more then they coſt him.* And thus "God recompenſed his patient continuance in doing good with

* The Title of the Sermon is, *The Deceaſe of Lazarus.*

"Inward Bleſſings, and he then thrived in his Spiritual eſtate, "if not in his Worldly. But from that time forward (after "this proving of him for a ſeaſon) God abundantly advanced "his Temporal eſtate, ſo that he profeſs'd he found experimen- "tally thoſe gracious Promiſes of God to be true, of his bleſſing "him that [a] *diſperſeth and giveth to the poor*, and of the [b] *repayment* of "that with intereſt that is *lent unto the Lord*, and of the [c] *finding* "*again after many days* with increaſe the *bread that is caſt upon* "*the Waters.*

[a] Pſ. 112. [b] Prov. 19. 17. [c] Eccleſ. 11. 1.

"This was his *Conſtant* and *Stated Charity*, beſides what over "and above all went out of his *Poors-purſe*, which he never car- "ried out empty, that he might ever be doing good. Nor did "he in all this ſeek his own Praiſe, but God's, that ſo his Cha- "rity might occaſion * *many thanksgivings unto God.* And there- "fore, when he himſelf gave to others, his uſual word was, "*Praiſe God*; or when he ſent to others any ſumme to be diſtri- "buted among the poor, his manner was to adde in his Letter, "*Will them to praiſe God for it*: Juſt according to the mind of the Religious M[r]. *G. Herbert*, who in his *Character of the Country-Parſon* doth thus expreſs himſelf; *When-ever he gives any thing, and ſees men labour in thanking of him, he exacts of them to let him alone, and ſay rather*, God be praiſed, God be glorified; *that ſo the Thanks may goe the right way, and thither onely where they are onely due.*

* 2 Cor. 9.

Theſe excellent Memorials of this Mercifull mans Charity we thought good to excerp out of the fore-named Funeral Sermon, and to preſent them here, though in a more contracted form, they being ſo highly Exemplary and Uſefull, and therefore worthy to be made more publick; too good to be loſt, as elſe they might be, that Sermon being printed many years ſince, and by itſelf, and not extant in the Volume containing his other Sermons.

39. But to return to M[r]. *Mede*; There were not a few that wonder'd at his *Diffuſive Charity*, conſidering his Incomes were not great, (for he had nothing but what his place in the College afforded him, no Dignity or advantageous Preferment abroad.) But their wonder might have been leſſen'd, had they either ſeriouſly conſidered the Promiſes of Plenty and outward Bleſſings in this life made by God peculiarly to this Grace of *Charity*, or had they known how great a Summe the prudent charitable man is able to lay up for the poor by a *Frugal* management of a little Stock. But our Author knew it well and by *Experience*, which is the mother of Wiſedom, the ſureſt way of knowing for our ſelves

ſelves and of convincing others. *Experimentis optimè creditur.* Accordingly to this purpoſe (upon an occaſion which proved expenſive to him through the diſingenuity of ſome who yet were obliged to eaſe him) he thus expreſs'd himſelf——*I take it patiently, and put it among my Erogations of Charity; and I thank God I have not been ſo ill a husband of a poor Fellowſhip, but I can ſpare ſo much for pious uſes.* He warily therefore avoided the occaſions of unneceſſary expences, and when he ſaw others laviſhly ſpending beyond their Income, and not wiſely proportioning their Expences to their Receipts, he us'd to ſay, (with a pleaſant alluſion to that Philoſophick terme) *They wanted the* Eſtimative *Faculty.* And indeed in Prudence it was not leſs then needfull for him to husband well his ſmall Stock, who employ'd his thoughts and cares, his ſtudies and beſt diligences about other things then *Wealth*, *Honour* and *Pleaſure*, which yet are the things that not a few men purſue eagerly and induſtriouſly, with all their mind and heart, with all their ſoul and all their ſtrength; to the diſhonour of their Function, if any *Clergy-men* ſhould be ſo Secular and Unſpiritual in their Diſpoſition and Practice, as alſo to the diſhonour of the Doctrine of the Holy *Jeſus* deliver'd in his Sermon in the Mount, be they Chriſtians of what denomination ſoever. Beſides that this πλεονεξία or *Plurihabitio*, this covetous ambition greedily hunting after more and more ſtill, is contrary to the great and many obligations of our Religion, to that *High*, *Holy* and *Heavenly Calling* wherewith Chriſtians are called, as alſo to the expectation of that * *better and enduring ſubſtance*, that great recompence of Reward, reſerved in Heaven. * Hebr. 10.

His *honeſt Thrift* and *Frugality* was the more able to adminiſter to his *Charity*, becauſe it was accompanied with a conſtant *Temperance.* His feeding for the moſt part was rather to ſuffice Nature then to allow any pleaſure to his Appetite, which, being uſually good, ſometimes (though very ſeldom) he would gratify with making a larger meal; but his ordinary was his *College-commons* (to which no man was more conſtant) with the ſmaller ſort of *Beer*, (the *Wine* which he drank at *the Communion* being uſually more then he drank all the year beſides:) Which made him merrily to tell them who obſerv'd the thriving of his Body, (which in his latter years was very apparent) that *They might ſee what College-commons could doe.*

And in his both *Frugality* and *Temperance* he verified that of the Pſalmiſt, * *A good man will guide his affairs with diſcretion*: It being a moſt approved and experienced Truth, That for the enabling a man to a free and chearfull exerciſe of Chriſtian *Charity* * Pſ. 112.

it is abſolutely neceſſary that he retrench and cut off all needleſs expences either about Apparel or Diet, Building or Sports and Recreations, &c. Otherwiſe Frequent or Expenſive Treatments, Pride and Curioſity about Attire and Dreſſings will ſoon make *Charity* bare and cold, make it look pale and meagre, and at laſt quite ſtarve it. Where much is laid out upon Back or Belly, there will be but little ſpared for Beneficence. Where a man, through his Voluptuouſneſs and Senſuality, finds himſelf too dear for himſelf, ſo that it becomes difficult to maintain his deliciouſneſs, it will be thought too grievous *to maintain good works for neceſſary uſes*, as the Apoſtle ſpeaks, *Tit.* 3. Such a one will be greedily ſcraping for himſelf, that he may have to conſume upon his Luſts, rather then μεταδιδόναι τῷ χρείαν ἔχοντι *to diſtribute* (proportionably to his eſtate) *to him that needeth.* Where ſo much is ſolemnly offer'd in Sacrifice (as eſpecially at great Feaſts) to that falſe God, the * *Belly*, (and the beſt and fatteſt is offer'd up, and withall the ſweeteſt, for large *Drink-offerings*, to that mortal and periſhing God,) there will be but little reſerv'd for the * *Sacrifices of communicating and doing good*, with which the Eternal and onely true God is well pleaſed. But Chriſtian Religion (as it deſigns to cheriſh and advance every thing that is worthy, lovely, and uſefull for the good of man) is excellently prepar'd and accommodated to ſecure the Grace of *Charity*, by obliging to *Modeſty* and *Humility*, *ſober Frugality* and *Temperance*, and (in order thereunto) to the ſubjugating of all inordinate Affections, to the reſolute denying of the clamorous cravings and impetuous deſires of the Senſitive Powers; the ſubduing whereof is a great inſtance of Spiritual Valour, inward Health and Strength: as on the contrary it is a great Imperfection and Weakneſs, and withall a diſhonourable thing, for one that owns the name of *Chriſtian*, not to have power over his Senſual appetites, but to have impatient deſires, vehement affections for ſuch or ſuch delicacies, and as vehement delights in them, to be over-curious and ſtudious for pleaſing his Appetites, to be enſlaved to his Palate, [a] *enſlaved to Wine*, and [b] *ſerving various pleaſures*, as the Apoſtle deſcribes the temper of ſome unworthy Chriſtians. Beſides, it argues a man not to have had ſo true a * *Guſt of the powers of the world to come*, nor to be as he ought affected with the Hope of thoſe pure and permanent Felicities in the Future Life, which Chriſtianity (over and above the preſent eaſe and pleaſure that accompanies *Humility* and *Temperance* here) hath more fully brought to light and ſet before us: For were theſe cordially believed, they would work in men a generous diſregard of thoſe Senſual enjoyments which too many

* Phil. 3. *Whoſe God is their Belly.*

* Heb. 13.

[a] Tit. 2. οἴνῳ δεδουλωμένας.

[b] Ch. 3.

* Heb. 6. 5.

many (ſuch is the courſneſs of their Temper) count their Felicity, making themſelves hereby *like the Beaſts that periſh*, who (if this were Felicity) enjoy as much or more of it then Man himſelf. To conclude: If men are not ſo much under the Power of Religion as to deny the ſollicitations of their inordinate Appetites, and bring in ſubjection the Fleſh with the Paſſions and Luſts thereof to the Spirit, they do but *Parrot-like*, and as they are taught, talk of *Self-denial* and *Mortification*; and being * φιλήδονοι μᾶλλον ἢ φιλόθεοι, *Lovers of Pleaſures rather then Lovers of God* and their Neighbour, they plainly and in reality deny the *Power* of Godlineſs, though they may have the *Form* of it. Whereas if they were under the power and energy of Religion, they would find themſelves throughly furniſhed and chearfully diſpos'd to every good work. * 2 Tim. 3.

So true a Friend is Frugal Temperance, ſo hurtfull an Enemy is a Delicious, Soft and Luxurious (as well as the Covetous) humour to that Divine, Amiable, and univerſally-Beneficial Grace of *Charity*!

40. And now having ſpoken of his *Charity* or *Love towards men*, it aptly falls into this place that we ſhould obſerve ſomething of his *Love towards God*; wherein yet we need not be ſo large as in the former Inſtances; for what we have already obſerv'd of his Character doth abundantly prove it. His *Meekneſs*, *Patience*, *Chriſtian Prudence* and *Moderation*, and (thoſe Two bright Graces of the Greateſt magnitude) his *Humility* and *Charity* are pregnant evidences and real demonſtrations of the *Love of God* dwelling in him. Where theſe Fruits of the Spirit grow and flouriſh, it's a ſure ſign that ſuch a Chriſtian is * ἐν ἀγάπῃ ἐῤῥιζωμένος *rooted in Love*. To be Meek and Patient, Humble and Lowly in ſpirit, to have an Heart full of Charity, and melted into all compaſſionate endeavours for the good of others, even of Enemies, theſe are higher and harder things then to talk of Religion, [a] *to ſay, Lord, Lord*, [b] *to ſhew much love with their mouth*, to abound in the external obſervances of Religion; for ſo did the *Phariſees*, who therefore by their outward ſpecious profeſſion gain'd a great reputation of Sanctity from the world, but yet of them our Saviour Chriſt pronounces freely and ſmartly, * *I know you, that ye have not the Love of God in you*: a ſtartling and grievous word to the *Phariſees* then, and the like it would be to the *Phariſaick* Chriſtians to be told ſo now. In brief, He teſtified his *Love to God* in that which is the moſt eminent and genuine expreſſion of it, *viz.* an Entire, Sincere, Uniform and Conſtant Obedience to his Commandments, * Epheſ. 3. [a] Matth. 7. [b] Ezek. 33. * Jo. 5. 42.

ments, * *For this is the Love of God, that we keep his Commandments*; or (according to those two main Characteristicks of the *Pure and Undefiled Religion* in S. * *James*) in *Unspottedness from the world* and *Charity* to the poor and desolate. What's less then this is but Lip-devotion, religious Courtship, insignificant and empty Complements. And whereas he obsery'd that too many seem'd to make conscience of the Duties of the *First Table*, but had little or no care of the Duties of the *Second*; he had * respect unto both: For (said he) *None can be truly Religious towards God, that is not truly Honest in his conversation towards his Neighbour.* Thus he believ'd, and thus he practis'd.

* 1 John 5.

* Ch. 1. 27.

* Ps. 119. 6.—*I have respect unto all thy Commandments.*

41. But to superadde some other particular Instances of his *Love to God*; He farther shew'd the Tenderness of this Affection by the Zeal he had for the Honour of God, and by the dear regard he express'd to every thing wherein he thought the Divine Interest was concern'd. He could in no wise brook the bestowing *Religious Worship* upon Creatures, and therefore with a just severity he would equal the practices of the present *Roman* Church in their *Saint-worship* and *Image-worship* with those of the *Israelites* in following the * ways of *Ahab* and *Jeroboam*; and constantly asserted That the *Great Apostasy* or *Antichristianism* did (as to one main part thereof) consist in *Spiritual Fornication* or *Idolatry*. Nor need any *Protestant* be disturb'd at the word *Antichristian* or *Antichrist* so frequently used by our Author when he has to doe with the *Roman* Polity and the Chief thereof: For (to obviate any impertinent λογομαχία and contest about the word as used in S. *John*'s Epistles) our Author was well aware that the *Antichrist* and *Antichrists* mention'd there might particularly and primarily respect some * Impostors that began then to appear in the world about the end of the *Jewish* State; but withall he thought that what was said of those *Antichrists* [in chap. 2. 22, &c.] might *interpretatively* (though not *explicitely* and *directly*) be verified of the *Great Antichrist* then not in being, but to come, and by no unnatural consequence be applied to him, of whom those other *Antichrists* were in some sense Figures or Forerunners: For this was his Notion in this particular, He that sets up and substitutes in the room of Christ Saints and Angels, as so many Mediators between us and God, (agreeably to the practice of the Heathens, who of old set up *Dæmons* as Agents between the Sovereign Gods and Men) *eo ipso negat Jesum esse Christum*, does thereby really *deny that Jesus is the Christ*; as he that worships more Gods then one, does *ipso facto* denie that *Jehovah* he is God. And in pursuance of this his

* See Discourse 42. pag. 320.

* See Book V. Chap. 7. which seems to be an Essay or First Draught of his Notions upon that Subject.

his Notion he had this not improper Obſervation, *viz.* That after S. *John* had ſaid concerning Chriſt, **This is the true God, and eternal life*, he immediately addes, *Little children, keep your ſelves from Idols*; intimating (ſaid he) thereby, That in that *Fatal and Great Apoſtaſy* which was to ſurpriſe the Church, Chriſtians would worſhip *Idols* (i. e. falſe Chriſts and Mediators) in ſtead of Chriſt, and thus *deny the Lord that bought them*, the Lord Chriſt, the true and onely Mediator between God and men. * Chap. 5. 20.

Not being fondly addicted therefore to the uſe of this word, he does frequently in his *Commentary upon the Apocalyps* make choice of other Forms of ſpeech, and ſuch as were ſuggeſted to him from the ſtyle of that Myſterious Book, [as, *Beſtia Bicornis, Pſeudo-propheta Romanus, Meretrix Babylonica, Beſtia Pſeudo-prophetica ſeu Pontificia, Cæſar Papanus, Regnum Pontificale*, &c.] when he has occaſion to ſpeak of the *Roman* Polity and the Head thereof: yet withall he was not ſo weakly nice as wholly to decline that word [*Antichriſt*] in his Apocalyptick labours; as appears in his Comment. upon what concerns the *Third Trumpet* in Chap. 8. —— *Epiſcopus Romanus*——*nihil aliud effecit quàm ut hoc quaſi oppanſo velo, nè ipſe pro Capite Noviſſimo, id eſt*, Antichriſto, *tandem à minùs perſpicacibus tam liquidò haberetur*; as alſo in his Comment. upon Chap. 14. verſ. 17, &c. *Nos qui Occidentalem* Antichriſtum *aſſerimus*, &c. and (to name no more) in his *Specimina* upon Chap. 16. are to be found *Beſtia Antichriſtiana*, Terra *in Univerſitate* Antichriſtiana *deſignat Scabellum* Antichriſti, *Univerſitas Pontificia*, *Mundus* Antichriſtianus, *Juriſdictio* Antichriſtiana, *Mare* Antichriſtianum *eſt Ditionis Pontificalis ambitus*, with other expreſſions of the like import, concerning which the Reader without an *Oedipus* may know the Author's mind, and to whom they are there applied. Wherefore though this Title was properly and primarily meant (in S. *John's* Epiſtles) of ſome Impoſtors and Hereticks that appear'd about that Age: yet ſeeing the ancient Fathers made uſe of this word to ſignify and characterize ſome other Enemy of Chriſt yet to come, (whether a more open Enemy of Chriſt, or a more cloſe one that is rather *againſt* the Intereſt of Chriſt though he pretends to be *for* him;) and ſeeing that after-Writers have taken the word from the Fathers, and (it being a compendious ſignificant expreſſion) have made uſe of it in their Writings, as well *Papiſts*, who apply it to one that is to come at the end of the world, as *Proteſtants*, who apply it to ſome in being; our Author was not ſo ſcrupulous as to decline a word that was become thus currant and paſſable in all Ages, (and

as allowable, if not unfitly uſed, as any *Technical* word in any Faculty) though ſometimes it were improperly and unworthily uſed by raſh Zelots, to the gratifying of their pride and paſſion. And accordingly whoſoever has been converſant in the Writings of the Renowned Arch-biſhop *Whitgift* againſt *T. C.* and the *Diſciplinarians*, will find that more then once he makes uſe of this word when he has occaſion to ſpeak of the *Roman* Church, although *T. C.* and his Adherents were over-apt to call things not onely innocent, but laudable and decorous alſo, *Antichriſtian*: wherein they expreſs'd a Zeal not leſs Imprudent then Uncharitable; for hereby as they did the Common Enemy no ſmall credit and ſervice, ſo they likewiſe weakned the true Intereſt and hazarded the ſafety of the Proteſtant Reformed Religion. Which was piouſly and prudently obſerv'd by the fore-mentioned Arch-biſhop, and accordingly he tells them faithfully and plainly, * *I know that Sects and Hereſies gave ſtrength unto* Antichriſt, *and at the length were one ſpecial means of placing him in his Throne; even as I am alſo perſuaded that he worketh as effectually at this day by your ſtirrs and contentions, whereby he hath and will more prevail againſt this Church of* England *then by any other means whatſoever. Therefore it behoveth you to take heed how you divide the Army of* Chriſt, *which ſhould* unanimiter *fight againſt that* Antichriſt. By which paſſage (to omit others) it appears this Reverend Prelate was *Semper idem*, of the ſame judgement in his elder days and in his greateſt Height, as when formerly he maintain'd this *Theſis* at the publick Commencement, anſwering for his Degree of D. D. *Papa eſt Ille Antichriſtus*, as S^r. *George Paul* relates in the Hiſtory of his Life.

* See his *Defence of the Anſwer to the Admonition*, pag. 349.

And therefore our Author, in applying that Title to the Papal or *Roman* Hierarchy ſo miſerably degenerate, was not alone, but did tread in the ſteps of thoſe who were of greateſt eminency in our Church, and (not to mention thoſe other great Names) particularly in the ſteps of the Renowned Biſhop *Andrews*, his ancient and conſtant Friend, whoſe multifarious reading and great judgment did abundantly qualify him for an able and moſt accompliſh'd Guide in this affair. What his Sentiments were herein appears by ſeveral paſſages in his *Tortura Torti*, [particularly in pag. 183 to pag. 188.] where he proves againſt the cavils of that buſy *Romaniſt*, That by *Babylon* in *Apocal.* ch. 17. & ch. 18. is meant *non Roma Ethnica, ſed Antichriſtiana*; and withall evinces the vanity of that poor ſubterfuge, (and yet made uſe of (as that other alſo of *Roma Ethnica*) by *H. Grotius* in his Annotations) That by the *Deſtruction of Babylon* there foretold is to be underſtood the *Burning of Rome by the Goths and Vandals* about the year

year 455. as afterwards [in pag. 312, 315.] he makes it clear that *Idolatry* (the great Character of *Antichriſtianiſm*, or *that Token of Antichriſt's Kingdom*, as the ſumptuous decking of Images is ſtyl'd in the Homily againſt *the Peril of Idolatry*) is juſtly charged upon the *Roman* Church: and in the ſame place likewiſe he detects the impertinency of that trivial ſhift of the *Romaniſts* in diſtinguiſhing between *Idolum* and *Imago*; with much more of the like import in that Treatiſe of his, which the Learned *Iſ. Caſaubon* worthily ſtyles * *Exactiſſimæ fidei & diligentiæ Scriptum.*

* In Ep. ad *Fr. Ducæum.*

To conclude, It may not be amiſs here to adde a ſhort ſtory not impertinent to the argument in hand. M^r. *Mede* having lately preach'd a Sermon at * S. *Marie's* in *Cambridge* upon *Eccleſ.* 5.1. about the *Reverence of God's Houſe*, a young M^r. of Arts took the freedom ſome time after to tell him (as who might not be free with him, a perſon of ſuch exemplary Humility and Condeſcenſions?) That from ſome paſſages in that Diſcourſe the world concluded that he had changed his Opinion, and that he did not now think as formerly that the *Pope* was the *Hoghen Moghen*, (that was his drolling expreſſion.) *No?* replied M^r. *Mede*, *But I do, and ſhall think ſo as long as I live, for all this.*

* Febru. 25. 1633.

That learned Tract of his about the Numbers in *Dan.* 12. is call'd by him *Revelatio Antichriſti*; it was finiſhed by him 3 years before his death. And in Epiſtle 98, written within leſs then 2 months before his death, it is plain whom he means there by *the Man of Sin* and *Antichriſt*. See pag. 1082. & pag. 1023.

42. And here we have a fair occaſion to repreſent another of thoſe worthy Qualities that adorn'd his Character, *His well-grounded Conſtancy and Unchangeableneſs of Judgement.* We ſay, *Well-grounded*; otherwiſe for a man to perſiſt reſolvedly in an Opinion, becauſe it has been his Opinion, is neither Vertue nor matter of Praiſe, but rather a piece of troubleſome Stiffneſs and Pertinacity, uſually accompanied with fond Self-conceitedneſs and a deſign to ſecure his fame and ſome emolument he receives from his eaſy admirers: From which humour none was more free then our Author, who would profeſs *That (ſo far as he could judge of himſelf by experience) he was as willing to embrace Truth, when he ſaw evidence for it, as any man living*; as well conſidering that it is the part of a true Chriſtian, (as *Ariſtotle* obſerves it to be of a true Philoſopher) ὅτι σωτηρία τῆς ἀληθείας ἐστὶ τὰ οἰκεῖα ἀναιρεῖν, for the intereſt and advancement of Truth to forgoe and quit his own private conceits and ſpeculations, how dear ſoever they were formerly unto him; and on the contrary, an argument of a low and ſervile ſpirit, δουλεύειν τῇ ὑποθέσει, to be either fondly addicted or enſlaved to any *Hypotheſis* and Opinion either of his own or others. Our Author was

not indeed light of belief, nor would he eaſily take up an *Hypotheſis*: But when any new Notion was preſented to him by others, or offer'd itſelf to his thoughtfull mind, he would firſt make a ſtand and pauſe well upon it, ſtrictly examining the Grounds thereof; and if, upon a ſerious and due weighing of all that was fit to be taken into conſideration, he found it to be a ſolid Truth, he was not apt * σαλευθῆναι ἀπὸ τοῦ νόος *to be ſhaken from his judgement*; a right τέλεγωνος ἀνὴρ, (as *Ariſtotle* both in his Ethicks and Rhetorick ſtyles a Vertuous man) or, in the Apoſtle's language, [a] ἑδραῖος, ἀμετακίνητος, [b] ἐστηριγμένος ἐν τῇ παρούσῃ ἀληθείᾳ, *ſtedfaſt, unmoveable*, and *eſtabliſhed in the preſent Truth*: Yea he was ever ſo impartial and conſtant a Lover of Truth, that nothing but the *Holy Scripture* and *ſound Reaſon* could prevail upon him. 'Tis true, To conceal his judgement, not to divulge every thing that was Truth to him, he was not hard to be perſuaded. The remembrance of the Apoſtle's Rule (*Rom.* 14.) *Haſt thou faith? have it to thy ſelf*, as alſo his own Charity, Prudence and Peaceableneſs of ſpirit, did diſpoſe him to it, εἰ δέον ἐστὶ and where it was convenient: But neither Friends, nor Intereſts, nor any worldly Allurements whatſoever were of force to corrupt his affections, or pervert his judgement; much leſs could they prevail with him unworthily to deny any Truth, how unplauſible ſoever it was to ſome men, and therefore diſadvantageous to himſelf. For a proof of his conſtant and unremovable affection to Truth, as alſo of his patient enduring the contradiction of others againſt himſelf, take this Inſtance, viz. *That in the revolution of about twenty years by-paſt* (the ſaying was his own) *he had by the ſelf-ſame perſons been look'd upon, and accordingly reported of, as Popiſh, Proteſtant, and Puritane*; and yet he would proteſt it, as in the preſence of God, that to his knowledge he had not in the leaſt receded from his very firſt perſuaſions: So that all the while he was the ſame without wavering, although varied to their appearance, becauſe they ſailing with the tide and wind varied towards him. Thus they in the Veſſel under ſail, being always in motion, think the Land moves, (ſo it ſeems to their erring ſenſe) which yet is never the leſs fixed and unmoved for their thinking amiſs. But our Author, as he conſider'd that Precept in *Siracides*, (chap. 5. 10.) Ἴσθι ἐστηριγμένος ἐν συνέσει σου, *Be thou ſtedfaſt in thy underſtanding*; ſo he knew likewiſe that the ready way to attain to this eſtabliſhment was this, (according to the counſel in the foregoing verſe) *not to wimow*, or * ſail, *with every wind*.

But we muſt not indulge ourſelves the liberty of enlarging upon every thing in our Author which render'd him juſtly exemplary,

*2 Theſſ. 2.

[a] 1 Cor. 15.

[b] 2 Pet. 1.

* *Grotius* upon the place expounds this phraſe by that in *Plautus*, *Ubi ventus eſt, velum vertere.*

emplary, worthy of praiſe and imitation: Return we therefore from this Digreſſion to what has a near affinity to our former argument: In ſpeaking to which and the remaining particulars we muſt ſtudy to be ſhort, and take the neareſt way to our journey's end, leſt we over-drive the more infirme, and therefore the more querulous, ſort of Readers, and wear out their patience; otherwiſe, to thoſe that are of ſounder and ſtronger judgements (and conſequently capable to value and honour and * love the Author) we doubt not but a larger Narrative then this would ſeem not tediouſly long, but too ſhort rather, as indeed the moſt enlarged Hiſtory of his Life, his Piety and Learning, is in itſelf and upon a true account a ſhort Hiſtory, too ſhort, if we conſider the great Worth and manifold Perfections of the Perſon; of whom though *we ſhould ſpeak much, we ſhall* yet certainly *come ſhort*, if we may here uſe in an inferiour ſenſe what is ſaid of God by the Son of *Sirach*, chap. 43. To proceed then,

* *Non patiar me quicquam neſcire de eo quem amem.* Plin.

43. As he abhorr'd *Idolatry* and *Superſtition*, ſo he likewiſe abhorr'd *Sacrilege* and all *Profanation of Holy things*. As for *Sacrilege*, his judgement is well known to thoſe who have read his Works with attention: amongſt which (to omit ſeveral paſſages in his other Diſcourſes) there is one *Diatriba* wholly ſpent upon the Story of *Ananias* and *Sapphira* in *Acts* 5. wherein the nature and proper notion of the Sin there mentioned is clearly explain'd, as alſo the hainouſneſs and danger of *Sacrilege* is fully proved from ſeveral Examples of ſpecial remark in H. Scripture, all eminently verifying that of *Solomon*, * *It is a ſnare to the man who devoureth that which is holy.* With the conſideration whereof our Author being deeply affected, as alſo of the great diſſervice done hereby to any Intendment of Pious Charity, and the no leſs diſhonour done to Religion, when what is devoted to Pious purpoſes is leſs ſecure from the evil eye and rapacious hands then what is given to any other uſe or ſervice whatſoever, yea though it were to the ſervice of Vanity, Luxury or any other Luſt; he could not but heartily wiſh that ſome of the *Proteſtant* Churches would ſeriouſly lay it to heart, and approve themſelves more and more *Reformed*, in the cleanſing and purifying themſelves from any the leaſt ſtain of *Sacrilege*; from which yet (ſo tempting is this Sin with the ſeeming advantages it preſents) they that call themſelves *Catholicks* are not free neither, yea even he that is peculiarly ſtyl'd *Rex Catholicus* is wont to be accurſed and excommunicated at *Rome* on *Maundy-Thurſday* for detaining part of S. *Peter's Patrimony*, as they are pleas'd to call it.

* Prov. 20. 25.

And it is as well known how much he abhorr'd any kind of *Sacrilegious profanation* of what is *Relatively holy*, whether *Times*, *Places*, or *Things* Sacred, as *Bona Eccleſiaſtica*, the Sacred Revenues and the like; and that in more then a few Diſcourſes he hath largely aſſerted the Diſtinction between Things *Sacred* and *Common*, and that therefore what is Sacred, and conſequently is become God's by a peculiar right, ſhould be uſed *appropriately* and with a different reſpect from things *Common*: ſuch an *appropriation* and *diſcriminative uſance* of Holy things being a juſt teſtimony and expreſſion of the reſpect and honour due unto Almighty God, whoſe Name is called upon them. The like Zeal he had particularly for *God's Houſe*, his *Worſhip* and *Service* therein; that all things might be done there [a] εὐσχημόνως and [b] τῆς οἰκοδομὴν, *decently* (for the honour of God,) and *to edification* (for the benefit of our Neighbour.) *Which two Rules of the Apoſtle excellently ſcore out the way, and exactly contain, even in external and indifferent things, what courſe is to be taken,* as the Religious and Prudent Mr. *G. Herbert* * hath ſtated the caſe; who hath alſo in his Poem [*The Britiſh Church*] elegantly and fully expreſs'd the very ſame Sentiments that our Author had touching the εὐπρέπεια of God's Houſe, the keeping the mean between Superſtition and Slovenlineſs, between the painted looks, laſcivious gaudineſs of the Church upon the Hills, and the careleſs neglected dreſs of ſome Churches in the Valley. Both our Author and this Good man were after *David's* heart, (*the man after God's heart*) who thus breath'd forth his affection, *Domine, dilexi decorem Domûs tuæ*, and thought it unworthy that *the Ark of God ſhould dwell within curtains, whenas he himſelf dwelt in an houſe of Cedar*; nor was he of ſo ungenerous a diſpoſition in Religion as to ſerve the Lord his God *of that which did coſt him nothing*. So agreeable is it to a Soul that is eſtabliſh'd with a religious and free ſpirit, as well as it is agreeable to the Light of Nature, That God, the Beſt of Beings, ſhould be ſerved and honoured with the Beſt: Which was ſhadowed out of old in the *Sacrifices* and *Drink-offerings*; In the *Peace-offerings*, wherein God did feaſt with the people, the *Fat upon the inwards*, &c. was God's Meſs, his לחם or *Food*; *All the Fat is the Lord's*; and was therefore to be burnt upon the Altar and offer'd unto the Lord. Nor were the *Drink-offerings* to be of any ſort of Wine, but of *Shecar*, the beſt Wine, *Num.* 28.

[a] 1 Cor. 14. 40. [b] Verſ. 26.

* In his *Character of the Country Parſon*, Ch. 13.

2 Sam. 24.

Levit. 3.

Nor had our Author herein any ambitious deſign to pleaſe men, and thereby to advantage himſelf in the world, (as ſome that leſs knew him were apt raſhly to impute unto him *Time-ſerving*;) for this juſt right was done to him in print by one better

better acquainted with him, though of a different perſuaſion, That he had, many years before the Times did reliſh thoſe Notions, declar'd himſelf to the ſame purpoſe, inſtancing in his *Concio ad Clerum*, which particularly treated *De Sanctitate Relativa & Veneratione Sacra*: and to the ſame effect he had expreſs'd himſelf in an early *Specimen* or firſt Draught of his Thoughts, which he preſented to the R.R. Biſhop *Andrews*, after he was newly made Fellow of *Chriſt*'s College.

This *Concio ad Clerum*, now publiſhed, was preach'd *Anno* 1618.

44. With his zeal for God's honour and Church-*decorum*, we may not unfitly joyn his mindfull obſervance of the Apoſtle's Precepts, [a] *Honour the King*, and [b] *Obey them that have the rule over you, and ſubmit your ſelves; for they watch for your Souls, as they that muſt give account*: and herein he ſhew'd himſelf a true *Son of peace*, as we obſerv'd before, and ſhall now farther adde, That he had ſo great a value and ſo hearty an affection for the Peace of our *Jeruſalem*, and, in order thereunto, for *ſubmitting to every ordinance of man for the Lord's ſake, whether to the King as Supreme, or unto Governours as thoſe that were ſent by him*; that when he received notice of *the evil that was then breaking forth out of the North*, to apply that of *Jeremy*, (chap. 1.) who elſewhere complains in the ſame note, * *Behold, the noiſe of the bruit is come, and a great commotion out of the North-country*; upon this intelligence of warrs and rumours of warrs, his righteous and meek Soul was grieved within him, and in a Letter of his written to a Friend within leſs then three moneths before his death he thus expreſs'd his reſentments, concluding in a ſtrain almoſt Prophetical, *If the* Scotiſh *buſineſs be no better then you write, I pray God both they and others have not cauſe to curſe the time at length when ſuch courſes were firſt reſolved upon, and that in the event the cauſe of Religion pretended be not advanced thereby as it is in* Germany, *and no better. I am firmly perſuaded there will never come good of it. God avert his judgements, and make them wiſer.*

[a] 1 Pet. 2.
[b] Heb. 13.
1 Pet. 2.
* Chap. 10.

His reverential regard to the eſtabliſh'd Government and Diſcipline of the Church was well known to them that knew him; and they that knew not his Perſon, may know it from his Writings, theſe teſtify of him, how great a Lover he was of Unity, Peace, all good and decent Order, and whatſoever might make for the beauty and ſtrength, the honour and ſafety of the Proteſtant Reformation both here at home and abroad; as conſidering that (thoſe Characters of † *Carnal* and Unſpiritual temper) *Envying, and Strife and Diviſions*, and (the conſequents thereof) * *Confuſion* and Diſorder, would at once both weaken and diſhonour the *Proteſtant* Cauſe, and occaſion the Grand Enemy to triumph, who, ſeeing much of his work done for him

* 1 Cor. 3.
* Jam. 3.

him by thoſe who would ſeem to be moſt averſe from him, while they bite and devour one another, claps his hands, ſaying, *Aha, Aha, Our eye hath ſeen it, So would we have it.* But our Author thought it his becoming duty to ſtudy Obedience for peace and good order's ſake, and not to expoſe the Proteſtant Intereſt to danger and ruine.

'Tis true, There were not wanting even in his days ſome who, breaking themſelves off from the Great Congregation, were apt to ſay, *Lo, here is Chriſt; Behold, he is in the ſecret chambers:* as if Chriſt were not where the Name of God is call'd upon in publick, through the Mediation (not of Saint or Angel, but) of the One Mediator Chriſt *Jeſus*; and where the Word of Chriſt (not unwritten and uncertain *Traditions* and fabulous *Legends*) is publickly read and preach'd, and hath proſper'd (through God's bleſſing) to the converſion and ſalvation of many thouſand Souls. But our Author (being a *ſtrong* and adult Chriſtian, one that could ſee into the nature and reaſons and conſequences of things, one that had * *look'd into the perfect Law of liberty*, and was * *eſtabliſh'd with a free ſpirit*) well knew the ſlight inſignificancy of what is pretended by ſome for their uncharitable Separations, and that their way was not *Perfection*, but *Weakneſs*, an argument of a low, narrow and *Jewiſh* ſpirit, that would engroſs *Meſſias* onely to themſelves, and confine him to their particular modes; and no leſs an argument of a weak, ſervile and really Superſtitious ſpirit, to be unreaſonably ſcrupulous about things of an indifferent nature, to forbid themſelves ſuch things as God hath no-where forbidden, and to put a greater ſtreſs upon the doing of ſome things and the not-doing of other things then either the Scripture hath or the nature of the things will bear. And therefore the Scripture repreſents thoſe of this temper as *Weak in the faith*, in oppoſition to the *Strong*, who as they manifeſt themſelves to be ſuch in a not being over-ſollicitous about thoſe *little things*, (though in the mean while moſt mindfull and ſtrictly obſervant of the neceſſary and ſubſtantial things of Religion, which are all clearly declar'd in the H. Scripture) ſo likewiſe in that they can better bear the cenſurings and ſometimes unhandſome dealings of thoſe that are *Weak*, and find it more eaſy to treat ſuch civilly, and to look upon them with a more benign and clear aſpect then the οἱ ἀσθενεῖς doe, at leaſt ſome of them, if we may judge of men by their behaviour. But of that better temper was our Author, a perſon that did not proudly or paſſionately deſpiſe or behave himſelf unſeemly to thoſe that diſſented from him; (for then of *Strong* he had become *Weak*;) nor would he doe any thing that

* Jam. 1.
* Pſ. 51.

was

was uncivil or unhumane unto any: he could say in a very good sense (to borrow that of the Comœdian) *Homo sum, humani à me nihil alienum puto.*

45. Before we conclude this argument, it may be *Operæ-pretium* to superadde one usefull Observation and Notion of our Author's, not impertinent to the present business. There were some in his time who thought themselves excused for non-compliance with the establish'd Liturgy and Orders Ecclesiastick, by a vulgar (yet false) notion of *Scandal*, as if *To Scandalize* were *To displease* or *aggrieve others*, or *To occasion the dislike or anger of others*, as of such particularly who had formerly entertain'd a good opinion of them and their Ministery. Now as these things came sometimes to be mention'd in discourse, he was wont to express his Thoughts concerning the right and genuine notion and importance of that word to this sense; "That the word σκανδαλίζειν (being *Verbum* καταβατικὸν and "having a *Transitive* signification, as words in the Conjugation "*Hiphil* have in Hebrew, and therefore well render'd *To make* "*to offend*, 1 *Cor.* 8. 13. and so in the margin, *Matth.* 5. 29.) "is (according to the style of the Scripture) genetally this, "*By our actions to induce another to sin in imitation of our evil example,* "*and so to put a Stumbling-block in the way of piety*; and therefore "Σκάνδαλον is fitly render'd *Stumbling-block* in *Revel.* 2. 14. where "*Balaam* is said to have taught *Balak* βαλεῖν σκάνδαλον *to cast a* "*Stumbling-block before the children of Israel*, &c. or when it is join'd "with πρόσκομμα a *Stumbling-block*, it is as fitly render'd *an oc-*"*casion of falling*, Rom. 14. 13 *. Nor is this sense much distant "from the *Etymon* of the word, ἀπὸ τῦ σκάζειν *à claudicando*; "and accordingly *To Scandalize* is *to make or to occasion one to fall*, "or *some way or other to hinder one from walking evenly, steddily and* "*regularly as he ought*. And agreeable to this sense is that ob-"servable description of *Scandal* given by [a] *Tertullian*, *Scandalum* "(*ni fallor*) *non bonæ rei, sed malæ exemplum est*, [b] *ædificans ad* "*delictum*. This our Author did apprehend to be the proper "notion of the word, rather then that which the other did pre-"tend, viz. *To doe that which may displease or grieve or vex others.* "For some are *angry without a cause*, and are *offended* and dis-"pleas'd sometimes at that which is not in itself evil; yea are "grieved and vexed when another is doing his duty; and "being so affected are therefore far from being induced and em-"boldened to the practice of that which the other accounts his "duty, and consequently far from being *Scandaliz'd*, according to "the general sense of the word in Scripture; onely they are

* In 1 Jo. 2. 10. it's render'd *an occasion of stumbling.*

[a] In his *De velandis virginibus*, l. 1. c. 3.

[b] Alluding perhaps to the οἰκοδομηθήσεται, &c. in 1 Cor. 8. 10.

" displeas'd, offended and angry, but without any juſt cauſe, and " therefore not to be juſtified in that humour, as neither are the " Miniſters upon that ſcore to think themſelves excus'd from " their duty. For a man to neglect his Duty (and ſuch as " the performance whereof is accompanied with the advan- " tage of being inſtrumental to the beſt good of others) is " plainly to diſpleaſe and offend God, who is never diſpleas'd " but juſtly. But to offend man is not always *to ſin againſt* " our Brother; and to doe that which may diſpleaſe or diſlike " others (and how is it poſſible, in ſuch a contradiction " of humours and vaſt contrariety of fancies, not to be diſ- " pleaſing unto ſome?) is not neceſſarily to *Scandalize* in the " Scripture-idiom. Beſides what the great Apoſtle ſaith would " be ſeriouſly conſider'd, * *Do I ſeek to pleaſe men? For if I yet pleaſed* " *men, I ſhould not be the Servant of Chriſt?*

* Gal. 1. 10.

To this purpoſe has our Author been known to expreſs himſelf in familiar diſcourſe with ſome Friends: And much-what the like Notion did the Learned D^r. *Hammond* happily light upon, as appears by his elaborate Tract of *Scandal.*

46. HITHERTO we have endeavour'd (though in a rude and imperfect draught) to repreſent the rich *Endowments* of his *Mind,* together with thoſe *Vertues* and *Graces* that adorn'd and beautified his Inward man, and made his Soul a meet Habitation for the Divine *Shechinah,* which loves to reſt in ſuch Souls as are Holy, Humble and Meek, full of Charity and Good will towards men. It remains now, before we conclude this Narrative, that we adde ſomething concerning the *Frame* and *Temper* of that *Body* wherein this excellent Soul dwelt, that Earthen Veſſel wherein theſe Heavenly Treaſures were depoſited, and which onely of him was capable of Mortality; and thence paſs to the *laſt Scene* and *Epilogue* of his Life.

His Body was of a comely proportion, rather of a tall then low ſtature. In his younger years (as he would ſay) he was but ſlender and ſpare of body; but afterwards, when he was full grown, he became more fat and portly, yet not to any ſuch exceſs as did diminiſh but rather encreas'd the goodlineſs of his preſence to a comely *decorum.* His Eye was full, quick and ſparkling. His whole Countenance compoſed to a ſedate ſeriouſneſs and gravity; *Majeſtas & Amor* were well met here, an *awfull Majeſty,* but withall an *inviting Sweetneſs.* His Behaviour was friendly and affable, intermixt with a becoming chearfulneſs and inoffenſive pleaſantry. His Complexion was a little

a little ſwarthy, as if ſomewhat over-tinctur'd with *Melancholy*, which yet rather ſeem'd to ſerve the deſign of his ſtudious Mind, then to clogge it with thoſe Infirmities which commonly attend the predominancy of that Humour. And as for the whole Conſtitution and Temperament of his Body, it could not be obſerved but his Vitals were ſtrong; and yet it was noted of him that there was an aſymmetry and diſproportion in the ſubſervient Faculties, as not all duly performing their particular offices in ſo exact time and meaſure as ordinary; and yet Nature was ſo faithfull in her compenſations, that there were no ſuch irregularities in her Oeconomy as made him fall ſhort of that chief deſire of all wiſe men, the having *Mentem ſanam in Corpore ſano.*

The like is related in the life of F. *Paul* of *Venice* (a perſon of eminent parts, of a clear Head and profound Judgement) concerning the conſtitution of his body, *D' ordinario ſtava trè giorni, alle volte tutta la ſettimana, ſenza che le parti naturali deſtinate all' eſpulſione de gl' eſcrementi faceſſero il lor' offitio*, &c.

47. He was patient of Cold, and well able to goe through a Winter without much Fire; ſo that his rule was for divers years together to have no Fire made in his Chamber before *All-Saints* day; and then after that but ſome times, now and then (and not conſtantly) as the weather did require. But that year in which he died he found an alteration, being ſomewhat chill and indiſpoſed a moneth or two before; ſo that he was forced to alter his cuſtome, and could not ſtay for a Fire till *November*, becauſe he found himſelf indiſpos'd and not perfectly well. His expectation was in the *interim* that Nature by ſome way or other would have relieved herſelf: which encouraged him to goe on in his attending upon thoſe Offices which were performable in his place, and the rather becauſe his Aguiſh indiſpoſition was not conſtant.

48. Upon the 29th day of *September*, being *Saturday*, 1638. (the day of the weekly Accounts, when (according to the laudable cuſtome of that College) the Manciple after Dinner was to give up the particulars of all the Expences of the whole College that week to the Maſter and Fellows then preſent, amongſt whom Mr. *Mede* never fail'd to be one, unleſs detain'd by ſome extraordinary occaſion) he appear'd in the Hall at dinner-time as uſually. But before all was ended, he was forced to riſe up and to haſt to his Chamber, being ſick and ill at eaſe. Thither when he was come and ſet down in his chair, he preſently fainted away and ſunk down upon the hearth: and the poſture that he was found lying in was not without ſome danger to one of his Leggs from the Fire. A Mr. of Arts of that College, a Friend to Mr. *Mede* and who honoured him very much, comes upon a particular occaſion to his Chamber, (ſo the good

Providence of God did order it;) who ſeeing him lie in that poſture, at which he was ſurpriz'd with no little aſtoniſhment, put to all his ſtrength to recover him to his ſeat: and that he did indeed, but with very much adoe. Being a little come to himſelf, he complain'd he was ill. And ill it proved for him, (or rather for the ſurviving) that it happened to be ſo at a time when the beſt noted Phyſicians were from home; (the Univerſity being then the more thin by reaſon of the Plague which had been in *Cambridge* that Summer.) An Apothecary being ſent for, he went to Dr. N. an ancient, learned and very judicious Phyſician, but leſs fit for practice, being gouty and bed-ridd. He preſcribed a Clyſter to be preſently adminiſtred him. But the Apothecary unacquainted with the ſtate of his Body (not having that ſpecial regard to the tenderneſs of thoſe parts, which, had he been acquainted with before, he ſhould reaſonably have had) did ſo irritate his *Hæmorrhoïd* Veins, that they ſwell'd up immediately; and ſo angry they grew, that they ſhut up the paſſage. And now this Good man began to be in extremity of pain; for the Clyſter working inwardly (becauſe no paſſage downward was to be found) tormented him exceedingly. But the next day, being *Sunday*, and the laſt of *September*, the adventurous Apothecary (whether with the foreſaid Doctor's advice or not, it could not clearly be reſolved) adventured upon a farther experiment, and ſo gave him a ſtrong Purge; imagining (it's likely) that this would force all downward. But contrary to that fancy it wrought ſtill but within, and ſo procured more torment and ſickneſs to the diſtreſſed Patient. All that day he continued very ill and out of order, worſe and worſe ſtill, as 'twas eaſy to obſerve. But to thoſe that were Eye-witneſſes of his pain and great affliction, it was as eaſy to obſerve his Chriſtian *Patience* at this time. We may eaſily conceive the exquiſiteneſs of the pain he endur'd by reaſon of the Phyſick tearing him within: but ſome then preſent have profeſs'd *that they could not but admire his Incomparable Patience under this ſore trial, and that he lay under the extremity of his diſtemper with ſo much Meekneſs and quiet Submiſſion to the hand of God, that they never knew the like.* Thus had[a] *Patience her perfect work* in him: and as he[b] *poſſeſs'd his Veſſel* (his Body) *in ſanctification and honour*, having lived a life of Chaſtity and Purity; ſo he likewiſe * *poſſeſs'd his Soul in patience*, while he poſſeſs'd it in this earthen and brittle Veſſel of the Body; and hereby gave an illuſtrious proof that he had well learn'd that great Leſſon of Self-denial and Reſigning up himſelf to the Will of his Heavenly Father: It was, in the time of his Health, his *Meat and Drink*

[a] Jam. 1.
[b] 1 Theſſ. 4.
* Luke 21.

to

to doe his Will; and now to be enabled meekly to ſubmit to it was his *Cordial*. Thus was he ſtill and ſilent before God, * *committing himſelf to him as unto a Faithfull Creatour*, and unto Chriſt *Jeſus*, that * *Mercifull and Faithfull High-Prieſt, who ever liveth to make interceſsion for us*, the Glory and Prerogative of whoſe Sole *Mediation at the Right hand of God* he had always faithfully aſſerted in his * *Diſcourſes*.

* 1 Pet. 4.

* Heb. 2. & 7.

* See this more largely diſcourſed of in his *Apoſtaſy of the Latter Times*.

49. In the Night following his ſpirits began to fail; yet being in perfect memory, an hour or two before day-break he deſired to have M^r *John Alſop* ſent for, (a moſt worthy *Conſocius* of that Learned Society;) who being come, M^r. *Mede* told him he hoped he ſhould doe well, for that now he perceived his Phyſick to work downward. But M^r. *Alſop*, by what he ſaw, was fearfull of the worſt, ſuſpecting (as it proved true) that that purging downward proceeded not in that caſe from any activity or ſtrength of Nature, but rather from debility and weakneſs: thereupon, like a wiſe and good man, he adviſed him, however it might pleaſe God to deal with him, to ſet his Houſe in order, and to diſpoſe of by Will whatſoever God had given him. It was readily accorded to by M^r. *Mede*, and M^r. *Alſop* was by him conſtituted the Executor of his Will, whereby he gave to the poor of the Town of *Cambridge* an Hundred pound, and to the College whereof he was a Member all the remainder of his Eſtate, (after ſome Legacies to his Kindred) amounting to Three hundred pounds, (a large Legacy out of a Scholar's purſe) for and towards the *New building* then intended, as alſo for the adorning of the *Chappel*; nor was he unmindfull of the *Library*, for he knew well the excellent uſe of good Books. This he did in way of a Gratefull return for the Mercies he had ſo long enjoy'd in that College, the enlarging and encreaſe of whoſe proſperity and good eſtate was his great deſire and endeavour, and that which he * *preferr'd above his chief joy*.

* Pſ. 137.

50. And now having finiſhed the care of his Secular affairs, he compoſed his Soul for its addreſs into the Divine preſence with holy Thoughts and humble Prayers; deſiring alſo to ſtrengthen his *Faith* and heighten his *Love*, whilſt by the participation of the *Sacred Euchariſt* he made a thankfull Commemoration of his Saviour's Death, by which he hoped for an Entrance into the Happineſs of an Eternal Life. But in this he was prevented (ſhall we ſay?) by the ſudden approach of Death; or not rather more ſuddenly and in an higher meaſure ſatisfied in his deſire by the Love of his Saviour, who, inſtead of giving

him a taſt of the *Bread of Life* here on Earth by Faith, received him into the preſent poſſeſſion and more full participation of the ineffable Joyes in Heaven?

51. Thus died this Religious and Learned perſon, upon Monday-morning, about break of day, the firſt of *October* 1638. having lived Fifty two years, and ſpent above two thirds of his time in that College, to which, whilſt he lived, he was ſo great and illuſtrious an Ornament, and which, now he is dead, is his Monument.

The next day in the Evening (being *October* 2.) he was decently carried to his Grave by the Fellows of the Houſe, and there in the Inner Chappel of the College, about the middle of the *Area* on the South-ſide, cloſe to the Bachelors or Sophiſters Seats, he lies interred; his Memory being embalm'd with his Vertues, (of more force to preſerve his Name then the Spices which the *Hebrews* or *Egyptians* uſed for the embalming of Bodies) and having left his moſt Learned Writings as his trueſt Picture and beſt Hiſtory.

* Upon *Febr.* 1. 163⅝.

52. [redacted] ſome time after (againſt which time he had gathered in ſome ſcattered debts and paid out ſome Legacies) preach'd his Funeral Sermon in a full Congregation of Regents and Non-Regents at S. *Marie's*, before the whole Univerſity, with high approbation of all that heard it, upon that Text in *Geneſ.* 5.24. *And Enoch walked with God, and he was not, for God took him.* A thouſand pities it is that that excellent Sermon miſcarried in the late Troubles; had it ſurvived to have been printed with theſe Works, it would have been for its own ſake very acceptable to the world, being a Texture (as all his were) of an accurately-ſpun thread: And that part of it which particularly commemorated M^r. *Mede* was ſo full and expreſſive to the life, as might have made any after-endeavours to repreſent this Great Author leſs neceſſary.

53. We will onely obſerve one thing more concerning the Time of his Death, That he was taken away from the Evils that were then ready to come upon this Iſland: a Favour which God vouchſafes to many of the righteous (*Eſay* 57. 1.) So of good *Joſiah* it is ſaid, * *He ſhould be gather'd to his grave in peace, and not ſee all the evil which God would bring upon Jeruſalem.* So *Poſidonius* in the life of S. *Auſtin* relates that he was taken away by death when the *Goths* and *Vandals* had begun to beſiege *Hippo*, ſo that he ſaw not the direfull Miſeries that were coming upon that place.

* 2 King. 22.

Thus

Thus that good God who had favour'd our Author with a life of Tranquillity and Freedom from worldly encumbrances, made his Death a preſervative againſt thoſe approching Evils which then hover'd over this Kingdom, and cloſed his eyes that he ſaw not thoſe dreadfull Calamities which were ſo grievous and afflictive unto all meek and humble Chriſtians to behold.

'Tis true, he beheld them at a diſtance, and by the preſage of his own divining ſpirit he gueſſed at what afterwards came to paſs. For, about a year or two before he died, he would ſometimes mention an Obſervation of his upon that in *Judg.* 3. 30. *The Land had reſt fourſcore years*, (the longeſt period of time (as he noted) that the people of *Iſrael* ever enjoy'd it, and then which ſcarcely any other Nation ever enjoy'd a longer) *Such a reſt* (would he ſay) *from the beginning of Bleſſed Queen* Elizabeth's *Reign we of* England *have enjoy'd, and who knows whether our period be not near at hand? And whether it be ſo or not, whoſoever ſhall live but a year or two may know it certainly.* It happen'd accordingly; and what havock the devouring Sword made amongſt us, after God had ſent it to revenge our abuſe of his Mercies, is well known, and can never be remembred without horrour. That God who maketh warrs to ceaſe, and by his miraculous Providence in the peacefull reduction of his *Sacred* MAJESTY hath diſſipated thoſe Storms of fire and dried up thoſe Shours of bloud, he of his Goodneſs grant that, whilſt we all offer up our due Thanks for his ſo great and undeſerved Mercies, we may ſo carefully avoid the Sins which drew down our late Puniſhments, and ſo zealouſly make up the defects of our former Omiſſions, that God may be pleas'd not onely to perpetuate the Felicity of our preſent Peace, but alſo to increaſe it by the accumulation of all neceſſary Bleſſings.

The Preface to Mr. *Herbert's Remains* obſerves of thoſe 3 pious perſons, Dr. *Jackſon*, Mr. *Herbert*, Mr. *Ferrar*, that they ſpake Prophetically of the like Events.

THE END
OF
The Author's Life.

Effare, Marmor iners; Dic, Cujus Cinis?

Salvis modeſtiſſimi Viri Manibus,
JOSEPHUS heîc MEDUS jacet,
S. T. B.
Collegii *Chriſti* apud *Cantabrigienſes* Socius,
Ipſe Muſarum *Hoſpitium* ſolenniorum, &
Juſta in Collegio *Univerſitas*;
Qui
Omnes *Linguas* calluit, *Artes* excoluit,
Philoſophiæ & *Mathematicæ* adjungens
Quicquid *Ægyptii* occultârunt,
aut invenerunt *Chaldæi*;
Chronologiam inſuper, ac *Hiſtoriam*,
omniúmque Reginam
Theologiam;
Quarum prælucente face,
Induit ſe in abditiſſimos *Prophetiarum* receſſus, &
Spelunçâ *Apocalypticâ* exuit *Romanam Belluam*;
Confligendi cum *Difficultatibus* avidiſſimus,
Myſteriorum Interpres feliciſſimus;
Ut in J. O. S. E. P. H. O. hoc noſtro
Facilè agnoviſſet *Gens Hieroglyphica*
Zaphnath Paaneah redivivum.
Hic
Nullis addictus partibus, omnibus æquus fuit,
Veritatis ac *Pacis* amans;
Benignus aliis, Amicis totus patens;
Verbis, Voto, Vitâ, ſanctus, caſtus, humillimus.
Aſt
Imminentis tunc Eccleſiæ & Reipublicæ *Tempeſtatis*
Mens, Prophetis contubernalis, *præſaga*
Cœleſtem *portum* occupavit
Anno poſt natam Salutem
M DC XXXVIII.
Ætatis Suæ
LII.

Some Additionalls to Mr. Mede's LIFE, *by One who had the Honour and Happineſs to be intimately known to him many years.*

UNderſtanding what rich Materialls are prepared for Mr. *Mede's* Life, and into what accurate Hands they are come for the Compoſure; I can never give my conſent that theſe courſe and ragged Papers be admitted otherwiſe then *Poſt-ſcript-wiſe*, or as a *Codicill* (which may paſs through any ordinary hand) annexed to an exactly-penn'd *Teſtament*: yet ſo, as that the one may juſtly pretend to the ſame Veracity and Authenticknes with that of the other.

Upon this condition I proceed, and in this Order, contriving what I have to ſay into certain diſtinct Particularities: Which I humbly conceive will be leſs unacceptable to the Reader.

As for the Purpoſe,

1. *Remarkables concerning Mr.* Mede's *Election into his Fellowſhip, together with the Occaſion of his devoting the Tenth of his Eſtate to Pious uſes.*

MR. *Mede* had now continued in the Univerſity untill after he took the Degree of *Maſter of Arts*, and had already received ſome ſtrange Preteritions at Elections, Dr. *Carey*, (after Biſhop of *Exceter*) the then Head of the College, entertaining a very cauſeleſs Jealouſy of him, *that he looked too much towards Geneva.* About this time a worthy Gentleman in the North earneſtly invited him to live with him, and upon very handſome Terms. Yet Mr. *Mede* took time to conſider of it. It was then *Sturbridge-Fair*, and there in a Stationer's ſhop Mr. *Mede* lighted on a Book of *Mathematicks* which he had great uſe of, and had long thirſted after. The loweſt price was 50ˢ. He thought the Book worth the money: But the great Queſtion was, *Whether the taking ſo much Money out of his Purſe would not be as the taking away too much Bloud from an extraordinary weak Body.* Hereupon he, retiring into a private walk hard by, entered into a ſerious Conſultation with himſelf what he ſhould doe; whether he ſhould buy the Book and leave the Univerſity, (embracing the Gentleman's noble Propoſal) or elſe whether he ſhould leave the Book and continue there longer. For his ſlender Income would not allow him to enjoy both Conveniencies together, nor could have poſſibly afforded his Continuance in the College ſo long, had it not met with the great felicity of ſo Frugal and Prudent a Manager of it as himſelf was. Whileſt he was buſily pondering and weighing Conveniencies and Inconveniencies, one againſt another, on both ſides, who ſhould accidentally paſs by but that Excellent Perſon and his very dear Friend, Sir *William Boſwell*, then Fellow of *Jeſus* College, and a rare Ornament to the whole Univerſity? He, perceiving who it was that walked there in ſuch a deep ſtudy, drew near to him, cloſed with him, and (as he mought well doe it) demanded the Reaſon of that his ſolicitous Thoughtfulneſs. Mr. *Mede*, glad of the Opportunity, readily diſcloſed all to him. Mr. *Boſwell* (that was his Title then) at firſt encouraged him to accept of the Gentleman's Propoſitions, whom himſelf knew to be a Worthy Perſon, Noble, Ingenuous, Learned, and Maſter of a well-furniſhed Library: alleging farther, that the good Leiſure,

the good Converſation, the now good Competency, (that honeſt Salary being twiſted with what he had of his own) and other good Accommodations he ſhould there enjoy, would enable him to doe the Church and Commonwealth of Learning more ſervice with his Pen, then perhaps his Impediment of Speech would ſuffer him to doe in the Pulpit. Mr. *Mede* eaſily conſenting to the Advice of ſo great and good a Friend, parted from him with a Reſolution to goe that way. He was not gone many ſteps, when Mr. *Boſwell* called him back again; *But, Joſeph,* (ſaith he) *it is great pity though that thou ſhouldſt leave us for want of a Book: Lo, here is all my ſtock at preſent,* (ſhewing him 5 pieces;) *but come, we will divide, Goe and buy thy Book.* Mr. *Mede* began modeſtly to refuſe this Courteſy, as too great to be received, and objected, *How ſhall I be able to be ſolvent in convenient time?* Mr. *Boſwell* as importunately forced it upon him with theſe friendly words, *I pray thee take no care of re-payment; let that be when thou canſt, or in what ſmall parcels thou wilt, or whether it be ever or never, it will be all one to me.* And ſo now Mr. *Mede* is poſſeſſed of his Book, and become a Continuer again.

Within a ſhort time after, the College had privy notice of a Stranger who had got a *Mandamus* for a Fellowſhip, either Fallen or Falling. This news haſtened them to a preventing Election; and now the Maſter is contented to hear of Mr. *Mede.* He is choſen, but conditionally and proviſionally, that if the *Mandamus* be not diverted and ſhall be over-powerfully urged, he muſt recede. Mr. *Mede* therefore maturely makes his Applications to that Great both Oracle of Learning and Protector of Learned men, the thrice Renowned L. B. *Andrews*; by whoſe propitious Aſſiſtence he is now confirmed Fellow of that College to which he owed his Education, and for which he had ſo Filial a Dearneſs. This Signal Providence and Goodneſs of Almighty God Mr. *Mede* was ſo piouſly ſenſible of, *that he ſolemnly vowed* (and as Religiouſly kept that Vow) *to lay aſide every Tenth ſhilling he ſhould ever receive in the College, and to dedicate it to Pious uſes.* This Story (to me not inconſiderable) left ſo deep an Impreſſion in me, that I am able to warrant not onely the Subſtance, but even almoſt every Circumſtance of it, as I have related it. And as to the Interlocutory part, I verily believe I ſcarce vary in a word, as I received it (and all the reſt) immediately from the lips of that Miracle of Worth, (whether as a Scholar, or a Stateſman, or a Friend, or a Patriot, or a Chriſtian) Sir *William Boſwell*, whiles he was Ambaſſador Reſident in the *Nether-lands.*

As concerning this ſtrange *Vow*, I had heard of it accidentally in Mr. *Mede*'s life-time, and once I took the freedom to ask him about it. He ſtartled at it, that I ſhould come to the knowledge of it; and, after a pauſe, he onely ſaid this, *I charge you as a Friend to keep it to your ſelf:* which I faithfully did, till after his death.

And now, if the Reader will not think his Patience too much impoſed upon, I could furniſh him with another like Inſtance, and that out of Mr. *Mede*'s own College, one who was Contemporary with Mr. *Mede*, (but a long and early Diſcontinuer) and one, I think, not unknown to him; I am ſure, a great Admirer of him. And this was Mr. *William Whately*, ſometime Vicar of *Banbury*, that famous and perfect Preacher, and that not onely *ad Populum*, as ſome great Wits have liberally acknowledged, who would often ſlip out of *Oxford* on purpoſe to hear him, and came at firſt with prejudice enough. This Rare Preacher (and therefore the Rarer becauſe ſo Frequent) had in his Pulpit (upon a Holy-day, when there was a very full Auditory) with great Zeal, and with as great Solidity of Reaſon and Embroidery of Rhetorick, preſſed (as his Theme led him) *Works of Charity.* Among other paſſages he exhorted his Hearers to make this Experiment; *When they had received good gain by Traffick*

Traffick or Bargain, &c. *to take* 6^{d} *or* 4^{d} *in the Pound, and put it in a Purse by itself, for works of Piety. This* (he warranted) *as it would be very beneficial to their Estate, so it would take away all secret Grudgings:* For *now they had lay'd so much aside for such a purpose, they would rather wish for an Opportunity of disbursing it*, &c.

After Sermon, being visited by a neighbour-Divine, (and one allied to him) they presently fell into discourse about that Subject, and Mr. *Whately*'s Judgment was desired more particularly concerning the *Quota pars* to be so devoted. *As for that* (saith he) *I am not to prescribe to others; but since here are none but very good friends, and we are all so private, I will tell you what hath been my own practice of late, and upon what occasion. You know, Sir, some years since I was often beholden to you for the Lone of* 10^{l} *at a time: The truth is, I could not bring the year about, though my Receipts were not despicable, and I was not at all conscious to my self of any vain Expences or of Improvidence. At length I began to examine my Family what Relief was given to the Poor: And although I was assured that was not done niggardly, yet I could not be so satisfied, but resolved instantly to lay aside every Tenth shilling of all my Receipts for Charitable uses. And (to let you see how well I have thrived this way in a short time) now, if you have occasion to use an* 100^{l} *or more, I have it ready for you.* Just Mr. *Mede*'s Method, and with a like prosperous Success. This I can avouch, for I was present both at the Sermon and at the Conference.

Neither do I conceive I have been wandering far from Mr. *Mede* all this while; these two Persons meeting so near in so many Respects: Both of them of the same House in the University; both Contemporaries; both Eminent, though in far distant ways; both inviolably kept their Principles of Loyalty to their Prince and of Obedience to their Mother the Church; both suffered injuriously; some (when time was) made themselves too (Poetically) merry with Mr. *Whately*'s Name; both met in the same practice of *Charity*, for which chiefly the latter was instanced in; lastly, both of them were peaceably and honourably Interred a little before the late unnatural War.

I do not ask the Reader's Pardon for this seeming Impertinency, because I rather expect his Thanks for helping him to so rare a Project how he may no less certainly then Piously improve his Estate, if he please to make due Trial of it. However, I shall make him amends, as to Brevity, in the ensuing Particularities. Whereof the next is

2. *Concerning Mr.* Mede's *Communicativeness.*

AS to be *Communicative of Good* is a Royalty and Beam of Glory, even in the Divine Majestie itself: so upon what Person soever this shall be more or less shed and diffused, it must needs render him proportionably *God-like.* Now that such a Quality was eminently conspicuous in this divine Person is altogether as unquestionable as Whether there ever was such a Man as Mr. *Joseph Mede.*

I shall not instance in his Writings, wherewith he hath blest the world; concerning which (I speak of those few then extant) (if the commending of them would not be but as the Gilding of Gold and the Painting of Rubies) I could give you the opinion of * one (among many others) who was Master of as great a Treasure of choice Learning, and of as curious a Pen and Tongue, as few Ages have seen; which he hath often expressed to me in these words, *I never in all my life met with such a Usefull Critick as Mr.* Mede, with many other Encomiums.

* Dr. *Steward*, late Dean of the Royal Chappell, &c.

That I have now to ſpeak to is *his Communicativeneſs in ordinary Diſcourſe.* And this indeed he made the main of his Divertiſement and Recreation. I never heard he uſed any other, unleſs it were in and upon the *Fellows Orchard*; the Beautifying whereof he took great delight in, and towards that would not onely lend his handſome and happy Contrivances, but alſo diſburſe Money before-hand, till the College-Audit. Here he hath been found very buſy (at due hours) and ſometimes *knuckle-deep*, when he would ſay ſmiling; *Why? this was* Adam's *work in his Innocency.* But then, inſtantly, taking for his Theme either a *Plant*, or a *Weed*, or almoſt any thing next hand, he would fall into ſome very ſignificant diſcourſe. All his Diſcourſes (to ſpeak it once for all) were extremely diſtant from any thing that looked like either *Levity*, or *Vanity*, or *Pedantry*.

Theſe *Charitable works of his Tongue*, (for ſo I call Mr. *Mede*'s Diſcourſes) as well as thoſe other of his *Hand*, proved no leſs Gainfull to himſelf then they were Beneficial to others. A double Gain, he hath often acknowledged, came in to him this way.

One, That his Notions, by often Repeating them, became more fixed and rivetted in his Memory: And therefore he would merrily ſay to a Familiar, whoſe Studies lay quite another way, (and in that kind of Learning was confeſſedly incomparable and unmatchable) when he ſeemed not ſo attentive to ſome of his Diſcourſes, *Chuſe* (ſaith he) *whether you will hear me or no; I love to repeat what I have been gathering, though it be but to the Walls, for my own Memorie's ſake.*

The other Gain was, That hereby his Notions were better ſhaped and formed, and ſo more accommodated to uſe. *For* (ſaid he) *every time I am imparting them to others, it is great odds but ſome fitter and clearer Expreſſion will caſually come out of my Mouth then at firſt came into my Mind.* So that his Notions always lay by him ready, in good Currant Coin, whiles others (who too much affect the hoarding up) have theirs at the beſt but in the Barre and Ingot, and perhaps ſometimes but in the Ore.

Wherefore I am apt to believe it was not a mere Complement of Mr. *Mede*'s, when he thanked thoſe for Hearing him, who thought they had a great deal more reaſon to thank him for his ſo Edifying them; becauſe he knew his own Gains hereby were ſtill multiplied.

When my Acquaintance with him was of that Standing as to take the Degree of one of his Familiars, he would treat and entertain me in this manner.

After ſome ſhort preluſory talking of News and Occurrences, *Come now*, (ſaith he) *what be your Queſtions?* Which as I was never to come unprovided of, ſo was he always much more provided to reſolve them to my unſpeakable ſatisfaction. Yea more then that, (ſuch was his Obligingneſs) he would ſometimes fetch out of his Study divers of his College and Publick Exerciſes; and ſometimes one peculiar Paper-book, wherein he was wont to write ſundry knotty Queſtions and difficult Texts of Scripture, and under them ſet down in brief his preſent Conjectural thoughts, which afterwards (at better leiſure) he would bring to the Teſt, and purſue with more Accurateneſs. Pitching upon ſome of theſe, he hath done me the honour to promote me to be his *Amanuenſis*: And then firſt cauſing me to turn to Texts in the Hebrew Fountain and in the LXX, he would Critically give the Importance of the words, and here drop many a rich Obſervation. That done, he would take down many of the Ancients, whether Church-Hiſtorians or Fathers, Greek and Latin, &c. and directing me to what places I ſhould turn, make me reade them to him: Upon which again he would, by the By, give out very conſiderable Notes; and ſtill as he had done with each Author would ſay,

You

You ſee it holds yet, and yet, &c. So at laſt, one of thoſe Conjecturalls and *What Ifs* (as he call'd them) became an adopted Verity. And this he called *Hunting of Notions.* At this Sport, no leſs profitable then pleaſant, we have, upon Faſting-days, continued from three after Mid-day untill the knocking of the College-gates at Night, and then he has diſmiſſed me richly laden.

3. *Of his Advice to young Students in Divinity.*

TO thoſe who intended *Curam Animarum* he would give, among many other, theſe Three Counſells.

1. That they familiarly acquaint themſelves with and conſtantly make uſe of that Golden Obſervation of *Iſ. Caſaubon,* viz. *Univerſam Doctrinam Chriſtianam Veteres diſtinguebant in τὰ ἐκφορα, id eſt, ea quæ enunciari apud omnes poterant, & τὰ ἀπόῤῥητα, arcana temere non vulganda.* It is in his *Exercit.* XVI. *ad Annal. Eccleſ.* Which whole Exercitation he would commend to their often reading, and indeed the whole Book.

And here he would ſadly complain, to the ſame effect, and almoſt in the ſame words, with the Admired Lord *Verulam,* "It is a Point of great Incon- "venience and Perill, to entitle the People to hear Controverſies and all kinds "of Doctrine. They ſay no part of the Counſel of God is to be ſuppreſſed, "nor the People defrauded: So as the Difference which the Apoſtle maketh "between *Milk* and *Strong Meat* is confounded; and his Precept, That "*the weak be not admitted unto Queſtions and Controverſies,* taketh "no place. In his *Advertiſements touching the Controverſy of the Church of England.*

Upon neglect of which ſage Counſel we have lately ſeen thoſe Diſmall and Tragicall Conſequences, which Mr. *Mede* did indeed Prophetically preſage would be thereupon. And for the preſent he gave ſome Inſtances (but not without Indignation) of them who, under pretence of Revealing the whole Truth to the People, would make choice of ſtrange Texts, in *Leviticus* and elſewhere, and out of them vent ſuch Stuffe as no modeſt Eare could endure to hear.

2. His next Counſel was, That with other Practicall Doctrines they ſhould not forget to preach and preſs *Charity*: and this not in a ſlight perfunctory manner, but Studiedly and Digeſtedly to give the People the true Nature of it, the full Latitude of it, the abſolute and indiſpenſable Neceſſity of having it, (both *Præcepti* and *Medii*) and (as the * L. *Verulam* hath expreſs'd it) "to bring "down Doctrines and Directions *ad Caſus Conſcientiæ*; otherwiſe the Word, "the Bread of Life, they will but *toſs up and down,* and not *break* it. * *Ibid.*

3. His laſt Counſel was, When they had ſome Neceſſary Truths to deliver, againſt which the preſent Humour of the Times ran counter, that in this caſe they ſhould goe *Socratically* to work: as to lay down at a convenient diſtance, firſt one *Poſtulatum,* and then another (that will be clearly inferred from the former,) and ſo a third, and a fourth, &c. ſtill depending upon and ſtrengthning each other. *A Truth brought in thus Backward* (ſaith he) *will be ſwallowed down unawares: Whereas if you firſt ſhew its Horns, there will be ſuch ſtartling and flinging, that there will be no coming near with it.*

4. *How far he was from Ambition.*

FOR proof hereof we cannot deſire a clearer Evidence or Demonſtration then his ſo conſtant declining Preferments even then when they ſought him out.

Witneſs his * Anſwer to the Letter of the Fellows of *Trinity* College near *Dublin.* And, by the way, that Election into that *Provoſtſhip* was ſo firm, * See Book 4. Epiſt. 2.

as well as free, that he was desired to make a formal Resignation before his * Successour could be elected and admitted into it: which he did, as himself hath told me more then once.

* Mr. *Bedel*, afterwards B. of *Kilmore*.

Witness again his * Third Letter to the then Lord Primate, what time some new hopes began to be raised of his acceptance of the same *Provostship*, upon the remove of Bishop *Bedel*.

* See Book 4. Epist. 29.

To all this I can adde two more Instances, which I believe are not known to many.

One, That divers years after the refusal of the *Provostship*, he received a Letter from a Friend in *Ireland*, assuring him there was then kept for him a Dignity worth at the least 1000*l per annum*, and staied onely for his acceptance. To persuade him to which, he used many potent arguments; among the rest this, *The great Freedom from molestations and incumberances that place would indulge him in*, &c. This Letter he was pleased to communicate to myself, when freshly received, concealing indeed the Name subscribed, though that was not hard to guess at. But here again his Modesty proved inflexible.

The other Instance is this: When he newly related to his then Grace of *Canterbury*, and now glorious Martyr, (neither of whom, I believe, had seen each others face in all their lives, I am sure he told me so not long before his death) he desired me to tell him freely what I heard men say concerning his Chaplainship, &c. The summe of my Answer was, *That I perceived he was looked upon as a Rising man, and that many rejoyced at it because of his known merits*, &c. To the latter part of my Answer he replied, *I am much beholden to my Friends for their good opinion of me*, &c. *But no man knows my Defects so well as my self.* And this was but the native Language and Dialect of his innate *Modesty*. But when he came to reply to the former part, which spake him a *Rising man*, here he used more then ordinary Solemnity, and with a grave, composed countenance uttered these words; *As to my Rising,—come now, I will make you my Confessor. I can safely appeal to that Infinite Majestie who hears me*, (which words were accompanied with a gesture of great Reverence) *that if I might obtain but a Donative* sine cura, (sine cura, *he repeated it*) *which I may keep with my Fellowship, I would set up my staffe for this World. And the reason why I desire this is, that I mought be able to keep a Nag for my Recreation sometimes, in taking the aire, and in visiting my friends in the Country, since this my Corpulency* (then growing upon him) *makes me unwieldy for walking.*

In pursuance of this discourse, I chanced to smile at a Conceit then coming into my mind; which he quickly observed, and was very earnest to know the reason of it. After a pardon obtained for my freedom, I thus declared; *That I thought in one case he would be perswaded to accept of a Bishoprick for all this. Why think you so?* rejoyned he suddenly, and with some warmth. Presuming upon the licence granted me, *I shall tell you*, replied I, *and, more then that, I believe you will acknowledge as much your self.* At this he began to bungle at being *angry*, for indeed that Passion was so great a stranger to him and so little in favour with him that, unless it came in the company of (or rather attending upon) true Zeal to God-ward, he would not endure its presence.

In short, I remembred to him, how often I heard him wonder why none of our Christian Kings had ever erected a Bishoprick in *S. Alban*'s, that Martyr being of such Fame and Antiquity, and the Place so many ways convenient, &c. And then I propounded this case:

That if our then present Sovereign (who afterwards, in spight of Hypocrisy and Treason, became indeed so Glorious a King, that of all Kings He was the First Martyr) should resolve upon an Erection of a Bishoprick at *S. Alban*'s, upon this one onely condition, That Mr. *Mede* will be perswaded to be the First Bishop

Biſhop there, otherwiſe there ſhall be no Biſhoprick at all; I ask whether, in this caſe, Mr. *Mede* would not be willing to accept of a Biſhoprick. Hereat he laughed heartily, and ſaid at firſt, *Now thou putteſt me to it indeed.* But by and by recollecting himſelf, he concluded gravely to this purpoſe: *As there is no great fear of ſuch a Temptation,* rebus ſic ſtantibus; *ſo I dare re-aſſume my former Proteſtation. A Donative* ſine cura *with my Fellowſhip will confine the utmoſt of my Ambition in this life.* Then Clouds began to gather in the North.

5. *Of his Zeal againſt Sacrilege.*

WHich had it been heightned to a ſuperlative degree, yet in him of moſt men living would have been leaſt to be wondered at and moſt to be juſtified; becauſe few men of his (or any) Age could pretend to that abſolute ſovereignty over themſelves, in point of Intereſt or ambitious Deſigns, which he had; and, becauſe none was more punctual in paying his Homage and Rental to Almighty God then he was. But yet that his *Zeal* was *according to knowledge,* and guided with great Judgement and Diſcretion, will manifeſtly appear unto all men who will but caſt their eyes upon ſome of the *Principles and Grounds* he went upon. E. g. See his Diſcourſe upon *Acts* 5. 3, 4.

1. That, *according to the common Law of Nature, the great Land-lord of the whole World ought to receive Homages from his Tenants and Dependents.*

This God claimed in *Paradiſe* itſelf, when Man was in the *Zenith* of his Perfection. For (would he ſay) the *Prohibited Tree* there was *a Sacred and a Sacramental Tree.* Wherefore he was poſitive and dogmatical in determining that the *Formalis ratio* and ſpecifical Nature of *Original Sin* was Sacrilege. Whereunto by the way he annexed this grave and ſerious Meditation: *Adam was turned out of his Paradiſe for Sacrilege; and do we not frequently ſee many men turned out of their Paradiſes likewiſe (their fair Eſtates) for the very ſame ſin?*

This, again, hath been imprinted in the breaſts of all Mankind, who naturally and univerſally have ever abhorred *Sacrilege. Why then ſhould Chriſtians* (ſaid he) *preſume more upon their God in this caſe then others? why more then the Pagans, or Jews?* Here he quoted that of *Malachi* 3. ver. 8. *Will a man rob God?* Durſt ever any man entertain ſuch a thought? And that of 1 *Corinth.* 9. ver. 13, 14. See how dextrouſly he hath handled that Scripture in a ſet and juſt * *Diatribe.* As alſo that, *Revel.* 5. ver. 12. in that New ſong, *Worthy is the Lamb that was ſlain to receive Power, and Riches, and Strength,* &c. *Lo here* (ſaid he) *is mention of* Riches *due to the Lamb that was ſlain. But what need hath He of our* Riches? *True, no more then a great rich Land-lord hath need of a* Pepper-corn. *But yet, as it is an Homage, it is expected from the Tenant, and may not be neglected by him without the Forfeiture of the whole.* And then for thoſe who confidently deny *Tithes* to be due under the Goſpel, they do not conſider how in ſo ſaying they muſt deny alſo Chriſt to be *a Prieſt for ever after the Order of Melchizedek:* For as *Tithes* were paid to *Melchizedek* long before *Aaron*; ſo are they due to Him who is a *Prieſt after that Order,* now after *Aaron.* * See Book 1. Diſcourſe 21.

2. And this minds me of another of his Grounds, viz. *God's ſo favourably dealing with Men in requiring but* the Tenth; *which is, in truth,* (ſaid he) *the leaſt part of our Goods, according to the firſt diviſion. For as* Ten *is the Periodical number of things of a fixt and ſubſtantial nature; ſo when we proceed beyond* Ten, *we begin to make a new diviſion; as* Eleven *is* Ten *and* one, Twelve Ten *and* two, &c. Thus likewiſe *God contents himſelf with the leaſt part of our Time, when he demands but the* Seventh, *as the number* Seven *is the Periodical number of Time, &c.*

3. A third Ground was, *That the chiefeſt things now dedicated to God are,*

for the moſt part, laden with a חרם. Here he related at large with what Solemnity many of thoſe Ancient Deeds and Writings (ſpecifying Goods and Lands devoted to the Service of God) were wont to be offered at the Altar; and what Vollies of all the hideous Curſes imaginable, touching either Body, or Soul, or Eſtate, or Poſterity, were enumerated in thoſe Writings, and denounced againſt any who would offer to alienate them.

Upon this occaſion he was wont to diſcourſe very gravely How that, at the firſt Reformation in *England*, if the violent heat of ſeeming Zeal, but indeed of Intereſt, would have admitted ſo much of Conſideration, thoſe *Church-Lands* of Abbies, &c. mought have been moſt happily diſpoſed of in ſome ſuch manner.

If one Part had been allotted to the Advancement of Learning, and to the Augmentation of ſmaller Salaries for Cures, and to the Reparation and beautifying of Churches, Colleges, &c.

If another Part had been for Proviſion of Clergy-Mens Widows and Orphans: which God took ſpecial care of in the time of the Legal Prieſthood, (the Sons being to inherit their Fathers Places, and the Daughters to be matched as well as their Mothers before them) *and which is not neglected by any of the Reformed Churches abroad.*

If a third Part had been reſerved for Bellum Sacrum, *in the defence of Church and Kingdom.*

By this means (purſued he) *our Kings would not have needed ſuch Subſidies,* &c. *from their Subjects, and the Church had kept her Patrimonie, and very many great Families (who too greedily poſſeſſed themſelves of Church-lands) had not been totally ruined and extinct.*

4. And this leads me to a fourth Ground, which was the *Series* of Puniſhments which have conſtantly purſued this Sin.

It is to be obſerved (ſaid he) *that God did always ſet a ſpecial Mark of his Diſpleaſure upon every one who durſt* Firſt *preſume upon a notorious Sin, thereby to give Warning to all others.* As, upon *Cain* the *firſt* Murtherer, upon *Corah* and his Complices who *firſt* moved a Sedition upon the point of Equality in the Prieſthood, upon *Abſolom* the *firſt* unnatural Rebell, &c. But now for this Sin of *Sacrilege*, as God began to puniſh it very early, even in *Paradiſe* itſelf, (*ut ſuprà*) ſo hath he continually purſued and hounded this Sin; as in *Achan* in the Old Teſtament, in *Ananias* and *Sapphira* in the New, that no man may pretend the Antiquateneſs of the Old Teſtament, &c. And in latter Ages, beſides what the learned Pens of Sr. *Henry Spelman* and others have publiſhed, he had collected many rare Inſtances of his own private Obſervation, which upon prudential Conſiderations I forbear to recite.

And now after all this, Is it not admirable to conſider, how ſtrangely the ſeeming preſent Profit of this Sin doth infatuate men? That though they daily experiment theſe Truths, yet they will not be perſuaded either from Venturing on the Sin, or from Continuing in it? What doth this but betray in *Men* the ſame Shortneſs and Shallowneſs of Underſtanding that we ſee in *Rooks* and *Martins* and other ſilly Fowls, which will needs be building every year in thoſe very places where they are ſure to be diſturbed, and endangered themſelves, and to have their Neſts demoliſhed, and their Young deſtroyed; or if any chance to eſcape, yet they always lie at the mercy of every Paſſenger?

6. *Of his becoming Facetiouſneſs.*

THoſe his ſo grave, knotty and crabbed ſtudies did not at all render him Sour or Moroſe, but in due Time and Place he knew how to be *Pleaſant* and *Facetious*. To give the Reader a Taſt of this, for Divertiſement: By this

this time perhaps he will but need it, having tired himſelf with reading theſe dull and flat Narratives.

1. The Chamber he kept in was known to be a Ground-chamber juſt under the College-Library. Partly for the benefit of that, (for the Library was his other Study and Cloſet)and partly for the conveniency of having no Students over him to diſturb him by walking, &c. he continued there very many years. His Bed-chamber-window opened into the Street, and in the Summer-time, when the Evenings were clear and ſerene, he would leave his Window open all night for freſh aire. This was not long un-obſerved by the *Hooker*, who once began to draw away his Bed-cloaths whiles he lay awake. *Nay, friend,* (ſaid he) *I pray thee ſtay till I am aſleep*, &c. With that the *Hooker* ran away, and he ſlept ſecurely with his window ſtill open. Not long after the ſame (or another of his Tribe) came again; and then he was aſleep. But when the Fellow was plucking away the Cloaths, he ſoon awakened, and then ſaid, *Oh friend, if thou takeſt away my Bed-cloaths,* (his wearing-cloaths he had ſecured well enough) *I ſhall take cold*, &c. And ſo he was rid of his Chapman again, and never heard more of him, though his windows were ſtill continued un-ſhut. With which pretty Confidence of his he overcame that of the *Hookers*, and made himſelf very merry with the ſtory among his friends.

2. In the Vacations he was wont to be invited into the Country by a Kinſman and a Knight. At his firſt coming thither, (being then a young Mr. of Arts) he in curioſity ſtood obſerving the Falconer feeding his Hawk, and in way of complaiſance began to praiſe the Hawk: As firſt, *What a brave ſharp* Bill *ſhe had. Bill?* ſaid the Falconer, *it is a* Beak, *Sir.* By and by, *What notable* Claws *ſhe had.* Claws, *Sir?* ſaid he, *they are* Pounces. Anon he commended her fine *Feathers?* Feathers, *Sir? they are* Plumes. After that, her goodly *Tail.* Tail, *Sir? it is a Train.*

Mr. *Mede* not a little abaſh'd that he ſhould be thus miſtaken all along in thoſe Terms of Art, and believing the Falconer would expoſe him for his Ignorance to his fellow-ſervants, he ſtudied this innocent piece of Revenge: The Falconer, he ſaw, uſed to wait at Table, and therefore taking his time, three or four days after, when he thought the thing was quite forgotten, he ſets them all at the Table on reading of Riddles. And when they were well in, he turning to the Falconer, asked him, *Friend, What kind of Bird is that which hath neither* Bill, *nor* Claw, *nor* Feathers, *nor* Tail? The Falconer was utterly poſed, and ſtood mute. *Why then* (ſaid Mr. *Mede*) *I will tell you: It is your* Hawk. *That hath no* Bill, *but a* Beak; *no* Claws, *but* Pounces; *no* Feathers, *but* Plumes; *no* Tail, *but a* Train. *There I was even with him,* would he ſay triumphingly.

3. Such Fellow-commoners who came to the Univerſity onely to ſee it and to be ſeen in it, he called The *Univerſity-Tulips*, that made a Gaudy ſhew for a while, &c.

To theſe might be added many more; whereof ſome perhaps would taſt a little too ſalt to ſome, but all of them would reliſh well enough to younger Palats.

But I muſt remember the Gravity of the Perſon I am ſpeaking of, and whiles I am upon this pleaſant Argument, ſhall endeavour to imitate his Practice, which was, to make his *Facetionſneſs* always uſher in ſomething that was *Serious*. To the next then.

7. *Some of his handſome and ſerious Sayings.*

SO I call them, rather then *Apophthegms*, though ſome of them may poſſibly lay claim to that Title.

1. It

1. It was often in his Mouth, *Over-doing always undoes*; very applicable many ways.

2. To that ſtale triumphing Demand of the Romaniſts, *Where was your Church before Luther?* he anſwered with another Queſtion, * *Where was the fine Flour when the Wheat went to the Mill?*

* And ſometimes thus, *Where was the Meal before the Corn was ground?*

3. *Where there is Siding and* Studium partium, *the prevailing Party always makes the other complain:* "Juſt as it is at the great Crowding in the *Commence-*
"*ment-Houſe* when an extraordinary *Prævaricator* comes up; the Crowd "ſways ſometimes on one ſide, then they that are cruſhed to the walls cry out, "*Oh, Oh,* and being ſenſible of the pain, they ſet their feet againſt the walls, "and with their backs and all their ſtrength cauſe the Preaſs to turn as much to "the other ſide; and then theſe cry out as faſt, *Oh, Oh,* as the other did before: "and ſo *alternis vicibus.*

4. To that old Complaint, (now newly dreſſed up and followed with ſuch noiſes and Hubbubs) *Is it not great pity that men ſhould be ſilenced and laid aſide onely for their not Subſcribing?* his anſwer was, *So it is great pity that ſome goodly fair Houſes in the midſt of a populous City ſhould take fire, and therefore muſt of neceßity be pulled down, unleſs you will ſuffer the whole Town to be on a flame and conſume to aſhes.*

5. That which followeth cannot properly be called a *Saying*, but rather a *Diſcourſe*, reſembling a rich *Jewell* made up of divers coſtly *Gemms.*

After he had been ſpeaking very Judiciouſly and very Piouſly what great reaſon we all had to pray earneſtly for our Governours in the Church, That God would direct and aſſiſt them, as in many other things, ſo in this, viz. in their Choice of or Recommending Perſons to thoſe Dignities in the Church which do *ipſo facto* make them *Convocation-men*; *Becauſe* (ſaid he) *as the Convocation is properly the Clergie's Parliament, ſo ſuch Men are the laſting Members of that Houſe, and therefore a ſpecial care to be had that they be well qualified; not onely of good Learning and good Life, but of good Experience, good Temper, and of good Repute with the Gentry.* This laſt he added, and gave good reaſons why, and then proceeded, *Although it is poßible, yea very probable, that ſome who ſit high in the Church, enjoying the benign Aſpect and happy Influence of a Good and Gracious Prince, may very much advantage and advance the Church in other reſpects; yet, without a great regard had of fit* Convocation-men, *all the reſt will be but as building high without Buttreſſes, and it may ſuddenly tumble down again.*

8. *What opinion Strangers had of Mr.* Mede *and of ſome others of our Country-men; with a modeſt Advertiſement.*

FOrein Teſtimonialls are held to be the more conſiderable, becauſe they are ſuppoſed to be leſs partial, as proceeding rather from right Judgment then from any byaſſed Affection. I ſhall not here repeat any thing out of Sir *William Boſwell*'s Letters, or out of thoſe of *Lud. de Dieu* and of others; but I ſhall tell you what I have received from the mouths of ſome Grandees *in Repub. Literaria.* They pronounced him not onely "a moſt Judicious and Profound "Divine, but a Perſon Eminent in almoſt all variety of choiceſt Learning, be-"ſides Languages. And therefore they did not doubt to rank him with the "Lord *Verulam* and with Mr. *Thomas Lydiat.* To which three Perſons (I ſpeak ſtill of men of great variety of Learning; for otherwiſe they had an exceeding high Veneration for very many of our Divines, and for others of other Faculties: but to theſe three) they gave ſuch a Preeminency as was given to *David*'s three firſt Captains in the Liſt of his Worthies.

Here

Here I cannot conceal what dropp'd from one of their mouths, because I wiſh good uſe may be made of it at home.

Inquiring what Fortunes theſe men had, and underſtanding they were but ordinary, eſpecially that of Mr. *Lydiat*; he burſt out into this ſpeech, *You in* England *deſerve not to have ſuch Brave men among you, ſince you make no more of them.*

That his Zeal for good Worth had been the more excuſable, had it not exceeded ſo much as not to ſuffer his Judgement to conſider what afterwards he was minded of.

1. That the L. *Verulam* was advanced to as high a Place in the State as a Subject is capable of: but how he loſt his footing, no ingenuous man is willing to remember.

2. That ſome men, who are very Bookiſh and Studious, uſually prefer their Leiſure and Liberty before all Preferments whatſoever. Which was Mr. *Mede*'s and Mr. *Lydiat*'s caſe. The former of whom mought have been much higher then he was, if he had pleaſed *; and was as high as he deſired to be, had he lived to get but a *Donative* to his Fellowſhip. And in that his Condition (ſuch as it was) he thrived ſo well, as to become a conſiderable Benefactor to his College.

* Of the preferment in *Ireland* that was offer'd him, *Vide ſuprà.*

3. But now concerning Mr. *Lydiat*, (for whoſe ſake chiefly that ſmart ſpeech was uttered) here the Difficulty riſes higher and grows more perplex'd.

His great Worth hath been celebrated enough by thoſe his rare Pieces now extant. In his many *Chronological* Diſquiſitions he conflicted, as with *Chriſtoph. Clavius*, and with the whole College of *Romiſh* Mathematicians, ſo with that great *Goliah* of Literature, *Joſeph Scaliger*, whom yet he ſo manifeſtly worſted, as to make him forſake his Weapon, and to betake himſelf unmanly to his Tongue. When the news of his Death came beyond Sea, I knew a certain great *Mecænas* and Patron of Learning there', whoſe Induſtry travelled very much to collect what of his Papers might be had, and to that end employed divers, (among the reſt my ſelf,) with a Reſolution to have them fairly and faithfully printed at his own charges. But they were not to be retrived.

Now let us ſee what Favours and Encouragements were afforded to a Perſon of ſo great Merits.

It is true, Prince *Henry*, of Famous and Glorious Memory, took ſo much notice of him, as to receive him into His Service, and to have him reade to Him. Here queſtionleſs he had found a very Bountifull and Royal Maſter, had not that Peerleſs Prince been cropt juſt in his Bloom and Bloſſome. But now, alas! Mr. *Lydiat*'s Hopes ſaw their own Funeral in that of his Royal Maſter's. Wherefore retiring into a ſmall obſcure Living at *Alkerton* in the Edge and Fringe of *Oxfordſhire*, there he ſolaced himſelf in his private Study, untill, being unhappily engaged for the Debts of one nearly allied to him, he was thrown into Priſon, where he lay a long time. At length, partly by the aſſiſtence of Sir *William Boſwell*, (never to be named without very great Honour) and partly by the helps of the excellent Dr. *Pinke*, (that moſt worthy Warden of *New-College*, whereof Mr. *Lydiat* had been ſometime Fellow, as I have heard) and by the noble bounty of ſome other Friends of that Univerſity, he was reſtored to his Liberty, and returned to his little Living, wherein (maugre all the Diſaſters he had felt before, and all that ſalvage uſage he after ſuffered for his Loyalty in the late Troubles) he left behind him at his Death a very neat and ſubſtantial Parſonage-houſe, with Barns and Stables, Garden and Orchard ſutable, all which he built and raiſed from the ground, as alſo a new Chancel (of his own building likewiſe,) wherein he lies buried, as in his own proper Tombe and Monument.

But to ſay the Truth, when all is ſaid that can be ſaid, It were heartily to be wiſhed

That

That Publick Spirits would come up a little thicker in the World. It was a memorable Passage of an *Italian* Ambassador here in *England*, who, having taken his leave, and being now under sail homeward, stood upon the Deck, and looked wistly towards our Country as long as he could wel discern it, and then for a *Vale* uttered these words, *O troppo felice Isola*, &c. *O too happy Island, if thou hadst but some more Publick Souls in thee.* This I have heard frequently repeated, and most feelingly, by as great a States-man, and as good a Commonwealths-man, and as sound a Christian, as our Nation hath bred in many Ages *.

* The thrice Renowned Sir *Thomas Rowe*, who, after so many Ambassages to almost all the Princes and States in Christendom, and to the greatest Emperours beyond Christendom, (all which were managed with admirable Dexterity and Success and Satisfaction) was last of all Ambassadour extraordinary to *Ferdinand* III. Emperour of *Germany*, who gave him this Character, *I have met with many Gallant Persons of many Nations; but I scarce ever met with an Ambassadour like you.*

It were to be wished again, That there were not too much of Truth in a speech that fell from a through-Scholar and Divine,— *Many (by their fine Arts and Methods) get into Preferments, whiles Scholars (of good deserts) are hard at their Studies.* It was not the least Rubie or Diamond in that *fair Brooch* stuck upon the Memory of the ever-Blessed B. *Andrews*, * That *he sent for men of Note that he thought wanted Preferment, and gave them Prebends and Benefices under Seal before they knew of it*; *as to Mr.* Boys, *Mr.* Fuller, *&c.* And I can never forget with what a *Gusto* that Brave Sir *William Boswell* was wont to relate this (among the infinite more observable Passages) in the Happy Reign of Q. *Elizabeth*, That *She gave a strict Charge and Command to both the Chancellors of both Her Universities, to bring Her a Just, True and Impartial List of all the Eminent and Hopefull Students (that were Graduates) in each University*, to *set down punctually their Names, their Colleges, their Standings, their Faculties wherein they did* eminere, *or were likely so to doe.* Therein Her Majestie was exactly obeyed, the Chancellors durst not doe otherwise: and the use She made of it was, That if She had an Ambassadour to send abroad, then She of Her self would nominate such a Man of such an House to be his Chaplain, and another of another House to be his Secretary, &c. When She had any places to dispose of, fit for Persons of an Academical Education, She would Her self consign such Persons as She judged to be *pares Negotiis*. Sir *William* had gotten the very individual Papers wherein these Names were listed, and marked with the Queen's own hand, which he carefully laid up among his Κειμήλια. Now (as Sir *William* pursued) this could not be long concealed from the young Students, and then it is easy to be imagined (or rather it is not to be imagined) how this Consideration, that their Sovereign's Eye was upon them, (and so Propitious upon the Deserving among them) how this, I say, would switch and spurre on their Industries.

* See the Funeral Sermon, &c.

I end these Additionalls to Mr. *Mede*'s Character with that plain ordinary Vote, wherein yet, I believe, I shall have very many joyn with me,

Sic mihi contingat vivere, sicque mori!

God grant we may all in some proportion live as humbly, as faithfully, as fruitfully and Christianly, and then die as peaceably and comfortably as he did. Amen.

THE END.

If any one should scruple my Fidelity in relating some speeches of M^r. Mede's, *because spoken so many years since; he may please to satisfie himself with this, That it was my Custome, presently when I went from* M^r. Mede's *Chamber, to set down in writing what I conceived observable: which writings I have yet by me, and consulted with them in these my Narratives.*

DIATRIBÆ.

The First Book

OF

THE WORKS

OF

The Pious and Profoundly-Learned

JOSEPH MEDE, B. D.

Sometime Fellow of *Christ's* College in

CAMBRIDGE.

CONTAINING

FIFTY DISCOURSES

On Several Texts of SCRIPTURE.

Corrected and enlarged according to the Author's own Manuscripts.

Augustin. de Doctr. Christ. l. 2. c. 6. & in Psal. 140. Præfat.

Spiritus Sanctus magnificè ac salubriter ità Scripturas modificavit, ut locis apertioribus fami occurreret, obscurioribus autem fastidium detergeret. Si nusquam aperta esset Scriptura, non te pasceret; Si nusquam occulta, non te exerceret.

LONDON,
Printed for *R. Royston*, Book-seller to His most Sacred MAJESTY, MDCLXIV.

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JEREMIAH 10. 11. *Thus ſhall ye ſay unto them, The Gods that made not the Heavens and the Earth, (even) they ſhall periſh from the Earth, and from under theſe Heavens.*

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GENESIS 3. 14. *And the Lord God ſaid unto the Serpent, Becauſe thou haſt done this, thou art curſed above all cattel and above every beaſt of the field: upon thy belly ſhalt thou goe, and duſt ſhalt thou eat all the days of thy life.*

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GENESIS 3. 15. *And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.*

DISC. XL. pag.300.

S. MATTHEW 7. 21. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

DISC. XLI. pag.309.

JOEL 2. 17. *Let the Prieſts, the Miniſters of the Lord, weep between the Porch and the Altar, and ſay, Spare thy people, O Lord, and give not thine heritage to reproach.*

DISC. XLII. pag.313.

2 PETER 2. 1. *But there were falſe Prophets alſo among the people, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.*

DISC. XLIII. pag.325.

1 COR. 10. 3, 4. *And they did all eat the ſame Spiritual meat; And did all drink the ſame Spiritual drink: (for they drank of that Spiritual Rock that followed them: and that Rock was Chriſt.)*

DISC. XLIV. pag.338.

1 COR. 10. 5. *But with many of them God was not well pleaſed: for they were overthrown in the Wilderneſs.*

DISC. XLV. pag.343.

DEUTERONOMY 16. 16, 17. *Three times in a year ſhall all thy males appear before the Lord thy God, in the place which he ſhall chuſe: in the*

the Feaſt of Unlevened bread, and in the Feaſt of Weeks, and in the Feaſt of Tabernacles: and they ſhall not appear before the Lord empty. Every man ſhall give as he is able, according to the bleſſing of the Lord thy God which he hath given thee.

DISC. XLVI. pag. 357.

S. MATTHEW 5. 23, 24. *If thou bring thy Gift* [τὸ δῶρόν σου] *to the Altar, and there remembreſt that thy brother hath ought againſt thee* [ἔχει τι κατὰ σοῦ·] *Leave thy Gift, and go thy way, firſt be reconciled to thy brother, and then come and offer thy Gift.*

DISC. XLVII. pag. 362.

GENESIS 10. 5. *By theſe the Iſles of the Gentiles* [אִיֵּי הַגּוֹיִם] *were divided* [נִפְרְדוּ] *in their lands; every one after his tongue, after their families,* [לְמִשְׁפְּחֹתָם] *in their nations.*

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GENESIS 10. 5. *By theſe were the Iſles of the Gentiles divided in their lands,* &c.

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PSALM 50. 14. *Offer unto God praiſe, and pay thy Vows unto the moſt High.*

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1 Ep. JOHN 2. 3. *Hereby we do know that we know him, if we keep his Commandments.*

THE FIRST BOOK;

CONTAINING

DISCOURSES

ON

DIVERS TEXTS

OF

SCRIPTURE.

DISCOURSE I.

S. MATTHEW 6. 9.

Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν, &c.

Thus therefore pray ye; Our Father, &c.

IT was well hoped, after the question about the lawfulness and fitness of a *set Form of Prayer* had been so long debated in our Church, that the Sect of those who opposed it had been ere this well-nigh extinguished: But experience tels us the contrary, that this Fancy is not only still living, but begins, as it were, to recover and get strength afresh. In which regard my Discourse at this time will not be unseasonable, if, taking my rise from these words of our Saviour, I acquaint you upon what grounds and example this practice of the Christian Church hath been established, and how frivolous and weak the Reasons are which some of late do bring against it.

To begin therefore; You see by the Text I have now read, that our Blessed Saviour delivered a *set Form of Prayer* unto his Disciples, and in so doing hath commended the use of a *set Form of Prayer* unto his Church: *Thus therefore* (saith he) *pray ye; Our Father which art in heaven, &c.*

Is not this a *set Form of Prayer?* and did not our Saviour deliver it to be used by his Disciples? They tell us, No. For *Thus*, say they, in this place is not thus to be understood; but for, *in this manner, to this effect* or *sense*, or *after this pattern*; not *in these words and syllables.* To this I answer, It is true that this form of Prayer is a Pattern for us to make other Prayers by; but that this only should be the meaning of our Saviour's *Thus*, and not the rehearsall of the words themselves, I utterly deny: and I prove it out of the eleventh Chapter of S. *Luke*, where the same Prayer is again delivered in these words, Ὅταν προσεύχησθε, λέγετε, *When you pray, say, Our Father which art in heaven*—— that is, doe it *in hac*

verba,

Matth. 6.9.

verba, in theſe very words. For what other phraſe of Scripture is there to expreſs ſuch a meaning, if this be not? Beſides, in this of S. *Luke* the occaſion would be conſidered. *It came to paſs* (ſaith he) *as Jeſus was praying in a certain place, that when he ceaſed, one of his Diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his Diſciples.* From whence it may not improbably be gathered, that this was the cuſtome of the Doctours of *Iſrael*, to deliver ſome certain *Form of Prayer* unto their Diſciples, to uſe, as it were a badge and *Symbolum* of their Diſcipleſhip; at leaſt *John Baptiſt* had done ſo unto his Diſciples: and thereupon our Saviour's Diſciples beſought him, that he alſo would give them in like manner ſome Form of his making, that they might alſo pray with their Maſter's ſpirit, as *John*'s Diſciples did with theirs. For that either our Saviour's or *John*'s Diſciples knew not how to pray till now, were ridiculous to imagine; they being both of them Jews, who had their certain *ſet houres* of prayer, which they conſtantly obſerved, as the *third*, *ſixth*, and *ninth*. It was therefore a *Form of Prayer* of their Maſter's making, which both *John* is ſaid to have given his Diſciples, and our Saviour's Diſciples beſought him to give them.

For the fuller underſtanding whereof, I muſt tell you ſomething more, and the rather, becauſe it is not commonly taken notice of; and that is, That this delivery of the *Lord's Prayer* in S. *Luke* is not the ſame with that related by S. *Matthew*, but another, at another time, and upon another occaſion: That of S. *Matthew* in that famous Sermon of Chriſt upon the Mount, whereof it is a part; that of S. *Luke* upon a ſpeciall motion of the Diſciples at a time when himſelf had done praying: That of S. *Matthew* in the ſecond; that of S. *Luke* in the third yeare after his Baptiſme. Conſider the Text of both, and you ſhall finde it impoſſible to bring them into one and the ſame. Whence it follows, that the Diſciples, when it was firſt uttered, underſtood not that their Maſter intended it for a *Form of Prayer* unto them, but for a pattern or example only, or, it may be, to inſtruct them in ſpeciall in what manner to ask forgiveneſs of ſins. For if they had thought he had given them a *Form of Prayer* then, they would never have asked him for one now. Wherefore our Saviour this ſecond time utters himſelf more expreſly, Ὅταν προσεύχησθε, λέγετε, *When ye pray, ſay, Our Father which art in heaven*——Thus their inadvertency becomes our confirmation: For as *Joſeph* ſaid to *Pharaoh*, *The dream is doubled unto Pharaoh, becauſe the thing is eſtabliſhed by God*; ſo may we ſay here, the delivery of this Prayer was doubled unto the Diſciples, that they and we might thereby know the more certainly that our Saviour intended and commended it for a *ſet Form of Prayer* unto his Church.

Thus much of that *ſet Form of Prayer* which our Saviour gave unto his Diſciples, as a precedent and warrant to his Church to give the like Forms to her Diſciples or members; a thing which from her infancy ſhe uſed to doe. But becauſe her practice is called in queſtion, as not warranted by Scripture, let us ſee what was the practice of the Church of the *Old Teſtament*, then whoſe example and uſe we can have no better rule to follow in the *New*.

Firſt therefore, we find two *ſet Forms of Prayer*, or Invocation, appointed by God himſelf in the Law of *Moſes*. One, the Form wherewith the Prieſts were to bleſs the people: *Num.* 6. 23, 24, 25, 26. *On this wiſe*, ſaith he, *ſhall Aaron and his ſons bleſs the children of Iſrael, ſaying unto them, The Lord bleſs thee and keep thee; The Lord make his face ſhine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace.* Is not this a *ſet Form of Prayer*? For what

what is to *bless*, but to *pray* over or invocate God for another?

Matth. 6.9.

The second is the Form of profession and prayer to be used by him who had paid his Tithes every third yeare: *Deut.* 26.13. *O Lord God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, and fatherless, and unto the widow, according to all thy commandements which thou hast commanded me: I have not transgressed thy Commandements, nor have I forgotten them.* 14. *I have not eaten thereof in my mourning, neither have I taken away thereof for an unclean use, &c.* 15. *Look down from thy holy habitation, from heaven, and bless thy people Israel, and the Land which thou hast given us, as thou swarest to our Fathers, a Land that floweth with milk and honey.*

But what need we seek thus for scattered Formes, when we have a whole Book of them together? The Book of *Psalms* was the Jewish Liturgie, or the chief part of the Vocall service wherewith they worshipped God in the Temple. This is evident by the Titles of the Psalms themselves, which shew them to have been commended to the severall *Quires* in the same, *To Asaph, To the sonnes of Korah, To Jeduthun*, and almost forty of them To the *Magister Symphoniæ the Prefect* or *Master of the Musick*, in generall. The like we are to conceive of those which have no Titles; as for example, of the 105 and 96 Psalms, which, though they have no such Inscription in the Psalm-book, yet we finde 1 *Chron.* 16. 7. that *they were delivered by David into the hands of Asaph and his Brethren* for formes *to thank the Lord.* This a man would think were sufficient to take away all scruple in this point; especially when we our selves, and all the Reformed Churches, use to sing the same *Psalms*, not only as *set Forms*, but set in Metre, that is after a humane composure. Are not the *Psalms* set Forms of Confession, of Prayer, and of Praising God? And in case there had been no *Prayers* amongst them, yet what reason could be given, why it should not be as lawfull to *pray* unto God in a set Form, as to *praise* him in such a one?

What therefore do they say to this? Why, they tell us, that the *Psalms* are not sung in the Church unto God, but so rehearsed for instruction of the people onely, namely, as the Chapters and Lessons are there read, and no otherwise. But if either we do, ought, or may sing the Psalms in the Church with the same end and purpose that the Church of the Old Testament did, (and it were absurd to say we might not,) this Exception will not subsist. For what is more certain then that the Church of *Israel* used the *Psalms* for Forms of praising and invocating God? What mean else those Forms, *Cantemus Domino, Psallite Domino, Let us sing unto the Lord*, and, *Sing ye unto the Lord*, and the like so frequent in them? But there are more direct and expres testimonies. In 1 *Chron.* 25. 3. it is expresly said of *Jeduthun* and his sonnes, that their office was *to propheste with a Harp, to give thanks, and to praise the Lord.* In the second of *Chron.* 30. 21. we read, that *the Levites and the Priests praised the Lord day by day, singing with loud Instruments unto the Lord.* And, as ye heard even now, out of 1 *Chron.* 16. *David*, at the time when he brought up the Ark unto *Jerusalem*, then first *delivered* the 105 and 96 *Psalms into the hands of Asaph and his sonnes to confess* or *give thanks unto the Lord.* And lastly, to leave no place for farther doubt, we read *Ezra* 3. 10, 11. that *the Levites the sonnes of Asaph were set with Cymbals to praise the Lord, after the ordinance of David King of Israel:* and that *they sung together by course, in praising and giving thanks unto the Lord, because he is good, for his mercy endureth for ever.* For this reason, the four and twenty Courses or Quires into which the Singers of the Temple were divided by King *David* to serve in their turns consisted each

Matth. 6.9. of them of twelve, according to the number of the Tribes of *Iſrael*; that ſo every Tribe might have a mouth and voice to praiſe and to give thanks unto God for him in the Temple.

Thus we have ſeen what warrant *to pray and call upon God in a ſet Form* hath from the practice of the Church of God in the Old Teſtament. And, if Reaſon may have place, in the publick ſervice of God, where one is the mouth of many, there is none ſo proper and convenient. For how can the Miniſter be ſaid properly to be the mouth of the Congregation in prayer unto God, when the Congregation is not firſt made acquainted and privy to what he is to tender unto God in their names? Which in a *voluntary* and *extemporary form of Prayer* they are not, nor well can be; I am ſure neither ſo properly nor conveniently as in a *ſet Form*, which both they and the whole Church have agreed upon, and offer unto God at the ſame time, though in ſeverall places, in the ſelf-ſame form and words. And this may be a ſecond Reaſon, I meane from *Uniformity*: For how can the Church, being a Myſticall Body, better teſtifie her unity before God, then in her uniformity in calling upon him? eſpecially our Saviour telling us, that if but *two or three ſhall agree together on earth, as touching any thing that they ſhall ask, it ſhall be done unto them of his Father which is in heaven.* So prevailable with Almighty God is the power of Conſent in Prayer.

Let us now, in the laſt place, ſee what Reaſons they bring who contend altogether for *voluntary Prayer*, and would have no *ſet Forms* uſed.

1. Firſt, they ſay, It is the ordinance of God, that the Church ſhould be *edified* by the gifts of her Miniſters as well in *Praying* as *Preaching*. *Ergo*, their Prayers ſhould be *extemporary* or *voluntary*; becauſe in reading a *ſet Form of Prayer* this gift cannot be ſhewn.

To this I anſwer, Firſt, That there is not in this point the ſame reaſon for *Prayer* and for *Preaching*: for in *Prayer* (I mean publick) the Miniſter is the mouth of the Church unto God, and therefore it were convenient they ſhould know what he puts up to God in their names; but in *Preaching* he is not ſo. Secondly, Why ſhould not the Paſtours and Miniſters of the Church edify the Church by their gift of Prayer, as well in compoſing a *ſet Form* of Prayer for her uſe by generall agreement, as in uttering a voluntary or extemporary Prayer in a particular Congregation? Thirdly, Are not the members of the Church to be edified as well by the ſpirit of the Church, as the Church or ſome part thereof by the ſpirit of a member? But how can the Church edifie her members by her gift of Prayer, otherwiſe then by a *ſet Form* agreed upon by her conſent? Fourthly, Oſtentation of gifts is one thing, but Edification by them another. Oſtentation of the gift of Prayer is indeed beſt ſhewn in a voluntary or extemporary Prayer; but the Church may be edified as well by a *ſet Form*. Yea, ſuch a *Form* in the publick ſervice of God is more edificative then a voluntary: And that, both becauſe the Congregation is firſt made acquainted therewith; and ſecondly, becauſe they are better ſecured from being ingaged in ought that might be unfit to ſpeak unto God, either for matter or manner, or ſuch as they would not have given their conſent to if they had been aware of it. For now, that extraordinary aſſiſtance of the Holy Ghoſt, which was in the Primitive and Apoſtolicall times, is long ſince ceaſed; and all men, to whom that office belongeth to ſpeak to God for others, are not at all times diſcreet and well adviſed, when they ſpeak to him at will and *extempore*, but ſubject to miſcarriage. Laſtly, I anſwer, That the Church is to be edified by the gift of her Miniſters in voluntary Prayer, *loco & tempore*, in fit place and upon fit occaſions, not in all places

and

and upon all occaſions. And thus much to this Objection.

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But they object ſecondly, That the *Spirit* ought to be *free* and *unlimited*, and that therefore a *Book* or *ſet Form of Prayer*, which limits the *Spirit* in praying, is not to be tolerated or uſed. 2.

To this I anſwer, It is falſe, that the acting of the Spirit in one Chriſtian may not be limited or regulated by the ſpirit of another; eſpecially, the ſpirit of a particular man in the publick worſhip, by the Spirit of the Church whereof he is a member. For doth not the Apoſtle tell us 1 *Cor.* 14. 29, 30. that even that extraordinary Spirit of prophecy, uſuall in his time, might be limited by the ſpirit of another Prophet? *Let the Prophets*, ſaith he, *ſpeak two or three, and let the other judge: If any thing be revealed to another that ſitteth by, let the firſt hold his peace.* Is not this a *limiting*? He gives a reaſon v. 32. *For the ſpirits of the Prophets*, ſaith he, *are ſubject to the Prophets.* Beſides, are not the ſpirits of the people as well limited and determined by a voluntary Prayer, when they joyn therein with their Miniſter, as they are by a *ſet Form*? True, the ſpirit of the Miniſter is then free; but theirs is not ſo, but tied and led by the ſpirit of the Miniſter as much as if he uſed a *ſet Form*. But to elude this, they tell us, that the Queſtion is not of *limiting* the ſpirit of the *people*, but of the *Miniſter* onely: For, as for the *people*, no more is required of them but to joyn with their *Miniſter*, and to teſtifie it by ſaying *Amen*; but the ſpirit of the *Miniſter* ought to be left free, and not to be limited. But where is this written, that the one may not be *limited* as well as the other? We heard the Apoſtle ſay even now, *The ſpirit of the Prophets is ſubject to the Prophets*: If in *propheſying*, why not in *praying*? And what ſhew of Reaſon can be given, why the ſpirit of a particular Miniſter in the publick worſhip of the Church may not, yea ought not to be limited and regulated by the ſpirit of the Church Repreſentative, as well as the ſpirit of a whole Congregation by the ſpirit of a particular Miniſter? For every particular Miniſter is as much ſubordinate to the ſpirit of the Church Repreſentative, as the ſpirit of the Congregation is to his. So much for this Objection.

There remaineth yet a third, which may be anſwered in two or three words. No *ſet Form of Prayer*, ſay they, can ſerve for all occaſions. What then? yet why may it not be uſed for all ſuch occaſions as it ſerves for? If any ſudden and unexpected occaſion happen, for which the Church cannot provide, the ſpirit of her Miniſters is free: Who will forbid them to ſupply, in ſuch a caſe, that by a voluntary and arbitrary form, which the Church could not provide for in a *ſet Form*? And this is what I intended to ſay of this Argument. 3.

DISCOURSE II.

MATTHEW 6. 9. LUKE 11. 2.
Sanctificetur Nomen tuum.
Sanctified, or Hallowed, be thy Name.

Matth. 6. 9. Luke 11. 2.

ALthough I make no queſtion but that which we ſo often repeat unto Almighty God in our daily prayers, is for the generall meaning thereof by the moſt of us in ſome competent meaſure underſtood: yet becauſe by a more full and diſtinct explication the knowledge of ſome may be improved, and the meditations of others occaſioned to a further ſearch; I hope I ſhall not doe amiſs, nor be thought to have choſen a Theme either needleſs or not ſo fit for this Auditory, if I ſhall enquire What that is we pray for in this firſt Petition of the Prayer our Lord hath taught us, when we deſire *that God's Name may be ſanctified:* For perhaps we ſhall finde more contained therein then is commonly taken notice of.

The words are few, and therefore ſhall need no other Analyſe then what their very number preſents unto us, *viz. God's Name*, and *the ſanctifying thereof*; *Sanctificetur Nomen tuum.* I will begin firſt with the laſt in order, but firſt in nature, *Nomen tuum, God's Name.* By which, according to the ſtyle of Holy Scripture, we are to underſtand in this place, Firſt of all, *God himſelf*, or *His ſacred Deity*, to wit, abſtractly expreſſed, according to the ſtyle of eminency and dignity, that is, *Dei ἀξίωμα, the Divine Majeſty:* as we are wont for the King to ſay, *His Majeſty*, or *the King's Majeſty*, and of other perſons of honour and eminency, *their Highneſs, their Honour, his Excellency*, and the like; ſo of God, *His Name*, and ſometimes, with the ſelf-ſame meaning, *His Glory*; as *Jer.* 2. 11. *Hath any nation changed their Gods, which yet are no Gods? but my people have changed their Glory* (that is, their God) *for that which is good for nought.* So *Pſalme* 106. 20. of the Calf made in the wilderneſs, *They changed their Glorie into the ſimilitude of an Oxe that eateth graſs:* And S. *Paul, Rom.* 1. 23. *They changed the Glory* (that is, the Majeſty) *of the incorruptible God into an Image made like to corruptible man, &c.* Such is the notion, but much more frequent, of *God's Name.* In a word, *Nomen Dei* in this kinde of uſe is nothing elſe but *Divinum Numen.* Whence it is that in Scripture, *to call upon the Name of God, to blaſpheme the Name of God, to love his Name, to ſweare by his Name, to build a Temple to his Name, for his Name to dwell there*; and in the New Teſtament, *to believe in the Name of the Lord Jeſus, to call upon the Name of the Lord Jeſus*; theſe, I ſay, and the like expreſſions have no other meaning, then to doe theſe things to the Divine Majeſty, to the Lord *Jeſus*, whoſe is that *Name above every name, whereat every knee muſt bow.* Accordingly here, *Sanctificetur Nomen tuum, Hallowed be thy Name*, is as much as to ſay, *Sanctificetur Numen tuum, Sanctified be thy Divine Majeſty.*

Secondly, Under the *Name of God* here to be ſanctified or hallowed, underſtand, beſides the Majeſty of his Godhead, that alſo *ſuper quod invocatum eſt Nomen ejus, whereupon his Name is called*, or *that which is called by his Name*, (as we in our Bibles commonly expreſs this phraſe of Scripture;) that

that is, all whatſoever is God's, or God is the Lord and owner of by a peculiar right; ſuch as are Things ſacred, whether they be Perſons, or whether Things by diſtinction ſo called, or Times, or Places, which have upon them a relation of peculiarneſs towards God. For ſuch as theſe are ſaid in Scripture, *to have the Name of God called upon them*, or *to be called by his Name*; that is, to be His. Thus we read in Scripture of an *Houſe* which had the Name of God upon it, or which was *called by his Name*, that is, God's Houſe, 1 *Kings* 8. 43. *Jer.* 7. 10, *&c.* Of a *City upon which the Name of God was called* or *named*, to wit, the Holy City, *Jeruſalem*, the City of the great King, the Lord of hoaſts, *Jer.* 25. 29. *Dan.* 9. 18. Of an *Ark upon which the Name of God the Lord was called*, 1 *Chron.* 13. 6. 2 *Sam.* 6. 2. that is, the Lord's Ark, or *the Ark of his Covenant*, as it is elſewhere named. Of a *People* upon which the Name of the Lord was called, or which were *called by his Name*, *Deut.* 28. 10. *Dan.* 9. 19. and elſewhere; that is, were his peculiar and holy people; as is ſaid in like manner, and with like meaning, of the Church of the New Teſtament, *James* 2. 7. *Acts* 15. 17. I repreſent not theſe places of Scripture at large, becauſe I know that every eare that is acquainted with Scripture can beare witneſs unto them. And for the meaning of this expreſſion of *God's Name to be called upon a thing*, or *a thing to be called by his Name*, that it is all one as to ſay it *to be His*, (beſides the evidence of the matter whereabout it is uſed,) appeares by the ſame phraſe uſed in two other places, of the like relation of men to that which is theirs: as *Gen.* 48. 16. where *Jacob* bleſſing *Joſeph*'s ſons ſaith, *The Angel which redeemed me from all evil, bleſs the lads, and let my name be called upon them*; that is, let them be mine, namely, as *Reuben* and *Simeon* are mine, as he ſaith a little before; for they are words of adoption. Again, in the 4. of *Eſay* 1. where it is ſaid, that *ſeven women ſhould take hold of one man, and ſay, We will eat our own bread, and weare our own apparell; onely let thy Name be called upon us, to take away our reproach*; that is, Do thou own us, or let us be thine, that it may not be a reproach unto us that we have no husband. The Ancients were wont to ſet the Names of the Owners upon their houſes and other poſſeſſions; which they called *Tituli*, Titles. *Chryſologus Serm.* 145. *Sicut dominos prædiorum liminibus affixi Tituli proloquuntur, As the Titles fixed to doors do ſpeak the owners of the poſſeſſions.* S. *Auguſtine* in *Pſal.* 21. *Quando potens aliquis invenerit Titulos ſuos, nonne jure rem ſibi vendicat, & dicit, Non poneret titulos meos, niſi res mea eſſet? When any great man ſhall ſpy his own Titles, does he not juſtly challenge the goods, and ſay, No man would put my Titles to it, unleſs the thing were mine?* Whether this phraſe of Scripture, of *God's Name to be called* or *named upon a thing*, hath reference unto any ſuch cuſtome, I cannot affirme; but ſurely the meaning is the ſame, to wit, that God is the Lord and Proprietary of them. And thus ye have heard what is this *Name of God* we pray here to be ſanctified; to wit, a twofold Name: firſt, his Name and Majeſty which we call upon; ſecondly, that alſo which is called by his Name: The firſt we may call his *Perſonall*, the other his *Denominative* or *Participated Name*.

Matth. 6. 9. Luke 11. 2.

HAVING learned what *Nomen Dei* importeth, and ſo cleared the Object of what we pray for; let us next enquire what that is which the word *Sanctifie*, or *To be ſanctified*, implieth, being that which our vote witneſſeth ought to be done thereunto. And this I intended for the main and principall Argument of my preſent Diſcourſe, being a matter not ſo well traced as the former, and perhaps not altogether freed of obſcurity and difficulty to be underſtood.

For our more certain and aſſured diſcovery whereof, we will firſt examine

Matth. 6.9. Luke 11. 2.

the abſtract thereof, *Sanctity*, and finde out the true notion of it, namely, what is the *ratio formalis*, the formall ſtate or nature of that which the Scripture entituleth in the generall קדוש or ἅγιον, that is, *Holy*; not regarding what notion the Greeks or Latines had reſpect to in their Languages, but what the Holy Scripture properly intendeth under that *name*. For becauſe *to be ſanctified* can have but theſe two ſenſes, either *to be made holy*, or *to be uſed and done unto according to*, or *as becometh*, *its holineſs*; and that the Majeſty of God, which is the prime object of this Act, is not capable of the firſt ſenſe (viz. *to be made holy*) but of the ſecond onely: if we therefore once rightly underſtand what is the condition and property of *Sanctity* according to the notion of Scripture, we ſhall not be long ignorant what it is either for the Name or Majeſty of God, or that which is called by his Name, *to be hallowed* or *ſanctified*, namely, *to be done unto according to their Holineſs*.

Now *R. David Kimchi* upon the 56 of *Eſay*, ver. 2. *Bleſſed is the man that keepeth the Sabbath from polluting it*, hath theſe words, "קדוש שבת להבדילו משאר הימים *To ſanctifie the Sabbath is to ſeparate or diſtinguiſh* "*it from other daies*; כי כן כל לשון קדושה הוא ענין הבדלו מאחר במעלה "*Becauſe all words of Sanctity import a thing ſeparated or divided from* "*other things by way of preeminence or excellency.* Thus the *Rabbi*. And that this which he ſaith is true, namely, That *Sanctity* conſiſts in a *diſcretion* and *diſtinction* from other things by way of exaltation and preeminence, may appeare by theſe inſtances and examples which I ſhall now produce out of Scripture.

And firſt from that Law touching the *Holy oyl*, *Exod.* 30. 31. where, after the compoſition thereof deſcribed, *This* (ſaith the Lord) *ſhall be an holy anointing oyle unto me*. What is that? why, it follows, v. 32. *Upon mans fleſh ſhall it not be poured, neither ſhall ye make any other like it, after the compoſition thereof. It is Holy, therefore it ſhall be Holy unto you.* That is, As this Oyle is holy and diſcrete from other Oyles, ſo ſhall it accordingly by you be uſed with difference and diſcrimination: For the Text goes on v. 33. *Whoſoever compoundeth any like it, or putteth any of it upon a ſtranger,* (that is, upon any beſides thoſe it was appropriated to,) *ſhall be cut off from his people.* What elſe meanes all this, but that this Oyle ſhould be a ſingular or peculiar Oyle, ſet apart and diſtinguiſhed from all other Oyles both in its compoſition and uſe; and that to be ſuch, was to be *Holy* or Sacred?

The like we ſhall finde in the 35. verſe of the ſame Chapter, concerning the *Holy Perfume* there deſcribed: *Thou ſhalt make it*, ſaith he, (to wit, the ingredients he afore mentioned) *a perfume, a confection, after the art of the Apothecary, tempered together, pure and Holy.* Verſe 37. *You ſhall not make to your ſelves* (that is, not for your own uſe) *according to the compoſition thereof: It ſhall be unto thee Holy for the Lord.* Ver. 38. *Whoſoever ſhall make the like unto it, to ſmell thereto, ſhall be cut off from his people.*

But above all others this notion of *Sanctity* or *Holineſs* is moſt expreſſely intimated and taught us in thoſe divine Periphraſes or circumlocutions which the Lord himſelf more then once makes of an *Holy People*: as *Lev.* 20. 24. ſpeaking on this manner; *I am the Lord your God which have ſeparated you from other people.*-- Ver. 26. *And ye ſhall be Holy unto me: for I the Lord am Holy, and have ſevered you from other people, that ye ſhould be mine.* Mark here, that to *ſeparate* is *to make Holy*; and that to be *Holy* is to be *ſeparated* from others of the ſame rank. Again, *Deut.* 26. 18, 19. *The Lord hath avouched thee* (to wit, *Iſrael*) *this day to be his peculiar* (or appropriate) *people, as he hath promiſed thee:* —— *And to make thee high above*

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all nations which he hath made, in praiſe, in name, and in honour; namely, *that thou maieſt be an Holy people unto the Lord thy God, as he hath ſpoken.* Now what is this but Rabbi *Kimchi*'s definition almoſt *verbatim*? that to be ſacred or *Holy* is to be *ſeparated* or ſet apart from other things by way of excellence; or, which is all one, to be ſet in ſome ſtate of ſingularity or appropriatedneſs, whereby it is advanced above the common condition of things of the ſame order. He that will, may compare alſo two other paſſages, *Deut.* 7. 6. & 14. 2. parallel to thoſe I have produced; where to be an *Holy*, and to be a *Peculiar* people, are made one and the ſame, or the one expounded by the other. Matth. 6. 9. Luke 11. 2.

It may be yet further confirmed by comparing *Deut.* 19. 2, 7. with *Joſhuah* 20. 7. For whereas in the former of theſe places it is ſaid concerning the Cities of refuge, *Thou ſhalt ſeparate*, חבדיל, *three Cities for thee in the midſt of thy land*: in *Joſhuah*, where this commandement is put in execution, we read in ſtead of *ſeparated*, יקדשו, i. *they ſanctified three Cities, Kedeſh, Shechem, and Hebron.* Where that the one is equivalent to the other, the *Seventy* ſo well underſtood, that even in this place of *Joſhuah*, for יקדשו, which is, *Sanctificârunt they ſanctified*, they rendred * διέστειλαν, *ſeparârunt*, or *diſcreverunt, they ſeparated* or *ſet apart.*

* By which they are wont otherwiſe to render the verb ברל, or הבדיל.

The ſame notion of *Holineſs* may be gathered from the Antitheſis or oppoſite thereunto, to wit, *Unholy* or *Unclean*, which the Scripture is wont to expreſs by the name of *Common.* So S. *Peter* in his Viſion, *Acts* 10. 14. *Lord*, ſaith he, *I have never eaten any thing that is common or unclean*, Οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. For know, that becauſe that which is *Holy* ought to be kept pure and *cleane*; or rather, becauſe *Cleanneſs* imports a ſeparation from *filth*, as *Holineſs* doth from *common*; thence *Clean* and *Holy*, and ſo alſo *Unholy* and *Unclean*, are uſed the one for the other: whence 1 *Cor.* 7. 14. *Unclean* and *Holy* are oppoſed. But to goe on; The voice from heaven anſwers S. *Peter* in the ſame language v. 15. *What God hath cleanſed*, (that is, *ſanctified*,) σὺ μὴ κόινου, *account not thou common.* So in 1 *Mac.* 1. 47. κτήνη κοινὰ are *unclean* beaſts; and v. 62. φαγεῖν κοινὰ, to eat *unclean* things.

The like Antitheſis of *Holy* and *Common* is to be found *Heb.* 10. 29. where the Apoſtle ſaith of a Believer or Chriſtian that lives an ungodly and wicked life, *He hath troden under foot the Son of God, and counted the bloud of the Covenant wherewith he was ſanctified*, κοινὸν, *as a common thing*; that is, he had profaned it. Our tranſlation rendreth it *an unholy thing*; the oppoſition thereof to *ſanctified* witneſſing that to be the meaning. Now then, if to be *Unholy* or *Unclean* be to be *Common*; ſurely it follows by the Law of oppoſition, that to be *Holy* is to be *ſeparated* from the common, or to be ſingular and appropriate in ſome manner or other.

Laſtly, it is to be obſerved, that whereas in the Law given *Numbers* 6. concerning the Vow of *Nazariſme* (which word ſignifies *ſeparation*, of *Nazar*, *to ſeparate*) the words, *to ſeparate*, and *Separation*, come very often in the Text; the vulgar Latine renders for them above ten times, *conſecrare*, *conſecratio*, *ſanctificare*, and *ſanctificatio*: which ſhews, that this notion, namely, that *Holineſs conſiſts in a ſtate of ſeparation*, is no new conceit, but ſuch as Antiquity took notice of.

As the LXX. once or twice in this place, and elſewhere ſometimes render the ſame word.

The nature of *Holineſs*, wherein it conſiſteth, according to the idiome of Scripture, being thus found out and cleared, that which was aimed at in this inquiſition, to wit, what the ſame meaneth by *to ſanctifie*, and *to be ſanctified*, will be no hard matter to reſolve. For *Sanctity* and *to ſanctifie* being Conjugates or Denominatives, as Logicians call them; the one openeth the way to the knowledge of the other. If therefore *Sanctity* or

Holineſs

Matth. 6, 9. Luke 11. 2.

Holineſs be a condition of diſcretion and diſtinction from other things, as we have ſhewed it to be; then *to ſanctifie* muſt either be *to put a thing into that ſtate*, which we call, *to conſecrate*; or if it be ſuch already, *to uſe and doe unto it as becomes the ſanctity thereof:* that is, *habere cum diſcrimine*, to put a difference between it and other things by way of excellency, or in a dignifying wiſe, by appropriating and ſevering it in the uſe thereof from things of ordinary and common rank; or, which is all one, *to uſe it ſingularly, appropriately, and*, in a word, *uncommonly*. For not to uſe it ſo, it being ſuch, were to abuſe it, which the Scripture cals *to prophane*; to *ſanctifie* and to *prophane* being oppoſites. Whence *Ezek.* 22.26. *to prophane* is expounded by *not putting a difference: The Prieſts* (ſaith the Lord) *have violated my Law, and have prophaned my holy things; they have put no difference between the holy and prophane.*

This to be *to ſanctifie*, all the places almoſt which I have alledged out of the Law for the notion and nature of *ſanctity* do apparently proclaim: for the one is ſo nearly linked to the other, that they could not well be ſeparated. Thus was *Iſrael*, God's holy people, to ſanctifie themſelves by a diſcriminative manner of living or uſance, becauſe the Lord their God had diſcriminated or ſeparated them from other people. So *Lev.* 20.24,25,26. *I am the Lord your God, which have ſeparated you from other people. Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowles and clean: and ye ſhall not make your ſouls abominable by beaſt or by fowl, or by any manner of living thing that creepeth on the ground, which I have ſeparated from you as unclean. But ye ſhall be holy unto me; for I the Lord am holy, and have ſevered you from other people, that ye ſhould be mine.*

After the ſame manner were the *Holy Oyntment* and the *Holy Perfume* or *Incenſe* to be *ſanctified* by a diſcriminative, ſingular, appropriate uſance of them, and not to be uſed as other Oyntments & Perfumes: to wit, the one not to be poured upon mans fleſh, nor the other uſed for mans ſmelling unto; yea none of the like compoſition to the one or the other to be made for any prophane or common uſe, upon pain of his being cut off from his people who ſhould dare to doe it. That is, not the particular or *Individuum* onely, but even the whole kinde of that compoſition was to be accounted ſacred: otherwiſe this caution needed not; ſince for the Individuall, all ſacred things ought to be appropriate and incommunicable in their uſe.

And to this notion it is not altogether improbable but the Apoſtle may allude, 1 *Cor.* 11.29. when he expreſſeth the *prophanation* of the *Holy Supper* in coming to it, and uſing it as a common banquet, by μὴ διακρίνειν σῶμα τοῦ Κυρίου, *not differencing the Lord's body*; that is, not ſanctifying it, or uſing it as became ſo holy a thing.

Hitherto I have conſidered the words of my Text apart: but now let us put them again together, and ſee *How the Name of God ought to be Sanctified* in the manner now ſpecified, both *in it ſelf*, and *in the things which it is called upon*; as in the beginning I diſtinguiſhed. For the better underſtanding of which, we are to take notice of a twofold *Holineſs*; one Originall, Abſolute, and Eſſentiall in God; the other Derived or Relative in the things which are His, properly (according to the uſe of the Latine) called *Sacra*, *Sacred things*. Both theſe have their ſeverall and diſtinct Sanctifications belonging unto them. For whatſoever is Holy, ought to be ſanctified, according to the condition and proportion of the Holineſs it hath.

To ſpeak of them diſtinctly. The firſt, Originall or Abſolute *Holineſs*,

is

is nothing elſe but the incommunicable Eminency of the Divine Majeſty, exalted above all, and divided from all other ἀξιώματα or Eminencies whatſoever. For that which a man takes to be, and makes account of as, his God, (whether it be ſuch indeed, or by him fancyed onely) he aſcribes unto it, in ſo doing, a condition of Eminency above, and diſtinct from all other Eminencies whatſoever, that is of *Holineſs*. Hence it comes that we find the Lord the God of *Iſrael*, and the onely true God, in Scripture ſo often ſtyled *Sanctus Iſraelis*, *the Holy One of Iſrael*, that is, *Iſrael*'s moſt Eminent and Incommunicable One, or, which is all one, *His God*: as namely *Pſal.* 89. 18. *The Lord is our defence, the* HOLY ONE *of Iſrael is our King.* Eſay 17. 7. *At that day ſhall a man look unto his Maker, and his eyes ſhall have reſpect to the* HOLY ONE *of Iſrael.* Habak. 1. 12. *Art not thou from everlaſting, O Lord my God, mine* HOLY ONE? Agreeably whereunto the Lord is ſaid alſo now and then *to ſwear by his* HOLINESS, that is by Himſelf: as in the Pſalm before alledged v. 35. *Once have I ſworn by my* HOLINESS, *that I will not lie unto David, &c.* Amos 4. 2. *The Lord God hath ſworn by his* HOLINESS, *that lo, the dayes ſhall come upon you that he will take you away with hooks, &c.* According to this ſenſe I ſuppoſe alſo that of *Amos* 8. 7. is to be underſtood; *The Lord hath ſworn by the Excellency of Jacob* (that is, *Jacob*'s moſt Eminent and Incommunicable One, or by *Jacob*'s HOLY ONE) *Surely I will never forget any of their works, &c.* For indeed the Gods of the Nations were not properly and truly *Holy*, becauſe but partially and reſpectively onely; foraſmuch as the Divine eminency which they were ſuppoſed to have was, even in the opinion of thoſe who worſhipped them, common to others with them, and ſo not diſcriminated from, nor exalted above all: But the God of *Iſrael* was ſimply and abſolutely ſuch, both in himſelf and to them-ward who worſhipped him, as who might acknowledge no other; and therefore κατ' ἐξοχὴν, and by way of diſtinction from all other Gods, called *Sanctus Iſraelis*, *The Holy One of Iſrael*; that is, that ſole abſolute, and onely incommunicable One, or ἀκοινώνητον Ὄνομα (as the Author of the Book of *Wiſdome* cals him, chap. 14. 21.) That God exalted above all, and divided from all, without pareil; there being no other ſuch beſides him. *There is none Holy as the Lord*, (ſaith *Hannah*) *for there is none beſides thee*; [Lxx. *none Holy beſides thee*;] *neither is there any Rock like our God.* Wherefore it is to be obſerved, that although the Scripture everywhere vouchſafes the Gentiles *Damons* the name of *Gods*; yet it never, I think, calls them *Holy Ones*, as indeed they were not. Thus you ſee that as *Holineſs* in generall imports a ſtate of eminency and ſeparation; ſo this of God, as I have deſcribed it, diſagrees not from that generall notion, when I affirm it to conſiſt in a ſtate of peerleſs or incommunicable Majeſty: for that which is ſuch, includes both the one and the other. But would you underſtand it yet better? Apply it then to his Attributes whereby he is known unto us, and know that *The Lord is Holy*, is as much as to ſay, He is a Majeſty of peerleſs Power, of peerleſs Wiſdome, of peerleſs Goodneſs, and ſo of the reſt. Such a one is our God, and ſuch is his *Holineſs*.

Matth. 6. 9. Luke 11. 2.

See Eſay 14. 14. Micah 4. 3.

1 Sam. 2. 2.

Now then to *Sanctify* this peerleſs Name or Majeſty of his, muſt be by doing unto him according to that which his Holineſs challengeth in reſpect of the double importance thereof: namely, to ſerve and glorifie him, becauſe of his Eminency; and to doe it with a ſingular, ſeparate, and incommunicated worſhip, becauſe he is Holy. Not to doe the former is *Irreligion* and *Atheiſme*, as not to acknowledge God to be the Chief and Soveraigne Eminency; not to obſerve the ſecond is *Idolatry*. For as the Lord our God is a ſingular and peerleſs Majeſty, diſtinguiſhed from and exalted above

above all things and eminencies elſe whatſoever; ſo muſt his Worſhip be ſingular, incommunicable, and proper to him alone. Otherwiſe, (ſaith *Joſhuah* to the people) *Ye cannot ſerve the Lord.* Why? *For* (ſaith he) *He is an Holy God, He is a jealous God,* (that can endure no corrivall,) *He will not forgive your tranſgreſſions nor your ſins. If ye forſake the Lord and ſerve ſtrange gods, &c.*

Matth. 6. 9. Luke 11. 2. Josh. 24. 19.

Whence in Scripture, thoſe who communicate the Worſhip given unto him with any beſides him, or together with him, by way of Object, that is, whether immediately or but mediately, are deemed to deny his incomparable Sanctity, and therefore ſaid to *prophane* his Holy Name. See *Ezek.* 20. 39. and chap. 43. 7, 8. *Levit.* 18. 21.

In a word; All that whole immediate Duty and Service which we ow unto God, whether inward or outward, contained under the name of Divine Worſhip, (when either we confeſs, praiſe, pray unto, call upon or ſwear by his Name) yea all the Worſhip both of men and Angels, is nothing elſe but to acknowledge in thought, word and work, this peerleſs preeminence of his Power, of his Wiſdome, of his Goodneſs and other Attributes, that is, *His Holineſs*; by aſcribing and giving unto him that which we give and aſcribe to none beſides him, that is, *to ſanctifie his moſt Holy Name.* This is that the Holy Ghoſt would teach us, when deſcribing how the Seraphims worſhip and glorifie God, *Eſay* 6. 3. he brings them in crying one unto another, *Holy, Holy, Holy is the Lord God of hoſts, the whole earth is full of his glory*; that is, Sanctifying him. From whence is derived that which we repeat every day in the Hymne, *To thee all Angels cry aloud, the heavens and all the powers therein; To thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy Lord God of Sabaoth; Heaven and earth are full of the Majeſty of thy Glory.*

And becauſe the pattern of God's holy worſhip is not to be taken from earth, but from heaven; the ſame Spirit therefore in the Apocalyps expreſſeth the Worſhip of God in the New Teſtament with the ſame form of hallowing or holying his Name which the heavenly Hoſte uſeth. For ſo the four *Animalia*, repreſenting the Catholick Church of Chriſt in the four quarters of the world, are ſaid when they give glory, honour and thanks to him that ſitteth upon the throne and liveth for ever and ever, to doe it by ſinging day and night this *Triſagium, Holy, Holy, Holy Lord God Almightie, which was, and is, and is to come:* that is, the ſumme of all that they did was but to agnize his Sanctity or Holineſs, or, which is all one, *to Sanctifie his holy Name.* When therefore the ſame four *Animalia* are afterwards brought in chanting, *Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdome, and ſtrength, and honour, and glory, and bleſſing*; and again, *Bleſſing, and honour, and glory, and power be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever:* all is to be underſtood as comprehended within this generall *Doxologie*, as being but an exemplification thereof; and therefore the Elogies or blazons mentioned therein, to be taken, according to the ſtyle of Holineſs, in an excluſive ſenſe, of ſuch prerogatives as are peculiar to God alone.

Apoc. 4. 8. Ch. 5. 12. V. 13.

And according to this notion of *ſanctifying God's Name* which I contend for, would the Lord have his Name ſanctified *Eſa.* 8. 12, 13. when he ſaith, *Fear ye not their Fear* (that is, the Idolaters Σεβάσματα or Gods; for ſo *Fear* here ſignifies, to wit, the thing feared) *neither dread ye it: But ſanctifie the Lord of Hoſts himſelf, and let him be your Fear, and let him be your Dread*; that is, your God.

As Gen. 31. 42, 53. Pſal. 76. 11. So the Chaldee uſes their דחילא, and more then once renders *JAH* the name of God by it.

Again chap. 29. 23. *They ſhall ſanctifie my Name,* (ſaith he) *even ſanctifie the Holy One of Jacob, and ſhall fear the God of Iſrael.* The latter words ſhew the meaning of the former.

The

The like we have in the first Epistle of S. *Peter* chap. 3. vers. 14, 15. Φόβον αὐτῶν (i. *Gentilium*) μὴ φοβηθῆτε, μηδὲ ταραχθῆτε, &c. *Fear ye not their Fear, nor be in dread thereof:* (that is, Fear not nor dread ye the Gods of the Gentiles which persecute you) *But sanctifie the Lord God in your hearts*, that is, Fear and worship him with your whole hearts. For that this passage (howsoever we are wont to expound it) ought to be construed in the same sense with that of *Esay* 8. before alledged, and the words to be rendred suitably, I take it to be apparent for this reason, because they are *verbatim* taken from thence, as he that shall compare the Greek words of S. *Peter* with the LXX. in that place of *Esay* will be forced to confess. Matth. 6. 9. Luke 11. 2.

Besides this evident and express use of the word *Sanctifie*, in the notion of religious and holy worship and fear of the Divine Majesty, there is yet another expression sometimes used in Holy Scripture which implieth the self-same thing; that, namely, to worship God with that which we call holy and divine worship, is all one with *to agnize his holiness*, or *to sanctifie his Name*. Those speeches, I mean, wherein we are exhorted to worship the Lord, because he is Holy. As *Psal.* 99. 5. *Exalt ye the Lord our God, and worship at his foot-stool; for he is Holy.* Again, in the end of the Psalm, *Exalt the Lord our God, and worship at his holy hill; for the Lord our God is Holy.* The same meaning is yet more emphatically expressed by those that sing the Song of victory over the Beast, *Apoc.* 15. 3, 4. *Great* (say they) *and marvellous are thy works, Lord God Almighty; just and true are thy waies, thou King of Nations. Who shall not fear thee, O Lord, and glorifie thy Name?* ὅτι μόνος * ΑΓΙΟΣ, (for that I believe is the true reading, not ὅσιος) *for thou only art Holy; therefore all the Nations shall come and worship before thee:* that is, they shall relinquish their Idols and plurality of Gods, and worship thee as God onely. For this was the Doctrine both of *Moses* in the Old Testament, and of Christ *Jesus* the Lamb of God in the New; That one God onely, that made the heaven and the earth, was to be acknowledged and worshipped, and with an incommunicable worship. In respect whereof, as I take it, these Victors are there said to *sing the Song of Moses, and the Lamb*; that is, a gratulatory Song of the worship of one God, *after that his* * *Ordinances were made manifest.* For otherwise the Ditty is borrowed from the 86. *Psalm*, the 8, 9, and 10. verses, where we reade, *Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works. All Nations whom thou hast made shall come and worship before thee, O Lord, and shall glorifie thy Name. For thou art great, and dost wondrous works: Thou art God alone*; that is, Thou onely art Holy. Compare *Jer.* 10. ver. 6, 7.

* So *Editio Complut. Andreas, & exempl.* 15.

* Δικαιώματα, *jura.*

I have one thing more to adde before I finish this part of my Discourse, lest I might leave unsatisfied that which may perhaps seem to some to weaken this my explication of *the sanctification of God's Name*. For the word, *to sanctifie*, or *be sanctified*, is sometimes used of God in a more generall sense then that I have hitherto specified, namely, as signifying *any way to be glorified*, or *to glorifie*; as when he saith, He will be *sanctified* in the destruction of his enemies, or in the deliverance of his people, and that before the Heathen, and the like; that is, he would purchase him glory, or be glorified thereby. I answer, It is true, that *to be sanctified* is in these passages *to be glorified*, but yet alwayes to be glorified as God, and not otherwise. Namely, when God by the works of his Power, of his Mercy, or Justice extorts from men the confession of his great and holy Godhead, he is then said *to sanctifie*, or make himself *to be sanctified* amongst them; that is, *to be glorified* and honoured by their conviction and acknowledgement of his Power and Godhead. For although men may be also said *to glorifie*, or purchase honour

Matth. 6.9. Luke 11.2.

unto themſelves, when by their noble acts they make their abilities and worth known unto the world: yet, for ſuch reſpect, to be ſaid *to be ſanctified*, is peculiar unto him alone whoſe Glory is *his Holineſs*, that is, unto God.

THUS we have learned How the Name or Majeſty of God is to be *ſanctified perſonally* or in it ſelf; which is the chiefeſt thing we pray for, and ought ſo to be in our endeavour; namely, To worſhip and glorifie him incommunicably, according to his moſt eminent and unparallel'd Holineſs: and ſo, ô Lord, *Hallowed be thy Name*. But there is another *Sanctification* or *Hallowing of God's Name* yet behinde, which muſt be joyned therewith; which is, *To ſanctifie him alſo in the things which have his Name upon them*, that is, are ſeparate and dedicate to his ſervice, or, in a word, which are *His*, namely, by a peculiar relation. For otherwiſe it is true, *The whole earth is the Lord's, and the fulneſs thereof, the World and thoſe that dwell therein*. But there are ſome things *His* not as other things are, and ſo as they are no longer *Ours*; ſuch as according to the ſtyle of Scripture (as I have already noted) are ſaid *to be called by his Name*, or *to have his Name called upon them*. Theſe are things *ſacred*. Therefore I told you before of a twofold Sanctity or Holineſs: the one Originall, Abſolute, and Eſſentiall in God; the other Derived or Relative, in that which is ſet apart to be in a peculiar and appropriate manner *His*. For whatſoever belongeth unto him in this manner, is divided from other things with preeminence, whether they be Things or Perſons which are ſo ſeparated. For in ſuch ſeparation we ſhewed the nature of *Sanctity* in generall to conſiſt. Now as the Divine Majeſty it ſelf is ſeparate and holy; ſo know, it is a part of that honour we owe unto his moſt Sacred Name, that the Things whereby and wherewith he is ſerved ſhould not be promiſcuous and common, but appropriate and ſet apart to that ſacred end. It is an honour which in ſome degree of reſemblance we afford unto Kings, Princes, and other perſons of dignitie, (of infinite leſs eminency then God is) to interdict the uſe of that to others which they are wont to uſe; ſometimes the whole kinde, ſometimes the individuall onely. As we know in former times, to weare purple, to ſubſcribe with the Ink called *Encauſtum*, of a purple colour, and other the like, which the diligent may finde, were appropriate to the uſe of Kings and Emperours onely. In the Book of the *Kings* we reade of the *King's Mule*, ſo appropriate to his uſe, as to ride upon him was to be made King, 1 *Kings* 1. 33, 44. In the Book of *Eſther*, Chap. 6. 8. of the *Horſe* that King *Ahaſuerus* uſed to ride upon, put in the ſame rank with the *Crown* and *royall apparell*, which none but the King might weare. And of individuall Utenſils thus appropriated, and as it were dedicated to the alone uſe of perſons of eminency, our owne times want not examples. Whence naturall Inſtinct may ſeem to prompt unto us, that ſuch appropriation is a teſtimony of honour and reſpect. Sure I am, that Almighty God hath revealed it to be a part of that Honour we owe unto him. Thus all the Utenſils of the Tabernacle and Temple were *ſacred* and *ſet apart* to that uſe; and not the Utenſils of the Altar onely, but even the Inſtruments of Muſick, which *David* ordained to praiſe the Lord with in the Temple, were not common, but conſecrated unto God for that end: whence they are called, 1 *Chron.* 16. 42. כלי שיר האלהים, *Inſtrumenta muſica Dei, the muſicall Inſtruments of God*, that is, ſacred ones; and 2 *Chron.* 7. 6. כלי-שיר יהוה, *the muſicall Inſtruments of the Lord*. Agreeably whereunto thoſe who ſung the fore-alledged ſong of victory over the Beaſt are ſaid to have had in their hands κιθάρας τοῦ Θεοῦ, *the harps of God*, that is, not prophane or common, but ſacred Harps, the Harps of the Temple; for there they ſung this their Antheme,

Apoc. 15. 2.

theme, ſtanding upon the great Laver or Sea of glaſs which was therein.

Nay, our Bleſſed Saviour, *Mark* 11. 16. would not ſuffer a prophane or common veſſell to be ſo much as carried through his Father's Houſe, accounting it as great a prophanation as to buy and ſell there. And yet was not this abuſe (which is a thing well to be marked) within thoſe Septs of the Temple which the Jews accounted ſacred, but in the outmoſt Court, called *Atrium gentium & immundorum*, the place whither, together with ſuch as were unclean, the Gentiles and uncircumciſed were admitted to pray; as that of the Prophet cited by our Saviour, rightly rendred, intimates, *My houſe ſhall be called a houſe of prayer, to* (or *for*) ALL NATIONS. Conſider *Eſay* 56. 6, 7. This Court therefore the Jews made no other account of then as of a *prophane* place: but our Saviour proved by Scripture, that this Gentiles Oratory was alſo part of his Father's houſe, and accordingly not to be prophaned with common uſe. Laſtly, There was never any age of the Chriſtian Church (till of late) wherein it was not commonly believed, that God was to be honoured by ſuch appropriation or conſecration as we ſpeak of; that is, that God's Name was in this manner to be ſanctified. But are there any (will you ſay) now that deny it? Yes, there are ſome in our age ſo far carried away into a contrary extreme to that they flie from, that they hold that no oblation or conſecration of things unto God by the devotion of men in the New Teſtament, whether of Utenſils, Goods, Times, or Places, ought to be eſteemed lawfull; but that all diſtinction between ſacred and prophane in externall things by virtue of ſuch conſecration (excepting onely the Sacraments) is flat ſuperſtition. Yet to him that ſeriouſly conſiders it, it cannot chuſe, methinks, but ſeem ſtrange and abſurd to affirme, (as this aſſertion doth,) that men now in the time of the Goſpel are exempted and freed from agnizing God to be Lord of the creature, by giving ſome part thereof unto him; then which no part of Divine Worſhip is more naturall, and which hath been uſed by mankinde ever ſince the beginning of the world. Yea, in the ſtate of Paradiſe, among all the Trees in the Garden, which God gave man freely to enjoy, *one Tree* was *Noli me tangere*, and reſerved to God as *Holy*, in token he was Lord of the Garden. So that the firſt ſin of Mankinde, for the *ſpecies* of the fact, was *Sacrilege*, in prophaning that which God had made holy.

Matth. 6. 9. Luke 11. 2.

They ſay, It is true, that in the Old Teſtament this way of honouring and acknowledging God was warranted by the Divine Law; but in the New we finde no precept given concerning it, nor confirmation of that which was before. Now God is not to be worſhipped with any worſhip but what he hath himſelf preſcribed in his Word. I anſwer, What though there be no particular precept in the New Teſtament for this, no more then for divers other duties which a Chriſtian is bound to? yet if a generall warrant be, the particular needs not. But our Saviour ſaith in his Goſpel, in that Evangelicall Sermon he preached upon the Mount, that he came not to diſſolve the Law and the Prophets, but to fulfill or perfect them: *Think not* (ſaith he) *that I am come to diſſolve the Law and the Prophets*, [that is, to take away the obligation of that Rule of the duty of man to God and his neighbour, given firſt by *Moſes* in the *Law*, and afterwards repeated and inculcated by the *Prophets*; for ſo *Prophets* are here to be * underſtood, and not of predictions] ἀλλὰ πληρῶσαι, *but to fulfill them*,

* According as in that *Matt.* 22. 40. *On theſe two Commandements* [viz. To love God above all, and our neighbour as our ſelves] *hang all the Law and the Prophets*; and in that *Luke* 16. 29. *They have Moſes and the Prophets.*

Matth. 6. 9. Luke 11. 2.

that is, to ſupply, accompliſh, or perfect thoſe Rules and Doctrines of Juſt and Unjuſt contained in them, by a more ample interpretation, and other improvement befitting the ſtate of the Goſpel. For ſurely this muſt be the meaning of this ſpeech of our Saviour, if we be more willing (as we ſhould) to take a ſenſe from Scripture, then to bring one to it. Doth not the whole context following evince it? Indeed the *Law*, that is, the *Legall Covenant* or Covenant of works, (as *Law* is oft taken in the New Teſtament) together with all the Rites depending thereon, is *diſſolved* by the coming of Chriſt; and a better Covenant with new Rites eſtabliſhed in ſtead thereof: But the *Law*, that is, the *Doctrine and Rule of life*, given by God, contradiſtinct from thoſe ordinances which were onely appendages of that Covenant, (though theſe were alſo in ſome ſenſe *perfected*, by bringing the truth and ſubſtance in ſtead of the figure and ſhadow thereof) is not diſannulled, but *confirmed* and *perfected* by him, in ſuch manner as became the condition of the Covenant of the Goſpell. For that this confirmation is not to be reſtrained to the *Decalogue* onely, is manifeſt, becauſe our Saviour in the following words inſiſts upon other Precepts beſides it. If it be ſaid, they are reducible thereto; this will not ſerve the turn, for ſo are all the reſt of God's Commandements. Unleſs therefore it can be ſhewn, that to honour God by an oblation of his creature is no part of the Law here confirmed by our Saviour, let no man be ſo daringly bold as to exempt himſelf and others from the obligation thereof; unleſs he means to be one of them of whom our Saviour ſpeaks immediately, ſaying, *Whoſoever therefore ſhall break one of the leaſt of theſe Commandements, and ſhall teach men ſo to doe*, (mark it) *he ſhall be called* (*i.* he ſhall be) *the leaſt in the Kingdome of heaven.* The word is λύσῃ, that is, *looſe*, or *diſ-binde*, as he doth both that abrogates, and that obſerves it not; much more he that affirmeth it unlawfull to be obſerved.

Nay, how dare we *diſ-bind* or *looſe* our ſelves from the tye of that way of agnizing and honouring God, which the Chriſtian Church from her firſt beginnings durſt not doe? *Irenæus*, witneſs of that age which next ſucceeded the Apoſtles, is plaine. Lib. 4. c. 34. *Offerre oportet Deo* (ſaith he) *primitias creaturæ ejus*; *ſicut & Moſes ait, Non apparebis vacuus ante conſpectum Domini Dei tui.*——*Et non genus oblationum reprobatum eſt: oblationes enim & illic, (ſc. in V. T.) oblationes autem & hîc*; *ſacrificia in populo, ſacrificia & in Eccleſia: ſed ſpecies immutata eſt tantum*; *quippe cum jam non à ſervis, ſed à liberis offeratur. Unus enim & idem Dominus*; *proprium autem character ſervilis oblationis, & proprium liberorum, uti & per oblationes oſtendatur indicium libertatis.*——*It behoveth us* (ſaith he) *to offer unto God a preſent of his creature*; *as alſo Moſes ſaith, Thou ſhalt not appeare before the Lord thy God emptie.*——*For offerings in the generall are not reprobated: there were offerings there, (viz. in the Old Teſt.) there are alſo offerings here in the Church: but the ſpecification onely is changed*; *foraſmuch as offerings now are not made by bond, but free-men. For there is one and the ſame Lord ſtill*; *but there is a proper character of a bond or ſervile offering, and a proper character of free-mens, that ſo even the offerings may ſhew forth the tokens of freedome.*——Now where in Scripture he believed this doctrine and practice to be grounded, he lets us know in the 27. chap. of the ſame Book: *Et quia Dominus naturalia Legis, per quæ homo juſtificatur, (quæ etiam ante legiſdationem cuſtodiebant qui fide juſtificabantur, & placebant Deo) non diſſolvit, ſed extendit, ſed & implevit, ex ſermonibus ejus oſtenditur.* That is, *That our Lord diſſolved not, but enlarged and perfected the naturall precepts of the Law, whereby a man is juſt (which alſo before the Law was given they obſerved who were juſtified by faith, and*

pleaſed

pleaſed God,) is evident by his words. Then he cites ſome of the paſſages of that his Sermon upon the Mount, *Mat.*5.20,&c. And a little after addes, *Neceſſe fuit auferre quidem vincula ſervitutis quibus jam homo aſſueverat, & ſine vinculis ſequi Deum; ſuperextendi verò decreta libertatis, & augeri ſubjectionem quæ eſt ad Regem, ut non retrorſus quis renitens indignus appareat ei qui ſe liberavit.——Et propter hoc Dominus, pro eo quod eſt, Non mœchaberis, nec concupiſcere præcepit; & pro eo quod eſt, Non occîdes, neque iraſci quidem; & pro eo quod eſt, Decimare, omnia quæ ſunt pauperibus dividere.* That is, *It was needfull that thoſe bonds of ſervitude which man had before been inured to ſhould be taken off, that ſo he might without Gyves follow God; but that the laws and ordinances of freedome ſhould be extended, and his ſubjection to the King encreaſed, leſt that drawing backward he might appeare unworthy of him that freed him.——And for this reaſon our Lord, inſtead of, Thou ſhalt not commit adultery, commands not ſo much as to luſt; inſtead of, Thou ſhalt not kill, not ſo much as to be angry; inſtead of, To tithe, to diſtribute all we have to the poor, &c.* All which, ſaith he in the ſame place, are not *ſolventis Legem, ſed adimplentis, & extendentis & dilatantis, not of one that diſſolves the Law, but fulfils, extends and enlarges it:* alluding ſtill to that in our Saviour's Sermon upon the Mount. Matth. 6 9. Luke 11. 2.

Beſides, thoſe who are acquainted with Antiquity can tell, that the Primitive Chriſtians underſtood the holy Euchariſt to be A commemoration of the Sacrifice of Chriſt's death upon the Croſs, in an oblation of Bread and Wine. 'Tis witneſſed by the Fathers of thoſe firſt Ages generally. Whereupon the ſame *Irenæus* alſo affirmeth, that our Saviour by the inſtitution of the Euchariſt had confirmed Oblations in the New Teſtament: Namely, to thankſgive or bleſs a thing in way to a ſacred uſe, he took to be an offering of it unto God. And was not *David*'s Benediction and thankſgiving at the preparation for the Temple an Offertory? Where note well, That as he, upon that occaſion, bleſſed the Lord, ſaying, *Thine, O Lord, is the greatneſs, and the power, and the glory——all that is in heaven and earth is thine, thine is the Kingdome——Both riches and honour come of thee*——Ergo, *becauſe all things come of thee, of thine owne have we given thee:* ſo do Chriſt's redeemed, in their Euangelicall Song, *Apoc.* 5. aſcribe no leſs unto him, ſaying, v. 12. *Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdome, and ſtrength, and honour, and glory, and bleſſing.* Yea, the 24. Elders, which are the Chriſtian Presbytery, expreſſing (ch.4.11.)the very argument and ſumme of that Hymnologie which the Primitive Church uſed at the offering of Bread and Wine for the Euchariſt, worſhip God, ſaying, *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are, and were created.* 1 Chron. 29. 11,&c.

TAKING therefore for granted that which the Practice of the Church of God in all ages, yea, I think, I may ſay the Conſent of mankinde from the beginning of the world, beareth witneſs to; that among thoſe duties of the Sanctification of God's Name, wherewith his Divine Majeſty is immediately and perſonally glorified, (of which I have before ſpoken) this is one, and a principall one, to agnize and confeſs his peerleſs Soveraignty and dominion over the creature, by yielding him ſome part thereof toward his worſhip and ſervice, of which we renounce the propriety our ſelves; and that accordingly there are both *Things* and *Perſons* now in the Goſpel(as well as were before the Law was given) in this manner lawfully and acceptably ſet apart and ſeparated, by the devotion of men, unto the Divine Majeſty, and conſequently *relatively Holy*(which is nothing elſe but to be God's by a peculiar right:)I ſay, that theſe are likewiſe to be done to according to their degree

of ſanctity, in honour of him whoſe they are: not to be worſhipped with divine worſhip, or the worſhip which we give unto God, communicated to them; (farre be it from us to deferre to any creature the Honour due unto the Divine Majeſty, either together with him, or without him;) but yet *habenda cum diſcrimine*, to be regarded with a worthy and diſcriminative uſance, that is, uſed with a ſelect and differing reſpect from other things: as namely, if *Places*, not as other places; if *Times*, not as other times; if *Things* by way of diſtinction ſo called, not as other things; if *Perſons* ſet apart unto the ſervice and worſhip of God, neither to be uſed by others, nor they to carry themſelves in their faſhion of life, as other perſons, (for that which in other *things ſacred* is *their uſe*, in *perſons ſacred* is *their converſation*, demeanour or carriage of themſelves;) But all to be ſanctified with a ſelect, appropriate, or uncommon uſage; that as they are God's by peculiar relation, and have his Name called upon them; ſo to be *ſeparate*, as far as they are capable, from common uſe, and imployed as inſtruments and circumſtances of his worſhip and ſervice: which is the higheſt and moſt ſingular honour that any creature is capable of. Nay, (as I have ſaid before) even this is to the honour of God, That as himſelf is that ſingular, incommunicable and abſolutely *Holy One*, and his ſervice and worſhip therefore incommunicable; ſo ſhould that alſo which hath his Name thereon, or is conſecrated to his ſervice, be in ſome proportion incommunicably uſed, and not promiſcuouſly and commonly, as other things are. They are the words of *Maimonides* the Jew, but ſuch as will not misbecome a Chriſtian to make uſe of, concerning that Law, *Levit.* 5. 15. *If a ſoul commit a treſpaſs, and ſinne through ignorance in the holy things of the Lord; then he ſhall bring unto the Lord for his treſpaſs a Ram, &c.* "*Behold*, ſaith he, *how great weight there is in the Law touching ſacri-*
"*legious tranſgreſſion. And what though they be wood and ſtone, and duſt and*
"*aſhes? when the Name of the Lord of all the world is called upon things, they*
"*are ſanctified* (that is, made holy.) *And whoſo uſeth them to common uſe, he*
"*tranſgreſſeth therein; and though he doe it through ignorance, he muſt needs*
"*bring his atonement.* Yea, it is a thing worthy to be taken ſpecial notice of, that that ſo preſumptuous and moſt dreadfully vindicated ſin of *Korah*, *Dathan*, *Abiram* and their company, in offering incenſe unto the Lord, being not called thereunto, did not diſcharge their Cenſers of this diſcriminative reſpect due unto things Sacred. For thus the Lord ſaid unto *Moſes*, after that fire from heaven had conſumed them for their impiety, *Speak unto Eleazar the Son of Aaron the Prieſt, that he take up the Cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed: The Cenſers of theſe Sinners againſt their owne ſoules; let them make of them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they are hallowed*, or holy.

Matth. 6. 9. Luke 11. 2.

Numb. 16. 37, 38.

Now that by this *diſcriminative uſance* or ſanctification of Things ſacred the *Name of God* is honoured and *ſanctified*, according to the tenour of our petition, is apparent, not onely from Reaſon, which tels us that the honour and reſpect had unto ought that belongs unto another, becauſe it is his, redounds unto the owner and Maſter; but from Scripture, which tels us that by the contrary uſe of them his name is *prophaned*. Heare himſelf, *Lev.* 22. 2. *Speak unto Aaron* (ſaith he) *and his ſons, that they ſeparate themſelves from the Holy things of the children of Iſrael, and that they prophane not my Holy Name in the things which they hallow unto me.* Alſo in the Chapter next before, v. 6. the Prieſt that ſhould not diſcriminate himſelf according to thoſe ſingular obſervations or differing rules there preſcribed him, is ſaid *to prophane the Name of his God.* Again, *Ezek.* 22. 26. when the Prieſts prophaned God's holy things, by putting no difference between

between the Holy and Prophane; *I* (ſaith the Lord) *am prophaned amongſt them.* Likewiſe chap. 43. 7. Together with other abominations there mentioned, the Lord ſaith, that his *Holy Name had been polluted*, or *prophaned, by the carkaſſes of their Kings*, that is, of *Manaſſeh* and *Amon*, buried in the King's Garden hard by the walls of the Temple: for ſo by the Hebrews and others that place is underſtood. See 2 *Kings* 21. 18, 26. By the pollution of the Temple the Lord eſteemed his own Name prophaned. Take in alſo, if you will, that of *Malachi* chap. 1. where the Lord ſayes of thoſe who deſpiſed and diſhonoured his Table or Altar, by offering thereon for ſacrifice the lame, blinde, and ſick, which the Law had made unclean and polluted, that *they had prophaned his Holy Name.* But if the Name of God be *prophaned* by the diſeſteem and miſuſage of the things it is called upon; then ſurely it is *ſanctified* when the ſame are worthily and diſcriminatively uſed, that is, as becometh the relation they have to him. Matth. 6. 9. Luke 11. 2.

I HAVE already ſpecified the ſeverall Kinds of *Sacred* things which are thus to be ſanctified: yet leſt ſomething contained under ſome of them might not be taken notice of by ſo generall an intimation, it will not be amiſs a little more fully and particularly to explicate them then I have yet done. Remember therefore that I ranged all *Sacred* things under four heads. Firſt, of *Perſons* Sacred; ſuch as were the Prieſts and Levites in the Old Teſtament, and now in the New the Chriſtian Clergy or *Clerus*, ſo called from the beginning of Chriſtian Antiquity, either becauſe they are the Lord's κλῆρος or Portion, which the Church dedicateth unto him out of her ſelf, (namely, as the Levites were an offering of the Children of *Iſrael*, which they offered unto him out of their Tribes,) or becauſe their inheritance and livelihood is the Lord's portion. I preferre the firſt; yet either of both will give their Order the title of *Holineſs*, as doth alſo more eſpecially their deſcent which they derive from the Apoſtles, that is, from thoſe for whom their Lord and Maſter prayed unto his Father, ſaying, *Father,* ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου; [ἐν for εἰς] *Sanctifie them unto*, or *for, thy Truth: thy Word is Truth*; that is, *Separate them unto the Miniſtery of thy Truth*, the word of thy Goſpel, which is the truth and verification of the promiſes of God. It follows, *As thou haſt ſent me into the world, ſo have I alſo ſent them into the world*, (this is the key which unlocks the meaning of that before and after.) *And for them I ſanctifie my ſelf, that they might be ſanctified for thy Truth*; that is, And foraſmuch as they cannot be conſecrated to ſuch an Office without ſome ſacrifice to atone and purifie them, therefore for their conſecration to this holy function of miniſtration of the new Covenant, I offer my ſelf a Sacrifice unto thee for them, in lieu of thoſe legall and typicall ones wherewith *Aaron* and his ſons firſt, and then the whole Tribe of *Levi*, were conſecrated unto thy ſervice in the old. An Ellipſis of the firſt Subſtantive in Scripture is frequent. So here ἀλήθεια onely is put for διακονία τῆς ἀληθείας, *Truth*, for *the Miniſtery of Truth.* John 17. 17. V. 18. V. 19.

Now that the Chriſtian Church (for of the Jewiſh I ſhall need ſay nothing) hath alwayes taken it for granted, that thoſe of her Clergy ought, according to the ſeparation and ſanctity of their Order, to be diſtinguiſhed and differenced from other Chriſtians, both paſſively in their uſance from others, but eſpecially actively, by a reſtrained converſation and peculiarneſs in their manner of life, is manifeſt by her ancient Canons and Diſcipline. Yea, ſo deeply hath it been rooted in the minds of men, that the Order of Church-men binds them to ſome differing kind of converſation and form of life from the Laity; that even thoſe who are not willing to admit of the like diſcrimination due in other things, have ſtill in their opinions ſome relick thereof remaining in this, though perhaps not altogether to be

Matth. 6. 9. Luke 11. 2.

De Monogamia cap. 12.

acquitted of that imputation which *Tertullian* charged upon ſome in his time, to wit, *Quum excellimur & inflamur adverſus Clerum, tunc unum omnes ſumus, tunc omnes Sacerdotes; quia Sacerdotes nos Deo & Patri fecit. Quum ad peraquationem Diſciplinæ Sacerdotalis provocamur, deponimus infulas, & impares ſumus. When we vaunt and are puffed up againſt the Clergie, then we are all one, then we are all Prieſts; for he made us Prieſts to God and his Father. But when we are called upon to equall in our lives the example of Prieſtly Diſcipline, then down goe our Mitres, and we are another ſort of men.*

Another ſort of things Sacred which I named, was Sacred *Places*, to wit, *Churches* and *Oratories*, as the Chriſtian name Κυριακὰ implieth them to be, that is, *the Lord's*. A third, Sacred *Times*, that is, dedicated and appointed for the ſolemn celebration of the worſhip of God, and Divine duties: ſuch are with us (for thoſe of the Jews concern us not) Κυριακαὶ ἡμέραι, our Lord's dayes, with other our Chriſtian Feſtivals and Holy-dayes. Of the manner of the diſcrimination from common, or ſanctifying both the one and the other, by actions ſome commanded, others interdicted to be done in them, the Canons and Conſtitutions of our Church will both informe and direct us. For holy *Times* and holy *Places* are Twins, (*Time* and *Place* being, as I may ſo ſpeak, pair-circumſtances of action;) and therefore *Lev.* 19. 30. and again 26. 2. they are joyned together, *tanquam ejuſdem rationis, there being the ſame reaſon of both; Keep my Sabbaths, and reverence my Sanctuary.*

The fourth ſort of Sacred things is of ſuch as are neither *Perſons*, *Times*, nor *Places*, but *Things* in a ſpeciall ſenſe, by way of diſtinction from them. And this ſort containeth under it many particulars, which may be ſpecified after this manner.

1. Sacred *Revenues* of what kinde ſoever: which in regard of the dedication thereof, as they muſt not be prophaned by ſacrilegious alienation, ſo ought they to be ſanctified by a different uſe and imployment from other Goods; namely ſuch a one as becometh that which is the *Lord's*, and not man's. For that Primitive Chriſtian Antiquity ſo eſteemed them, appears by their calling them τὰ κυριακὰ, as they did their *Place* of Worſhip κυριακὸν, and their *Holy day* κυριακὴ· all of *the Lord*, as it were Chriſtening the old notion of *Sacred* by a new name. So *Can. Apoſtol.* XL. *Manifeſta ſint Epiſcopi res propriæ (ſi quidem res habet proprias) & manifeſta ſint τὰ κυριακὰ, i. res Dominicæ——Let it be manifeſt what things are the Biſhop's own, (if he have any things of his own,) and let it be manifeſt what things are the Lord's. Author Conſtitut. Apoſt. Lib. 2. c. 28. al. 24. Epiſcopus ne utatur τοῖς κυριακοῖς, Dominicis rebus, tanquam alienis aut communibus, ſed moderatè——Let not the Biſhop uſe the things that are the Lord's, as if they were another's or as if they were common, but moderately and ſoberly.* See alſo *Balſamon in Can.* 15. *Concilii Ancyrani*, and the Canon it ſelf.

2. Sacred *Utenſils*, as the *Lord's Table*, *Veſſels* of miniſtration, the *Books of God*, or *Holy Scripture*, and the like. Which that the Church, even in her better times, reſpected with an holy and diſcriminative uſance, may be learned from the ſtory of that calumnious crimination deviſed by the *Arrian* Faction againſt *Athanaſius*, as a charge of no ſmall impiety, namely, that in his Viſitation of the Tract of *Mareotis*, *Macarius*, one of his Preſbyters, by his command or inſtinct, had entered into a Church of the *Miletian* Schiſmaticks, and there broken the *Chalice* or *Communion-Cup*, thrown down the *Table*, and burnt ſome of the *Holy Books*. All which argues that, in the generall opinion of Chriſtians of that time, ſuch acts were eſteemed prophane and impious; otherwiſe they could never have hoped (as they did) to have blaſted the reputation of the holy Biſhop by ſuch a ſlander.

Touching

Touching the *Books of God*, or *Holy Scripture*, (which I referred to this Title) eſpecially thoſe which are for the publick ſervice of God in the Church, I adde this further; That under that name I would have comprehended the *ſenſes*, *words* and *phraſes* appropriated to the expreſſion of Divine and Sacred things; which a Religious eare cannot endure to heare abuſed with prophane and ſcurrilous application. Matth. 6.9. Luke 11.2.

3. Under this fourth head of *Things Sacred* I comprehend *Sacred Acts*; ſuch as are the Acts of God's holy worſhip and adminiſtration of his Sacraments. For albeit *theſe Acts* are duties of the firſt and perſonall Sanctification of God's Name, whereof the immediate object is God; yet are the *Acts* themſelves *Sacred things*, and therefore have ſome ſanctification due to them alſo, as other *Sacred things* have: of which although it be moſt true that the unfeigned devotion of the Heart (as before him who alone knoweth the Hearts of the children of men) be the main and principall requiſite; yet unleſs, even in the outward performance, they be for the manner and circumſtances diſcriminated from common acts by a ſelect accommodation befitting their holineſs, their ſanctification is defective, and by ſuch defect, if voluntary, God's Name is prophaned, even then when we are worſhipping him. How much more when our carriage therein cometh ſhort even of that wonted reverence wherewith we come before an earthly Potentate? May not God here juſtly uſe the ſame expoſtulation with us, that he did with thoſe in the Prophet *Malachi*, who preſented themſelves before him with ſuch an offering as was, in regard of the blemiſhes, unworthy of and unbefitting ſo great a Majeſty, and therefore to be accounted rather an affront then an act of honour and worſhip? *Te have*, ſaith he, *deſpiſed and prophaned my Name——Offer it now unto thy Governour; will he be pleaſed with thee, or accept thy perſon?——yet I am a great King, ſaith the Lord of hoſts.* And this is the document or leſſon which this place naturally and unavoidably miniſtreth to us; That to come before the Divine Majeſty with leſs reverent and regardfull deportment then we do before earthly Kings and Potentates, is to deſpiſe and prophane his holy Name. And not that, which ſome would ſhelter under this Text, and leane too much upon; namely, That the Acts of God's externall worſhip ought to be wholly conforme to the uſe of the ſemblable actions performed unto men, and not differ from them; and upon this ground charge the Chriſtian Liturgies with abſurdity in their formes of praying and praiſing God with *reſponſals*, ſinging *by turns*, and ſpeaking *many together*. For this principle is directly repugnant to the nature of *Sanctification*, which conſiſts in diſcrimination and difference. And therefore, though the materiall of our geſtures and other expreſſions, vocall or viſible, be borrowed from the uſe and cuſtome of men; yet for the formality of them, not onely they may, but ought to be differenced from them. Moreover, touching this reproof of the Prophet, take notice that it is grounded upon the Law, *Levit.* 22. where we are taught, that when that is not obſerved concerning the Rites of God's ſervice which the Sanctity of them requireth, as in other particulars, ſo in this of a not defective or unblemiſhed offering, his Name is thereby *prophaned*. See verſe 32. with the reſt of the Chapter foregoing it. And if ſo, then by the contrary it is *ſanctified*. Malach. 1.6,8, 12,14.

Laſtly, Unto this head of *Sacred Acts* I reduce *Oaths* and *ſacred Covenants*, that is, ſuch as are made either with God, or between men, God's Name being called upon; which therefore 1 *Sam.* 20.8. are ſtyled *Covenants of the Lord*. For that the obſervance due touching both is a *ſanctifying* of them, as things upon which the Name of the Lord is called, is apparent; foraſmuch as when they are *violated by falſhood* they are ſaid to be prophaned,

phaned, as *Levitic.* 19. 12. *Pſalm* 55. 20. *Jerem.* 34. 15, 16.

Matth. 6. 9. Luke 11. 2. Thus, together with my Explication of theſe *ſeverall ſorts of Sacred Things*, I have briefly and in generall pointed at that alſo wherein the *proper Sanctification* of each conſiſteth: which though farre ſhort of ſuch a tractation as the matter requireth; yet if it may ſerve onely but to give occaſion to others, who are better able, to bend their thoughts upon this Argument (which perhaps the Times call for,) I ſhall fully attain the end I aimed at. For mine owne part, to deſcend to particulars would be a task too high for me, and (as I ſuſpect) not very acceptable. For it is ten to one (if the grounds I have lai'd be true) but that the moſt of us would be found faulty in ſome things, and ſome of us in all. Well, the ſumme of my argumentation hath been this; Is there any thing in the New Teſtament God's by a peculiar right? To ſay there is not, is abſurd, and againſt the perpetuall tradition of Chriſtianity. If there be, then it is *holy*; if *holy*, then to be *ſanctified*; if *ſanctified*, then to be *diſcriminated* in the uſance and reſpect thereof from that which is of common condition.

NOW out of this Diſcourſe which I have hitherto made you may ſee and take notice, that (contrary to the vulgar opinion) *the Prohibition of Idolatry*, and *the diſcriminative obſervance of things ſacred*, not to *prophane* them by a promiſcuous and common uſe, are derived both of them from one and the ſame principle, namely, *God's Incommunicableneſs*, which derives a ſhadow and reſemblance upon the things which have his Name called upon them, to wit, a ſtate of *appropriateneſs* and ſingularity. Wherefore the Apoſtle, *Rom.* 2. 22. not without good reaſon, compares together the tranſgreſſions of the one and the other kind, as parallel ſins or ſins of affinity: *Thou that hateſt Idols*, (ſaith he) *doſt thou commit Sacriledge?* Where by *Sacriledge* underſtand not onely the uſurpation of things ſacred, but the violation of that which is ſacred in generall. And it is as if he had ſaid, Thou haſt mended the matter well indeed; for ſtill thou daſheſt againſt the ſame principle. For it is one of the exemplifications of that he ſaith in the beginning of the Chapter: *He that judgeth or condemneth another, and doth the ſame or the like himſelf, is inexcuſable.* By this it appears how much they are miſtaken who, under pretence of avoiding Idolatry and Superſtition, cannot endure that any diſtinction ſhould be made between things *Sacred* and *Common*. Is not this to *unhallow* God's Name one way, that ſo we might not prophane it another? Farre be it from me to be a patron of Idolatry or Superſtition in the leaſt degree: yet I am afraid leſt we, who have reformed the worſhip of God from that pollution, (and bleſſed be his name therefore,) ἀμετρίᾳ τῆς ἀνθολκῆς, as S. *Baſil* ſpeaks, that is, by bending the crooked ſtick too much the other way, have run too farre into the contrary extreme, and taken away (ſome of us) all difference in a manner between *Sacred* and *Prophane*; and by this our tranſgreſſion in doing God's work made our ſelves lyable to that upbraid of the Apoſtle, *Tu qui idola abominaris, ſacrilegium admittis? Thou that abhorreſt Idols, doſt thou commit Sacriledge?* that is, prophaneſt thou God's Name by violating that which is ſacred?

Let no man think it ſtrange or incredible that ſuch an enormity ſhould be committed, or an occaſion at leaſt given thereof, in the manage of ſo holy and glorious a work; ſeeing the experience of all ages ſufficiently witneſſeth how prone the nature of man is, in flying one extreme, to run too far towards the other. Why then ſhould we think it unlikely, or rather not think it very likely, that we alſo may have miſcarried in the ſame manner? unleſs we will arrogate unto our ſelves that priviledge of infallibility and freedome from error, which we condemne as intolerable preſumption in our Adverſaries.

Beſides,

Beſides, it is to be taken notice of, becauſe of the prejudicate miſpriſion of many to the contrary, That the meaſure of Truth and Falſhood, Beſt and Worſt, is not the greater or leſſer diſtance from Popery, (foraſmuch as Popery alſo containeth much of Chriſtianity;) nor that which is moſt deſtructive of the Man of Sin, always moſt warrantable and ſafe to be embraced. If it were, there be ſome in the world (whoſe religion we would be loth to admit of) that would be found more orthodox and better reformed Chriſtians then any of us all. Matth. 6.9. Luke 11. 2.

Nay, give me leave, without offence, for the better awakening of ſome out of their deafneſs to whatſoever elſe may be ſaid to this purpoſe, to propound ſuch a Demand as this; Who knoweth whether this tranſgreſſion I ſpeak of be not a main and principall ingredient of that guilt which the Divine Majeſty admoniſheth us to take notice of in this his ſo long and ſo ſevere viſitation of our neighbours and brethren? whether he doth not viſibly, or, if ſome paſſages be conſidered, almoſt vocally, upbraid them, *Thou that hateſt Idols, doſt thou commit Sacriledge?* I know right well, that raſhly to aſſigne the particular cauſes of God's judgements, without rule or precedent of Scripture, is a ſin of preſumption, and a bold intruſion into God's ſecrets; and therefore I affirme not, but demand onely, whether there be not here ſome cauſe which may miniſter ſuch a ſuſpicion. But whatſoever it be, the compaſſion of their woſull affliction calls upon me rather to pray for them, then to follow this harſh and unpleaſant paſſage any further. Onely thus much, If that which the Apoſtle ſaith in particular of the things which befell the *Iſraelites*, God's firſt people, in the Wilderneſs, *Theſe things happened unto them for enſamples, and they are written for our admonition, upon whom the ends of the world are come*, if this be to be extended alſo unto thoſe puniſhments and their analogy which befell them afterwards; then may perhaps two things further not unſeaſonably be enquired into. Firſt, For what other ſins it is remembred in Scripture that God gave his people, during that his firſt Covenant, (eſpecially after they came to dwell in their own Land) under the ſword of an externall enemy, or his worſhip thereby at any time to be troden under foot, beſides theſe two, *Idolatry*, and *Prophanation of that which was holy*, or *Sacriledge*. Examples of the firſt who knows not? Of the ſecond, ſee the Story of *Achan*, *Joſh.* 7. of *Eli's* ſons, 1 *Sam.* 2. the puniſhment of the Sacriledge of the ſeventh or Sabbaticall year, 2 *Chron.* 36. and the parallel places; for by the Law every ſeventh year, not onely the whole Land, but all ſervants and debts were holy unto the Lord, and therefore to be releaſed, *Lev.* 25. 2, 4. *Deut.* 15. *Exod.* 21. Secondly, What was that Tranſgreſſion, after the return from *Babylon*, mentioned in that Propheſie of *Antiochus Epiphanes*, *Dan.* 8. 12. for which it is there foretold that *An hoſt ſhould be given him againſt the daily Sacrifice, and that it ſhould caſt down the truth unto the ground, and practiſe and proſper.* Perhaps the Story in the 2, 3, and 4. Chap. of the ſecond Book of *Maccabees* will tell us. 1 Cor. 10. 11.

To that which is commonly alledged, That ſuch diſtinction and reverent regard of things Sacred as we contend for opens a way for *Idolatry*, I anſwer, No otherwiſe then the eſchewing of Idolatry may alſo, through the perverſeneſs of men, be made a bridge to prophaneneſs, that is, by accident, not from its own towardneſs, but our diſtemper. Otherwiſe this *Diſcrimination* or Diſtinction, if we would underſtand or heed the ground thereof, prompts the clean contrary. For we ſhould reaſon thus: If the things which are God's, *eo nomine*, *in that name* and becauſe they are *His*, are therefore to be held ſegregate in their uſe; then ſurely God himſelf, who is the Fountain of Holineſs, ought to have a prerogative of *ſegregation* in

Matth. 6. 9. Luke 11. 2.

in the moſt eminent and abſolute manner; namely, ſuch an one, as that the worſhip due unto him muſt not be communicated with any thing elſe beſides him. And indeed, unleſs both be done, *God's Name* is neither fully nor rightly *ſanctified*.

AND here I ſhould now make an end, but that there is one thing yet behind of principall conſequence, which I have deferred hitherto, becauſe I could not elſewhere bring it in conveniently without ſomewhat diſturbing the coherence of my Diſcourſe. There is an eminent *ſpecies* or kind of *Sanctification* which I may ſeem all this while to have neglected, foraſmuch as it ſeemeth not to be comprehended under this notion of *diſcretion* and *ſeparation*, wherein I place the nature of *Holineſs*; and that is *Sanctification*, or *Holineſs of life*. To which I anſwer, That all notions of *Sanctity* and *Sanctification* in Scripture are derived from *diſcretion* and *ſeparation*, and that this now mentioned is likewiſe derived thence. For it is to be reduced to the Sanctification of *Perſons Sacred* and ſet apart unto God. By which though in the ſtrict and proper ſenſe are intended onely *Prieſts* and ſuch as miniſter about Holy things; yet in a larger ſenſe, and, as it were, by way of reſemblance, the whole body of the People of God are a *Royall Prieſthood* and * *Holy Nation*, which the Almighty hath ſelected unto himſelf out of the reſt of the world, and ſet apart to ſerve him in a peculiar and different manner from the reſt of men: For you have heard it is a requiſite of that which is *Holy*, to be uſed in a peculiar and ſingular manner, and not as things common. Hence it is, that the obſervation of that *peculiar* and *different form of life* which God hath commanded thoſe whom he hath called and ſet apart from the world unto himſelf, in Scripture carries the name of *Holineſs* or *Sanctity*, (eſpecially in the New Teſtament) that is, of ſuch as becometh thoſe that are *Holy*; according to that, *Be ye Holy, as I am Holy*. And here I might have a large field of diſcourſe, to ſhew how the *Name of God is ſanctified* by the lives of his Children, when they * *conform not* themſelves to the faſhions of the world, but, as the Apoſtle ſpeaks, are *crucified* thereto, and keep themſelves *unſpotted* from the pollutions and vanities thereof.

But this I leave to be ſupplied by your meditations, according to the generall intimation given thereof.

* Hence in the Creed the Church is called Ἡ ἁγία καθολικὴ ἐκκλησία, the *Holy Catholick Church*.

* Rom. 12. 2. Jam. 4. 4. 1 John 2. 15. 1 Pet. 4. 2, 3. Gal. 6. 14. Jam. 1. 27. 1 John 3. 3. 1 Pet. 1. 15. Epheſ. 4. 17. to verſe 25.

DISCOURSE

DISCOURSE III.

Acts 17. 4.

There associated themselves to Paul *and* Silas *of the worshipping Greeks a great multitude.*

PAUL and *Silas* preaching in the Jewish Synagogue at *Thessalonica*, and proving out of the Scriptures that Messiah or Christ was to suffer, and to rise again from the dead, and that *Jesus* was that Christ; it is said, that *some of them which heard believed*; and that *there associated themselves* to them *a great multitude* ΤΩΝ ΣΕΒΟΜΕΝΩΝ Ἑλλήνων *of the worshipping Greeks*. Of these Σεβόμενοι there is elsewhere mention in the Acts of the Apostles more then once; but what they were our Commentators do not so fully inform us; nor can it be understood without some delibation of Jewish Antiquity. The explication whereof will give some light not to this passage onely, but to the whole Story of the Primitive Conversion of the Gentiles to the Faith, recorded in that Book.

We must know therefore, that of those Gentiles which embraced the worship of the God of *Israel*, (commonly term'd *Proselytes*) there were two sorts. One of such as were circumcised, and took upon them the observation of the whole Law of *Moses*. These were accounted as *Jews*, (to wit, *facti, non nati, made, not born so*) bound to the like observances with them, conversed with as freely as if they had been so born; neither might the one eat, drink, or keep company with a Gentile more then the other, lest they became unclean. They worshipped in the same Court of the Temple where the *Israelites* did, whither others might not come. They were partakers with them in all things, both divine and humane. In a word, they differed nothing from Jews, but onely that they were of Gentile race.

This kind the Jewish Doctors call גרי צדק, *Proselytes of Righteousness*, or גרי ברית, *Proselytes of the Covenant*, namely, because they took upon them the signe thereof, *Circumcision*. In the New Testament they are called simply *Proselytes*, without addition. Of which Order was *Uriah* the *Hittite*, *Achior* in the Book of *Judith*, *Herod* the *Idumaan*, *Onkelos* the *Chaldee* Paraphrast, and many others both before and in our Saviour's time.

But besides these there was a second kind of Gentiles, admitted likewise to the worship of the true God, the God of *Israel*, and the hope of the life to come; which were not circumcised, nor conformed themselves to the Mosaicall rites and ordinances, but were onely tied to the observation of those Precepts which the Hebrew Doctors call *The Precepts of the sons of Noah*; namely, such as all the sons of *Noah* were bound to observe.

These Precepts are in number Seven, recorded in the [a] *Talmud*, [b] *Maimonides* and others, under these following titles. First, the precept of עבודה זרה, to renounce Idols and all Idolatrous worship. Secondly, ברכת השם, to worship the true God, the Creator of Heaven and Earth. Thirdly, שפיכות דמים, Blood-shed; to wit, to commit no Murther. Fourthly, גלוי עריות, *detectio nuditatum*, not to be defiled with Fornication,

[a] Gemara Sanhedrin, in Perek ארבע מיתות

[b] Maiem. Hal. Melachim, c. 9. Vide Schick. de Jure Regio Hebræorum, p. 128, 129.

Act. 17. 4.

nication, Inceſt, or other unlawfull conjunction. Fifthly, גול, Rapine, againſt Theft and robbery. Sixthly, דינים, concerning adminiſtration of Juſtice. The ſeventh, אבר מן החי, *Membrum de vivo*; ſo they call the Precept of not eating the fleſh with the bloud in it, given to *Noah* when he came out of the Ark; as *Maimonides* expreſly expounds it, and adds beſides; *Whoſoever ſhall take upon him the obſervation of the Seven precepts of the ſons of Noah, he is to be accounted* מחסידי אמות העולם *one of the pious men of the nations of the world, and ſhall have a portion in the world to come.* Note that he ſaith [*one of the pious men of the nations of the world*, or *of the pious Gentiles*,] for this kind were ſtill eſteemed *Gentiles*, and ſo called, becauſe of their uncircumciſion; in reſpect whereof (though no Idolaters) they were, according to the Law, *unclean*, and ſuch as no Jew might converſe with: wherefore they came not to worſhip into the Sacred Courts of the Temple, whither the Jews and circumciſed Proſelytes came; but onely into the outmoſt Court, called *Atrium Gentium & immundorum, the Court of the Gentiles and of the unclean*, which, in the ſecond Temple, ſurrounded the ſecond or great Court, whereinto the *Iſraelites* came, being divided there-from by a low wall of ſtone made battlement-wiſe, not above three Cubits high, called (ſaith *Joſephus*, from whom I have it) in the Hebrew Dialect Γεῖσος, in the Greek Θρίγκος, that is, *Loriea*; cloſe by which ſtood certain little pillars, whereon was written in Greek and Latin letters, Μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ Ἁγίου παρέναι, *In atrium ſanctum tranſire alienigenam non debere, That no alien or ſtranger might goe into the inner or holy Court.* And this, I make no queſtion, is that which S. Paul, *Epheſ.* 2. 14. alludeth unto, when he ſaith, that *Chriſt had broken down the* μεσότοιχον τοῦ φραγμοῦ, *the partition-wall*, (namely, that *Lorica* which ſeparated the Court of the Gentiles from that of the Circumciſion) and ſo laying both Courts into one, hath made the Jews and Gentiles Intercommoners; whereby thoſe *that were ſometime far off, were now made nigh*, and as near as the other, unto the Throne of God. But in *Solomon*'s Temple this Court of the Gentiles ſeems not to have been, but in the ſecond Temple onely; the Gentiles formerly worſhipping without at the door, and not coming within the Septs of the Temple at all.

Acts 10. 28. & ch. 11. 3.

De Bello Judaico lib. 6. ca. 6. Græc. 18.

This ſecond kind of Proſelytes the Talmudiſts call גרי שער, *Proſelytes of the Gate*, or גרים תושבים, *Proſelyte-inhabitants*; namely, becauſe they were under the ſame condition with thoſe Gentile-ſtrangers which lived as *inquilini* in the Land of *Iſrael*. For all Gentiles dwelling within the Gates of *Iſrael*, whether they were as ſervants, taken in warre, or otherwiſe, were bound to renounce their falſe Gods, and to worſhip the God of *Iſrael*: but not to be circumciſed, unleſs they would; nor farther bound to keep the Law of *Moſes* then was contained in thoſe *Precepts of the ſons of Noah*. Theſe are thoſe mentioned (as often elſewhere in the Law, ſo) in the fourth Commandement by the name of the *Stranger within thy gates*: whereby it might ſeem probable, that the obſervation of the *Sabbath-day* (ſo farre as concerneth one day in ſeven) was included in ſome one or other of thoſe *Precepts of the ſons of Noah*, namely, in that of worſhipping for their God the Creator of Heaven and earth, and no other; whereof this conſecration of a *ſeventh day*, after ſix dayes labour, was a badge or livery; according to that, *The Sabbath is a ſigne between me and you, that I Jehovah am your God: becauſe in ſix daies the Lord made heaven and earth, the ſea, and all that in them is; and reſted the ſeventh day.* See *Exod.* 31. 16, 17. *Ezek.* 20. 20. But this *obiter* and by the way. From the example of theſe *Inquilini*, all other Gentiles, whereſoever living, admitted to the worſhip

See Levit. 17.

of

of the God of *Iſrael* upon the ſame termes, were called גרי שער, or גרים תושבים, *Proſelyti Portæ*, or *Proſelyti inquilini*; of which ſort there were many in all Cities and places of the Gentiles where the Jews had Synagogues, and uſed to frequent the Synagogues with them, (though in a diſtinct place) to hear the Law and the Prophets read and expounded. Acts 17. 4.

But in the New Teſtament they are found called by another name, to wit of Σεβόμενοι or *Worſhippers*, ſo often mentioned (though not obſerved) in the Acts of the Apoſtles. For firſt, theſe are thoſe meant in that of *Acts* 17. 4. alledged at my entrance into this Diſcourſe, where it is ſaid that τῶν Σεβομένων Ἑλλήνων πολὺ πλῆθος, *a great number of the worſhipping Greeks believed, and adhered to Paul and Silas*; which the *Vulgar* rightly tranſlateth, *de colentibus Gentilibus multitudo magna, a great multitude of the worſhipping Gentiles*, taking the name of *Greeks* here, as elſewhere in the New Teſtament, to be put for *Gentiles in generall*. And this place will admit of no evaſion: For that they were *Gentiles*, the name of Ἑλλήνων betokeneth expreſly, being given them by way of diſtinction from the *Jews* then and there preſent alſo.

That they were worſhippers of the true God, the God of *Iſrael*; their coming into the Synagogue, their name Σεβόμενοι, their capableneſs of S. *Paul*'s diſcourſe, (which was to prove out of the Scriptures, *that Meſſiah was to ſuffer death, and that Jeſus was he*) argue ſufficiently, yea abundantly. For who could have profited by ſuch a Sermon as this, but thoſe who already had knowledge of the true God, and believed the reward of the life to come? This place therefore may ſerve as a Key to all the reſt of the places in this Book where theſe Σεβόμενοι are mentioned.

To that in the ſame Chapter, ver. 17. where it is ſaid that S. *Paul* in the Synagogue at *Athens* διελέγετο τοῖς Ἰουδαίοις καὶ τοῖς Σεβομένοις, *diſcourſed to the Jews and the worſhippers*.

To that in *Acts* 16. 14. where S. *Paul* preaching the Goſpel in the Jews *Proſeucha* or Oratory at *Philippi*, a woman named *Lydia*, a ſeller of purple, of the City *Thyatira*, Σεβομένη τὸν Θεὸν, *a Proſelyte-worſhipper*, was converted unto the faith, and baptized with all her houſhold.

In like manner, to that in *Acts* 18. 4. when S. *Paul* is ſaid at *Corinth* to have *reaſon'd in the Synagogue every Sabbath, and* to have *perſwaded the Jews and the Greeks*: For theſe *Greeks* were Σεβόμενοι, what did they in the Synagogue elſe ſo regularly every Sabbath-day? True, the name of Σεβόμενοι is here wanting; but it preſently follows, when the Jews oppoſed *Paul*, (there teſtifying *Jeſus* to be the Chriſt) and blaſphemed, that *he ſhook his rayment, and ſaid, Your bloud be on your own heads: from henceforth I will goe to the Gentiles. And he departed thence*, ſaith the Text, *and entred into the houſe of one Juſtus*, Σεβομένου τὸν Θεὸν, *a Gentile-worſhipper, whoſe houſe joyned hard to the Synagogue*.

But above all, that narration *Acts* 13. deſerves our conſideration and attention. There verſ. 43. it is ſaid, that S. *Paul* having preached the Goſpel in the Jews Synagogue at *Antioch* of *Piſidia*, there followed him πολλοὶ τῶν Ἰουδαίων καὶ τῶν Σεβομένων Προσηλύτων, *many of the Jews and worſhipping Proſelytes*: and v. 42. that *when the Jews were gone out of the Synagogue, the Gentiles*, that is, the Σεβόμενοι, *beſought* the Apoſtles *that the ſame things might be preached unto them the next Sabbath*; which being accordingly done, and many of the other Gentiles (who were not Σεβόμενοι,) upon the fame of ſuch a new Doctrine unwontedly aſſembling with them, it is ſaid, that *the Jews when they ſaw the multitude, were filled with envy, contradicted and blaſphemed*, v. 45. that then *Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt be*

Acts 13.46. *ſpoken unto you; but ſeeing you put it from you, and judge your ſelves unworthy of eternall life, lo, we turn to the Gentiles: for ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light to the Gentiles, &c.* v. 46, 47. that *when the Gentiles heard this, they were glad, and glorified the word of God; καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, and there believed as many as were τεταγμένοι to eternall life,* v. 48. that is, the Σεβόμενοι, who were already *in procinctu* and *in the poſture to eternall Life.* The Jews blaſphemed; the reſt of the Gentiles were uncapable; onely the Σεβόμενοι, (who were already *Candidati vitæ æternæ, Candidates of eternall life,* having been inſtructed in the worſhip of the true God, and hoping for the reward to come) they believed. Yet perhaps not all of them neither, (the words require not * ſo much, but that none but ſuch:) And it follows, v. 50. that the Jews found out ſome Σεβομένας γυναῖκας καὶ εὐσχήμονας, *worſhipping women, ſuch as were of faſhion,* (who yet perhaps had not been at the Apoſtles Sermon,) by whoſe means they ſtirred up the chief men in the City, and raiſed perſecution againſt *Paul* and *Barnabas.* This I take to be the true and genuine meaning of this paſſage, upon which no charge of Pelagianiſme can be faſtened; nor needeth it any ſpinous Criticiſms for its explication. The uſe of the word τάττω, *de acie & collocatione militum, de aſcriptione in ordinem vel claſſem,* as it relates to an army, the diſpoſing or marſhalling of ſouldiers, the being liſted or enrolled into ſuch a ranke or company, (in which ſignification the Paſſive is moſt frequent) is well enough known. According to which ſenſe and notion, the words might be rendred, *Crediderunt quotquot nomina ſua dederant vitæ æternæ;* or, [*per Ellipſin Participii*] *qui de agmine & claſſe fuerant ſperantium, vel contendentium ad vitam æternam;* otherwiſe, *qui in procinctu ſtabant ad vitam æternam;* or moſt fitly, *(ſenſu modò militari, non deſtinationis) quotquot ordinati fuerant ad vitam æternam.* The ſenſe whereof is in brief this; *There believed as many as had liſted themſelves,* or *were of the company of thoſe that did hope or earneſtly labour for eternall life;* or, *were in a ready poſture and diſpoſed to* or *for eternall life.* But of this let the learned judge, and ſuch as are free from faction and partiality.

* For ὅσοι is often put for οἱ, and the ſenſe then but indefinite.

Ἐμαυτὸν τάττω εἰς τὸν βουλόμενος, Xenophon. *In eam claſſem me aſcribo.* Plutarch. *in Solone,* Αὐτὸν ἐν τῇ πρὸς πενήτων μερίδι τάττει, *In pauperum ordinem ſe redigit, inter pauperes ſe numerat.* Τοσοῦτος εἰς μάχιμος τάττεται, *tot ſunt milites, unde* & τεταγμένοι appellantur: τοσοῦτος εἰς ἄνδρας, *eſt in numerum virorum aſcribi.* Compare the 1 Cor. 16. 15. εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· *They ſet themſelves to the Miniſtery of the Saints.*

Beſides, it will not be impertinent, as a *Mantiſſa* to theſe quotations for Σεβόμενοι, to note That the ſame perſons are otherwiſe (namely, twice) characteriſed by the title of Φοβούμενοι τὸν Θεὸν, *thoſe that fear God.* As firſt of *Cornelius,* concerning whom there is no queſtion but he was a *Gentile-worſhipper,* the Text ſaith, * *There was a man in Cæſarea, called Cornelius, a Centurion of the Italian Band,* Εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν, i.e. Θεὸν Ἰσραὴλ, *a pious man, and one that feared God, (i.) the God of Iſrael.* Again in that 13. of the *Acts* (whereon we have dwelt ſo long) S. *Paul* ſpeaking at firſt to that mixt multitude aſſembled in the Synagogue, conſiſting partly of Jews and partly ἐκ τῶν Σεβομένων προσηλύτων *of the worſhipping Proſelytes,* he compellates them both diſtinctly in theſe words, v. 16. Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε, *Ye men of Iſrael, and ye that fear God, give audience.* By the former meaning the *Jews;* by the latter, the Σεβόμενοι or *Gentile-worſhippers.*

* Acts 10. 1, 2.

Of this kinde of *Converts* (as I have in part already intimated) were in our Saviour and his Apoſtles time very many in every Nation and Citie where the Jews lived and had their Synagogues; yea, farre more in number then of that other ſort of *Proſelytes* which were circumciſed. The reaſon being, becauſe it was the more eaſie condition, and not ſo prejudiciall to their outward liberty as the other; inaſmuch as they might notwithſtanding ſtill live and converſe with their friends, kindred and Countrymen, beare office and enjoy honours among them, (as *Naaman* the *Syrian*

Syrian did, who was of this kinde,) which the other might not doe.

These impediments being out of the way, *The Hope of the Resurrection from the dead*, and *the Reward of the life to come*, were powerfull Inducements to draw many to the worship of that God, who onely among the Gods * at that time promised this reward to such as worshipped and served him, and no other: which was the bait wherewith the Jews allured them; and that to their own no small emolument, this kinde, as it were to recompence their want of Circumcision, seeming to have been very bountifull towards their Nation; as may be gathered both from *Cornelius*, who is said *to have given much almes to the people*, (namely of the Jews;) and from the Story of that Centurion, *Luke* 7. 4, 5. whom the Jews besought our Saviour so instantly for, alledging, that *he loved their Nation, and had built them a Synagogue*, and therefore *deserved* that favour they sued for on his behalf.

Acts 17. 4.

* For since then, the Devil hath been God's Ape.

Acts 10. 2.

NOW, out of this Discourse, besides the clearing of the passages afore-mentioned, we may learn two things: One, How so many of the *Gentiles*, by the preaching of the Apostles, could so soon and so readily be converted to the faith of Christ. It was because they had already embraced the Principles which led thereunto. For we are to take notice, that the foundation of the Church among the Gentiles was laid of these Σεβόμενοι, who had already embraced the worship of the true God, had knowledge of his Promises, believed, and hoped for the life to come. For was not S. *Peter* (to whom the Instructions for this Embassage were first given) sent first to *Cornelius* a Centurion, a Gentile of this order? wherefore? but that this might be for a pattern for them, with what kinde of men they were first to deale in this great work; namely, with such as were *idonei Auditores Euangelii, fit and capable hearers of the Gospel*; those which were *puri puti Gentiles*, *mere Gentiles*, being not so, as who knew nothing of the Principles requisite thereto. This will appear, if we consider well the tenour of the Apostles Sermons to such Gentiles as they converted; which we shall observe to presuppose that they already knew the true God, and the promise of eternal life to such as worshipped him; and so had no more to learn but the way and means now revealed by God for attainment thereof, which was by the Gospel of *Jesus* Christ.

The other thing we may learn is, What was the true state of the Question which the Apostles met to decide in the Council at *Jerusalem*; Whether the Gentiles which believed in Christ were to be circumcised or not, and so bound to keep the whole Law. It was this, To resolve that, whereas all such as embraced the worship of the God of *Israel* conformed to one of these two kinds of *Proselytes*, to whether of them the Gentiles which had or should receive the Gospel of Christ were to conform themselves; whether to the *Proselytes of the Covenant*, or to the Σεβόμενοι and *Proselytes of the Gate*. S. *Peter* standing up in the Council, demonstrates it to be the will of God that they should conform to the latter, and not to the first; and that upon this ground, Because that *Cornelius*, the first Christianed Gentile, unto whom himself was sent by Divine Commission, was no *circumcised Proselyte*, but a *Proselyte of the Gate* or a Σεβόμενος *a worshipper* onely; yet received he no Commission to circumcise him: yea, the Holy Ghost, as he was Preaching, fell upon him and his housholds being uncircumcised, as it did upon those of the Circumcision; whereby it appeared, that God would have the rest of the Gentiles which embraced the Faith to be after the pattern of *Cornelius*, and to have no more imposed upon them then He had. And

Acts 15.

Acts 17. 4. accordingly the Council defines, *That no other burden ſhould be laid upon them, but onely to abſtain from pollutions of Idols, from bloud, from things ſtrangled, and from fornication, and* (as ſome copies * have it) ὅσα ἂν μὴ θέλωσιν ἑαυτοῖς γενέσθαι, ἑτέροις μὴ ποιεῖν, *not to doe that to others, which they would not ſhould be done to themſelves*; that is, they ſhould as Σεβόμενοι obſerve the *Precepts of the ſons of Noah*, which here [by a σχῆμα ὀνδείας] are briefly reckoned up.

* Together with Irenæus twice, Lib. 3. cap. 12. Cyprian, Lib. 3. Teſtimon. ad Quirinum in fine.

Μόνῳ τῷ Θεῷ δόξα.

DISCOURSE IV.

2 PETER 2. 4.

For if God ſpared not the Angels which ſinned, [ἀλλὰ σειραῖς ζόφου ταρταρώσας, παρέδωκεν εἰς κρίσιν τετηρημένους]——*but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto Judgement, &c.* ſo we tranſlate it:

To which of S. *Peter* anſwers that of S. *Jude*, (as almoſt that whole Epiſtle doth to this) verſe 6. *And the Angels which kept not their firſt eſtate,* [or *principality,*] *but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the Judgement of the great Day.*

THeſe two places are brought to prove, That the Devils, or Evil ſpirits, are now in Hell, before the Day of Judgement: Which I cannot ſee how it can poſſibly ſtand with the reſt of the Scripture, which teſtifies every where that they have yet their manſion in the Aire, and here about the Earth, where they tempt, ſeduce, and doe all the miſchief they can to mankinde: hence their Chieftain Satan is ſtyled, *The Prince of the power of the Aire*, that is, of the Aiery Dominion or Princedome. Therefore hither they were with their Prince exiled from Heaven, and no further, nor ſhall be untill the Day of Judgement. And of this I ſhall ſpeak at this time: Firſt, to clear theſe Texts, which ſeem to make for the contrary; ſecondly, to enquire what was the opinion of the Ancients about this point.

Ephes. 2. 2.

As for this place of S. *Peter*, and that imitation thereof in the Epiſtle of S. *Jude*, I can believe the tranſlation of neither. *Piſcator* (not conceiving how that of S. *Jude* (eſpecially becauſe of the word [ἀϊδίοις] *eternall*) could be reconciled with other Scripture, and Experience, which ſhews us that the Evil ſpirits are not yet bound with *eternall chains*, having ſo much liberty of gadding about) ſupplies in the Text *vinciendos*, as if there were an Ellipſis, reading it thus, *Judicio magni illius Dici vinculis aternis (vinciendos) reſervâſſe*; *He hath reſerved them* (to be bound) *in eternall chains at the Judgement of the great Day.*

In

In that of S. *Peter*, if I underſtand him, he takes σειραῖς ζόφου not for *Dativus inſtrumenti*, *with* chains of darkneſs, but as *Dativus acquiſitionis*, *for* chains of darkneſs; and conſtrues it with παρέδωκεν, as if it were, *He delivered them for chians of darkneſs*; namely, ſuppoſing a trajection of the words. 2 Pet. 2. 4.

But for my part I take both σειραῖς ζόφου in S. *Peter*, and δεσμοῖς ἀϊδίοις in S. *Jude*, to be neither of them *Dativus Inſtrumenti*, but both *Acquiſitionis* or *Finis*, and governed the one of τετηρημένους, and the other of τετήρηκεν: that is, σειραῖς to be put for εἰς σειρὰς, and δεσμοῖς for εἰς δεσμούς.——As in the Hebrew, the prepoſition ל ſerves both for the prepoſition εἰς and for the Dative Caſe, whoſe propriety the ſtyle of the Greek Teſtament every where imitates, and why not in this? σειραῖς therefore and δεσμοῖς are here למוסרים, not במוסרים; *for* (not, *with*) *chains*. Nay, among the Greek Grammarians we find obſerved, that the Dative Caſe is ſometimes put for the Accuſative with the prepoſition εἰς: as in this example, ὁρμᾷ διὰ τῷ ἀέρῳ τῇ πόλει, that is, εἰς πόλιν: much more in the ſacred Greek, which ſo frequently imitates the Hebrew Conſtruction.

Next for the word ταρταρώσας in S. *Peter*, it is ἅπαξ λεγόμενον, but once uſed, and ſo not bound by any uſe or example to the ſignification which we here give it, to wit, *caſting down to hell*. I would therefore render it, *ad pœnas tartareas damnavit*, *he hath adjudged them to helliſh torments*, to wit, thus, *Angelos qui peccaverunt*, *cum ad tartari ſupplicium damnaſſet*, *catenis caliginis ſervandos tradidit ad Diem Judicii*; *Having adjudged the Angels that ſinned to hell-torments*, *he delivered them to be kept* or *reſerved* (in the Aiery region, as in a priſon) *for chains of darkneſs at the Day of Judgement*. For κρίσις *Judgement* here is ἡμέρα κρίσεως *the Day of Judgement*, as S. *Jude* hath it: So alſo *Matth.* 12. 42. *The Queen of the South ſhall riſe in Judgement with this Generation*, that is, *in*, or *at the Day of Judgement*. Or if I would render it, not *caſting down to hell*, but *caſting down to hell-ward*, ſo the meaning in both places will be, *That the wicked Angels were caſt down from heaven to this lower Orb*, *there to be reſerved for chains of darkneſs at the Day of Judgement*: Which ſenſe the ninth verſe in this Chapter of *Peter* plainly intimates by way of reddition; *Novit Dominus pios in tentatione eripere*, *The Lord knoweth how to deliver the godly in temptation*, as he did *Noah* and *Lot*; *Injuſtos verò in diem Judicii cruciandos ſervare*, *But to reſerve the unjuſt unto the Day of Judgement to be puniſhed*, as he doth the wicked Angels. Moreover verſe 17. where the ſame helliſh-darkneſs is ſpoken of, it is ſaid *to be reſerved for the wicked*, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται, *to whom that hideous darkneſs is reſerved for ever*; whence it is probable that S. *Peter*, in the foregoing paſſage of Angels, referred alſo thoſe *chains of darkneſs* to *reſerving*, and not to *delivering*; that is, not that the evil Angels were now already delivered to chains of darkneſs, but reſerved for them at the Day of Judgement.

AND thus much for clearing of the words of theſe two parallel Texts. Now what hath been anciently the current opinion about this point? And firſt, for the Jews, it is apparent to have been a Tradition of theirs, That all the ſpace between the Earth and the Firmament is full of Troops of Evil ſpirits and their Chieftains having their reſidence in the Aire; which I make no doubt but S. *Paul* had reſpect to, when he calls Satan *the Prince of the power of the Aire*. *Druſius* quotes two Authors, one the Book called מנחה חדשה, another one of the Commentators upon *Pirke Aboth*, who ſpeak in this manner; *Debet homo ſcire & intelligere*, *à terra uſque ad firmamentum omnia plena eſſe turmis & præfectis*, *&c. A man is to know and underſtand*, *that all from Earth to the Firmament is full* (*and no place is* Ephes. 2. 2.

2 Pet. 2. 4.

empty) of Troops of Spirits together with their Chieftains and ſuch as are Præpoſiti; *all which have their reſidence and fly up and down in the Aire: ſome of them incite to peace, others to warre; ſome to goodneſs and life, others to wickedneſs and death.* By *Præpoſiti*, I ſuppoſe, he means ſuch among the Spirits as are ſet as Wardens over ſeverall charges, for the managing of the affairs of mankind ſubject to their power. This was the Opinion of the *Jews*, which they ſeem to have learned by Tradition from their ancient Prophets; for in the Old Teſtament we find no ſuch thing written, and yet we ſee S. *Paul* ſeems to approve it.

Now for the Doctors of the *Chriſtian* Church, S. *Hierome* upon the ſixth of the *Epheſians* tels us, that their Opinion was the ſame; *'Tis the opinion of all the Doctors, (*ſaith he*) that the Devils have their Manſions and reſidence in the ſpace between the heaven and the earth.* And that the Fathers of the firſt 300 or 400 years nor did, nor could, hold the evil Angels to have been caſt into Hell upon their ſin, is evident by a ſingular Tenet of theirs. For *Juſtin Martyr*, one of the moſt ancient, hath this ſaying; That *Satan before the coming of Chriſt never durſt blaſpheme God, and that (*ſaith he*) becauſe till then he knew not he ſhould be damned.* The ſame is approved by *Irenæus* in his fifth Book and twenty ſixth Chapter; *Præclarè* (ſaith he) *dixit Juſtinus, quòd ante Domini adventum Satanas nunquam auſus eſt blaſphemare Deum, quippe nondum ſciens ſuam damnationem: Poſt adventum autem Domini, ex ſermonibus Chriſti & Apoſtolorum ejus diſcens manifeſtè quoniam ignis æternus ei præparatus ſit;——per hujuſmodi homines blaſphemat eum Deum qui judicium importat. It was a worthy ſaying of* Juſtin, *That Satan before the coming of our Lord never durſt blaſpheme God, as not till then knowing he ſhould be damned: But after the coming of our Lord, he clearly underſtanding by the Diſcourſes of Chriſt and his Apoſtles that everlaſting fire was prepared for him——by theſe men (Irenæus* means thoſe Hereticks who blaſphemed the God of the Law) *he blaſphemes that God who brings that puniſhment upon them.* *Euſebius* 4. *Hiſt. Cap.* 17. cites the ſame out of both, with approbation: So doth *Oecumenius* upon the laſt Chap. of the firſt of S. *Peter*. *Epiphanius* againſt Hereſie 39. gives the ſame as his owne aſſertion, almoſt in the ſame words with *Juſtin* and *Irenæus*, though not naming them. Οὐδαμῶ πρὸ τῆς τοῦ Χριστοῦ παρουσίας ἐτόλμησεν εἰς τὸν ἑαυτοῦ δεσπότην φθέγξασθαι βλάσφημόν τινα λόγον, &c. *Before the coming of Chriſt the Devil did not dare to ſpeak a blaſphemous word againſt his Lord; for being in expectation of the coming of Chriſt, he imagined he ſhould obtain ſome mercy.* I will not enquire how true this Tenet of theirs is, but onely gather this, that they could not think the Devils were caſt into Hell before the coming of Chriſt: For then how could they but have known they ſhould be damned, if the execution had already been done upon them?

Saint *Auguſtine*, as may ſeem, intending to reconcile theſe places of *Peter* and *Jude* with the reſt of Scripture, is alledged to affirm, that the Devils ſuffering ſome *Hell-like* torment in their Aiery Manſion, the Aire may in that reſpect in an improper ſenſe be called *Hell*. But that the Devils were *locally* or *actually* in *Hell*, or ſhould be, before the Day of Judgement, it is plain he held not; and that will appear by theſe two paſſages in his Book *de Civitate Dei*. Firſt, where he ſaith, *Dæmones in hoc quidem aëre habitant, quia de Cæli ſuperioris ſublimitate dejecti, merito irregreſſibilis tranſgreſſionis, in hoc ſibi congruo velut carcere prædamnati ſunt.* Lib. 8. Cap. 22. *The Devils indeed have their habitation in this Aire; for they being caſt out of the higheſt heaven, through the due deſert of their unrecoverable apoſtaſy and tranſgreſſion, are fore-condemned and adjudged to be kept in this Aiery region, as in a priſon*

priſon very congruous and fit for ſuch tranſgreſſours. The other (in the ſame Book, ch. 23.) where he expounds that of the Devils * *Matth. 8. Art thou come to torment us before the time?* that is, (ſaith he) *ante tempus Judicii, quo aeternâ damnatione puniendi ſunt, cum omnibus etiam hominibus qui eorum ſocietate detinentur; before the time of the laſt Judgement, when they are to be eternally puniſhed, together with all thoſe men who are entangled in their ſociety.*

2 Pet. 2. 4.

* Videatur etiam Origen. in Numer. c. 22. *Non vult Deus Dæmonum genus ante tempus damnare; Sciunt enim & ipſi Dæmones, quia tempus eorum præſens hoc ſeculum continet: Propterea & Dominum rogabant, ut non torqueret eos ante tempus, &c. Et ob hoc neque Diabolum removit à principatu hujus ſeculi, &c.*

The Divines of latter times, the School-men and others, to reconcile the ſuppoſed Contrariety in Scripture, divide the matter; holding ſome Devils to be in the *Aire*, (as Saint *Paul* and the Hiſtory of Scripture tell us,) ſome to be already in *Hell*, (as they thought Saint *Peter* and Saint *Jude* affirm'd:) which opinion ſeems to be occaſioned by a Quære of Saint *Hierom*'s upon the ſixth of the *Epheſians*, though he ſpeaks but obſcurely, and defines nothing. But what ground of Scripture or Reaſon can be given, why all the Devils which ſinned ſhould not be in the ſame Condition? eſpecially that *Satan*, the worſt and chief of them, ſhould not be in the worſt eſtate, but enjoy the greateſt liberty? It follows therefore that theſe places of S. *Peter* and S. *Jude* are to be conſtrued according to the ſenſe I have given of them; namely, That the evil Spirits which ſinned, being adjudged to helliſh torments, were caſt out of Heaven into this lower Region, there to be reſerved, as in a priſon, for chains of darkneſs at the Day of Judgement.

DISCOURSE V.

1 Cor. 4. 1.

Let a man ſo account of us as of the Miniſters (ὑπηρέτας) of Chriſt, and Stewards of the Myſteries of God.

A Man would think at firſt ſight, that this Scripture did exceedingly warrant our uſe of the word *Miniſter* in ſtead of that of *Prieſt*, and leave no plea for them who had rather ſpeak otherwiſe. Howſoever I intend at this time to ſhew the contrary, and (even out of this Text,) that we have very much ſwerved herein from the Apoſtles language, and abuſe that word to ſuch a ſenſe as they never intended, nor is any where found in Scripture. I favour neither ſuperſtition nor ſuperſtitious men; yet truth is truth, and needfull to be known; eſpecially when ignorance thereof breedeth errour and uncharitableneſs. My Diſcourſe therefore ſhall be of the uſe of the words *Prieſt* and *Miniſter*; wherein ſhall appear how truly we are all *Miniſters* in our Apoſtle's ſenſe, and yet how abuſively and improperly ſo called in the ordinary and prevailing uſe of that word.

I will begin thus. All Eccleſiaſticall perſons or Clergy-men may be conſidered in a Threefold relation: Firſt, to God; ſecondly, to the People; thirdly, one toward another. In reſpect to God, all are *Miniſters* of what degree ſoever they be; becauſe they doe what they doe by commiſſion from him, either more or leſs immediate: for a *Miniſter* is he *qui operam*

1 Cor. 4. 1. *operam ſuam alicui, ut ſuperiori aut domino, præbet, who ſerves another as his Superiour or Maſter.* In reſpect of the People all are *Biſhops*, that is, *Inſpectores* or Overſeers, as having charge to look unto them. But laſtly, compared one to another, he whom we uſually call *Biſhop* is onely Overſeer of the reſt, *Inſpector totius Cleri. Deacons* are onely *Miniſters* to the reſt, *Miniſtri Presbyterorum & Epiſcoporum:* and in that reſpect have their name Διάκονοι.

There are properly but two Orders Eccleſiaſticall, *Presbyteri* & *Diaconi*: the one the Maſters, *Prieſts*; the other the Miniſters, *Deacons*. The reſt are but diverſe degrees of theſe Two. As *Biſhops* are a degree of *Preſbyters* of divine ordinance, to be as Heads, Chiefs, and Preſidents of their Brethren: So *Sub-deacons*, *Lectors*, and indeed any other kind of Eccleſiaſticall Miniſters, whether *in Eccleſia* or *Foro Eccleſiaſtico* (I mean whether they attend divine Duties in the Church, or Juriſdiction in Eccleſiaſticall Courts) are all a kind of *Deacons*, being to the *Presbyters*, either ſingle or Epiſcopall, as the *Levites* were to the *Sacerdotes* in the Old Teſtament, namely, to miniſter unto or for them. Thus when we ſay, *Biſhops*, *Presbyters* and *Deacons*, we name but two Orders, yet three Degrees.

Theſe grounds being forelaid and underſtood,

1. I affirm, firſt, That *Presbyters* are by us unnaturally and improperly called *Miniſters* either of the Church, or of ſuch or ſuch a Pariſh: we ſhould call them, as my Text doth, *Miniſters of God*, or *Miniſters of Chriſt*, not Miniſters of men.

Firſt, Becauſe they are only God's *Miniſters*, who ſends them; but the People's *Magiſtri*, to teach, inſtruct and overſee them. Were it not abſurd to call the Shepheard the Sheeps *Miniſter?* If he be their Miniſter, they ſurely are his Maſters. And ſo indeed the People by occaſion of this miſappellation think they are ours, and uſe us accordingly. Indeed we are called *Miniſters*, but never *their Miniſters*, but, as you ſee here, *God's Miniſters*, *Chriſt's Miniſters*, who imployeth us to diſpenſe his Myſteries unto his Church.

There are Three words in the New Teſtament tranſlated *Miniſter*, Διάκονος, Ὑπηρέτης, Λειτουργός: the firſt is moſt frequent; but not one of them is given to the Apoſtles, in the whole Scripture, with relation to the *Church* or *People*: you ſhall never find them called Διάκονοι, or Ὑπηρέται τῆς Ἐκκλησίας, *Miniſters of the Church*, which is ſo frequent with us, but *Miniſters of God*, 2 *Cor.* 6. 4. 1 *Theſſ.* 3. 2. *Miniſters of Chriſt*, as in my Text, and 2 *Cor.* 11. 23. *Col.* 1. 7. *Miniſters of Jeſus Chriſt*, 1 *Tim.* 4. 6. or Miniſters of that which they miniſter, as *Miniſters of the New Teſtament*, 2 *Cor.* 3. 6. *Miniſters of the Goſpel*, *Epheſ.* 3. 7. *Coloſſ.* 1. 23. But not Miniſters of them to whoſe behoof they miniſter. Yet might this ſpeech, *Miniſter of the Church*, if rightly conſtrued, be admitted; namely, if it be ſpoken by an Ellipſis, for *Miniſter of God for and over the Church*: ſo the Apoſtle *Coloſſ.* 1. 7. *A faithfull Miniſter of Chriſt for you*, that is, Chriſt's Miniſter, not theirs; yet not for Chriſt, but for them. But thoſe who uſe this ſpeech commonly mean otherwiſe.

Secondly, Angels are called *miniſtring ſpirits*, but not our Miniſters, but God's Miniſters to us-ward, or for our behalf: So *Miniſters of the Goſpel*, not the People's or Congregation's Miniſters, but God's Miniſters for their behoof.

Thirdly, This ſpeech [*Miniſter of the Church*, or, *of this or that Church*] is ſo much the more incommodious, becauſe it hath begotten (as incommodious and unapt ſpeeches do) an erroneous conceit, not onely among the vulgar,

vulgar, but ſome of better underſtanding, namely, That a Miniſter is not lawfully called, unleſs he be choſen by the People, becauſe he is *their Miniſter*, and ſo to be deputed by them. And indeed if he be their *Miniſter* in proper relation, they are his *Maſters*, and ſo it is good reaſon they ſhould appoint him, as Maſters do thoſe who are to ſerve them: But if in proper relation they are God's Miniſters, and not theirs, (though for them) then God is to appoint them, or ſuch as he hath put in place to doe it. It is an erroneous conceit that ſome maintain, That the *power* of *Sacred Order*, and of the *Keyes* is given by God immediately to the body of the Congregation; and that they depute him who is their Miniſter, to execute the power which is originally in them: That power is conferred by God immediately to thoſe who are *Biſhops* and *Paſtors*, and by and through them belongs to the whole body, and no otherwiſe. *Sed tantum potuit incommodi ſermonis uſus.* 1 Cor. 4. 1.

Some perhaps will object againſt my whole Aſſertion that of S. *Paul*, 2 *Cor.* 4. 5. *We preach not our ſelves, but Chriſt Jeſus the Lord*, (to wit, *to be the Lord*) *and our ſelves your ſervants for Jeſus ſake*: If the Apoſtles were the Churches *Servants*, why not their *Miniſters*? I anſwer, the Apoſtle ſayes not they were the *Corinthians* ſervants, but that he had made himſelf ſo, in his Preaching to them. So he ſayes expreſly 1 *Cor.* 9. 19. *For though I be free from all men, yet I have made my ſelf a ſervant to all, that I might gain the more.* Yet he confeſſes the *Corinthians* began to vilifie him for this condeſcent, 2 *Cor.* 11. 7. *Have I committed an offence in abaſing my ſelf that you might be exalted, becauſe I have preached unto you the Goſpel of God freely?* This was that wherein he carried himſelf toward the *Corinthians* as a *Servant*, but to other Churches he did not ſo. It would be a ſtrange aſſertion to ſay the Apoſtle were the *Corinthians Servant* in a proper relation: we know he ſayes, *Gal.* 1. 10. *If I pleaſed men, I ſhould not be the ſervant of Chriſt*; and *Rom.* 6. 16. *Know ye not that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey?*

2. I come now to a ſecond Aſſertion, which is, That howſoever any Eccleſiaſticall perſon may be rightly called a *Miniſter*, (ſo it be in a proper relation to God-ward,) yet the word *Miniſter* is again moſt unfitly uſed by us for a name of diſtinction of one Eccleſiaſticall Order from another: as when we call thoſe which are *Presbyters*, *Miniſters*, by way of diſtinction from *Deacons*; for ſo we ſpeak *Miniſters* and *Deacons*, in ſtead of *Prieſts* and *Deacons*.

The reaſon we thus ſpeak is to avoid the name *Prieſt*, which we conceive to ſignifie *Sacerdos*, that is, *one that ſacrificeth*, ſuch as were thoſe in the Law: But our Curates of holy things in the Goſpel are not to offer Sacrifice, and therefore ought not to be called *Sacerdotes*, and conſequently not *Prieſts*. This is the reaſon. But if it be well examined, *Prieſt* is the Engliſh of *Presbyter*, and not of *Sacerdos*; there being in our Tongue no word in uſe for *Sacerdos*: *Prieſt*, which we uſe for both, being improperly uſed for a *Sacrificer*, but naturally expreſſing a *Presbyter*, the name whereby the Apoſtles call both themſelves and thoſe which ſucceed them in their charge. For who can deny that our word *Prieſt* is corrupted of *Presbyter*? Our Anceſtors the Saxons firſt uſed *Preoſter*, whence by a farther contraction came *Preſte* and *Prieſt*. The high and low Dutch have *Prieſter*, the French *Preſtre*, the Italian *Prete*; but the Spaniard onely ſpeaks full *Presbytero*. But, to come more near the point, our men in uſing the word *Miniſter* for a diſtinctive name in ſtead of *Prieſt*, incurre four Soleciſms; I mean, when we uſe the word *Miniſter* (not at large, but) for a diſtinction from the Order of *Deacons*, ſaying *Miniſters* and *Deacons*.

First,

1 Cor. 4. 1.

First, We run into that we sought to avoid. For we would avoid to call the *Presbyters* of the *Gospel* by the name of the *Sacrificers* of the *Law*; and yet run into it in such sort, that we style those of the *Gospel* by the *Legall* name, and those of the *Law* by the *Evangelicall* name. The Hebrew calls them of the Law *Cohanim*, of כהן, which properly signifies *to minister*, and thence comes the Greek word κονίω, and Ἀκονίω· but we call those of the *Gospel Cohanim*, when we style them *Ministers*. On the contrary, the Apostles style those of the *Gospel Presbyteri*; but we transferre that name to those of the *Law*, when we call them *Priests*. This is counterchange;

Incidit in Scyllam qui vult vitare Charybdim.

Secondly, It is a confusion or Tautology, to say *Ministers* and *Deacons*, that is, *Ministers* and *Ministers*; for *Deacon* [Διάκονος] is, in Greek, *a Minister*; the one is *Minister* in Latine, the other in Greek: as if one should say, *Homo* and Ἄνθρωπος, or *Diluvium* and *Cataclysmus*, and think so to distinguish things of severall natures or conditions.

Thirdly, We impose upon that Order a name of a direct contrary notion to what the Apostles gave them: The Apostles gave them a name of *Eldership* and *Superiority* in calling them *Presbyteri*; we of *Inferiority* and *Subordination* in calling them *Ministri*. The Jews had no name more honourable then that of Elders, πρεσβύτεροι, for so they called their Magistrates: so we read of *Elders of the people*, and *Elders of the Priests and Levites*, meaning the chief in both sorts. This honourable name the Apostles gave as a name of distinction to the Evangelicall Pastors; whereby they dignified them above those of the Law, whose name in the Hebrew (as I said before) is but a denomination of Ministry: And we have rejected the name of Dignity, of Fathership, of Eldership; and assumed in stead thereof a name of under-service, of subjection, of Ministery, to distinguish our Order by: I say, to distinguish our Order; for in a generall sense and with reference to God, we are all his *Ministers*; and it is an honour unto us so to be, more then to be other mens *Masters*, as our Apostle in my Text intimates.

Fourthly, In the Reformed Churches beyond the Seas there is a worse Solecisme by reason of this misapplied speech. They have a kind of Officers who are the Pastors assistants in Discipline, much like to our Churchwardens, these they call *Elders*, we style them *Lay-Elders*: These are but a kind of *Deacons* at the most, and of a new erection too, say our Churchmen; and yet these are dignified by the name of *Elders* and *Presbyters*, who are indeed but *Deacons* or *Ministers*; and the *Pastor* himself is called a *Minister*, who in the Apostles style is the onely *Presbyter* or *Elder*. For so they speak, *The Minister and his Presbyters or Elders*.

To conclude, it had been to be wished that those whom the terme of *Priest* displeased, as that which gave occasion by the long abuse thereof to fancy a *Sacrifice*, had rather restored the Apostolicall name of *Presbyter* in the full sound, which would have been as soon and as easily learned and understood as *Minister*, and was no way subject to that supposed inconvenience. But the mis-application of the word *Presbyter* in some Churches to an Order the Apostles called not by that name, deprived those thereof to whom it was properly due. Howsoever when they call us *Ministers*, *let them account of us as the Ministers of Christ*, and not of men: not as deputed by the Congregation to execute a power originally in them, but *as Stewards of the Mysteries of God*.

DISCOURSE

DISCOURSE VI.

S. JOHN 10. 20.

He hath a Devil, and is mad.

IT is a matter of greater moment then perhaps every man thinks of, under what notions *Things* are conceived, and from what property or Character the *Names* we call them by are derived. For hereby not ſeldome it comes to paſs, that the ſame things, preſented to us under different notions, and names derived therefrom, are not taken to be the ſame they are: Even as he that meets a man well known unto him, in an exotick diſguiſe or antick habit, takes him to be ſome other, though he knew him never ſo well before. For example; a man would wonder that a *Comet*, (as we call it) being ſo remarkable and principall a work of the Divine power, and which draws the eyes of all men with admiration towards it, ſhould no where be found mentioned in the Old Teſtament: neither there where the works of God are ſo often recounted to magnifie him, (whenas *Hail*, *Snow*, *Rain* and *Ice*, works of farre leſs admiration, are not pretermitted;) neither by way of alluſion and figured expreſſion, in the Prophets predictions of great calamities and changes, whereof they were taken to be preſages; eſpecially when we ſee them borrow ſo many other alluſions both from heaven and earth to paint their deſcriptions with. Should a man therefore think there never appeared any of them in thoſe times or to thoſe Countreys? It is incredible: Or that the Jews were ſo dull and heedleſs as not to obſerve them? That is not like neither. What ſhould we ſay then? Surely, they conceived of them under ſome other notions then we do, and accordingly expreſſed them ſome other way. As what if by a *Pillar of fire*, ſuch a one perhaps as went before the *Iſraelites* in the Wilderneſs? Or by a *Pillar of fire and ſmoke?* as in that of *Joel* 2. 30. *I will ſhew wonders in the heavens, and in the earth, Bloud and Fire and Pillars of Smoke:* Or by the name of an *Angel of the Lord*, (whereby no doubt they are guided?) according as it is ſaid of that *Pillar of Fire* which went before the *Iſraelites*, that *the Angel of the Lord*, when they were to paſs the Red Sea, came and ſtood between them and the *Ægyptians*, when that *Pillar* did ſo. And who knows whether that in the 104. *Pſalm* v. 4. may not have ſome meaning this way? *He maketh his Angels Spirits* (or winds,) *and his Miniſters a Flame of fire*, to wit, becauſe they are wont to appear in both. It comes in in the Pſalm, among other Works of God, in a fit place for ſuch a ſenſe, both in regard of what goes before and follows after. Theſe, I ſay, or ſome of theſe may be deſcriptions of thoſe we call *Comets*; which becauſe they are diſguiſed under another notion, and not denominated from *Stella* or *Coma*, hence we know them not.

Now to come toward my Text; a like inſtance to this I take to be that of the *Dæmoniacks* ſo often mentioned in the Goſpel. For I make no queſtion but that now and then the ſame befals other men whereof I have experience my ſelf, to wit, to marvel how theſe *Dæmoniacks* ſhould ſo abound in and about that Nation, which was the People of God;

John 10,20. (whereas in other Nations and their writings we hear of no ſuch;) and that too, as it ſhould ſeem, about the time of our Saviour's being on earth onely, becauſe in the time before we finde no mention of them in Scripture. The wonder is yet the greater, becauſe it ſeems notwithſtanding all this, by the Story of the Goſpel, not to have been accounted then by the people of the Jews any ſtrange or extraordinary thing, but as a matter uſuall; nor beſides is taken notice of by any forein Story.

To meet with all theſe difficulties, (which I ſee not how otherwiſe can be eaſily ſatisfied) I am perſwaded (till I ſhall hear better reaſon to the contrary,) that theſe *Dæmoniacks* were no other then ſuch as we call *Madmen* and *Lunaticks*, at leaſt that we comprehend them under thoſe names; and that therefore they both ſtill are, and in all times and places have been, much more frequent then we imagine. The cauſe of which our miſtake is that diſguiſe of another name and notion then we conceive them by; which makes us take them to be diverſe which are the ſame.

That you may rightly underſtand this my Aſſertion (before I acquaint you with the Reaſons which induce me thereunto) you muſt know, that the Maſters of Phyſick tell us of two kinds of *Deliration* or alienation of the Underſtanding. One *ex vi morbi*, that, namely, which is from or with a Fever, called *Delirium* or *Phrenitis* (the latter being a higher degree then the former:) Another kind *ſine Febre*, when a man, having no other diſeaſe, is craſed and diſturbed in his wits.

And this they ſay is either ſimple dotage, proceeding from ſome weakneſs of the Brain or Intellective faculty; or *Melancholia* and *Mania*, which they deſcribe and diſtinguiſh thus: Both of them to be when the Underſtanding is ſo diſturbed, that men imagine, ſpeak, and doe things which are moſt abſurd and contrary to all reaſon, ſenſe, and uſe of men: but their difference to be in this, that *Melancholia* is attended with fear, ſadneſs, ſilence, retiredneſs, and the like ſymptoms; *Mania* with rage, raving and fury, and actions ſutable; which is moſt properly ſtyled *Madneſs*. Now when I ſay that thoſe *Dæmoniacks* in the Goſpel were ſuch as we call *Madmen*, underſtand me to mean not of Deliration *ex vi morbi*, or of ſimple dotage, but of thoſe two laſt kinds, *Melancholici* and *Maniaci*; whereunto adde *morbus Comitialis* or falling ſickneſs, and whatſoever is properly called *Lunacy*.

Such as theſe, I ſay, the Jews believed (and ſo may we) to be troubled and acted with evil Spirits, as it is ſaid of *Saul's* Melancholy, that *an evil Spirit from the Lord troubled him*; and therefore, paſſing by all other Cauſes or Symptoms, they thought fit to give them their Name from this, calling them בעלי שדים or Δαιμονιζόμενοι. An occaſion of the more frequent uſe of which expreſſion in our Saviour's time and the ages immediatly before him then formerly had been, may ſeem to have been given by the Sect of the Sadducees, which, after the time of *Hyrcanus*, had much prevailed, and affirmed (as S. *Luke* tells us) *that there was no reſurrection, neither Angel, nor Spirit.* Acts 23. 8. To affront and cry down whoſe errour, it is like enough the Phariſees, and the reſt of the right-believing Jews who followed them, affected to draw their expreſſions (whereſoever they could) from *Angels* and *Spirits*; as preſently they did, in the * *Acts*, when S. *Paul* awakened their faction in the Council, ſaying, *I am a Phariſee, and the ſon of a Phariſee, &c. We find no evil*, ſay they, *in this man*; *but if a Spirit or an Angel hath ſpoken unto him, let us not fight againſt God.* * Ch. 23. 6. 9.

Having thus ſufficiently ſtated and explicated my Aſſertion; now you ſhall hear what grounds I have for the ſame. Firſt, therefore, I prove it out of the Goſpel it ſelf, and that in the firſt place from this Scripture which

which I have choſen for my Text, Δαιμόνιον ἔχει, καὶ μαίνεται, *He hath a Devil, and is mad.* Where I ſuppoſe the latter words to be an explication of the former. Secondly, I prove it out of *Matt.* 17. 14, 15. where it is ſaid, *There came to our Saviour a certain man kneeling down to him, and ſaying, Lord, have mercy on my ſonne,* ὅτι σεληνιάζεται, *becauſe he is Lunatick and ſore vexed: for oft-times he falleth into the fire, and oft into the water.* That this *Lunatick* was a *Dæmoniack*, it is evident both out of the 18. verſe of this Chapter, where it is ſaid, Our Saviour *rebuked the Devil, and he departed out of him, and the child was cured from that very houre:* as alſo out of the 9. of the Goſpel of S. *Luke*, v. 39. where it is ſaid of the ſelf-ſame perſon, *Lo, a ſpirit taketh him, and he ſuddenly cryeth out, and it teareth him that he foameth again, and bruiſing him, hardly departeth from him.* By comparing of theſe places, you may gather what kind of men they were which the Scripture calls Δαιμονιζόμενοι, *Dæmoniacks.* John 10. 20.

Now I come to other Teſtimonies. And firſt, take notice that the Gentiles alſo had the like apprehenſion of their *Mad-men*, whence they called them *Larvati* and *Cerriti:* where *Larvati* is as much as *Larvis, id eſt, Dæmonibus, acti:* ſo *Feſtus*, *Larvati*, ſaith he, *furioſi & mente moti, quaſi Larvis exterriti.* And for *Cerriti*, they were ſo called, *quaſi Cereriti, hoc eſt, à Cerere percuſſi.* And therefore you may remember that when *Menæchmus* in *Plautus* feigns himſelf mad, and talks accordingly; the Phyſician who was ſent for to cure him asks the old man who came to fetch him, whether he were *Larvatus* or *Cerritus.* If the Gentiles thought thus of their *Mad-men*, ſhould we think it ſtrange the Jews ſhould? I could tell you here, that the Turks conceit of their *Mad-men* is not unlike this; but that they ſuppoſe the Spirit that works in them to be a good rather then an evil one. But I let this paſs.

My next Teſtimony ſhall be out of *Juſtin Martyr*, who in his ſecond Apology *ad Antoninum*, to prove (at leaſt to a Gentile) that the Souls of men have exiſtence and ſenſe after death, brings for an Argument their *Necromancy* and their *callings up the ſpirits of the deceaſed*, together with other the like, and in the laſt place this of *Dæmoniacks*; where by his deſcription of them, we may eaſily gather what kind of people they were which were ſo taken to be. *They alſo* (ſaith he) *which are ſeiſed upon by the Spirits of the deceaſed* (for ſuch were theſe *Dæmonia* taken to be) *and are caſt and tumbled upon the ground,* οὓς δαιμονολήπτους καὶ μαινομένους καλοῦσι πάντες, *which all call Dæmoniacks and Mad-men.* Δαιμονόληπτοι therefore and μαινόμενοι were all one, as men then conceived. Note here, that theſe Δαιμόνια were taken to be *the Souls of men deceaſed*, and that not among the Gentiles onely, but (as may ſeem) among the Jews alſo. For *Joſephus* in his ſeventh Book *De Bello Judaico*, Chap. 25. mentioning theſe Δαιμονιζόμενοι upon occaſion of a certain Herb ſuppoſed to be good for them, ſaith expreſly by way of Parentheſis, ταῦτα δὲ (ſcil. Δαιμόνια) πονηρῶν ἐστιν ἀνθρώπων πνεύματα τοῖς ζῶσιν εἰσδυόμενα, *theſe Dæmonia are the Spirits or Souls of the worſt ſort of men deceaſed, which are gotten into the bodies of the living.* I tell not this with a meaning to avouch it for true; but onely that you might underſtand how *Juſtin Martyr*'s argument proceeds, to prove that Souls have exiſtence after Death, from the *Dæmoniacks.*

My laſt proof is taken from thoſe *Energumeni* (which are all one with Δαιμονιζόμενοι) ſo often mentioned in the Church-Liturgies, in the ancient Canons, and in other Eccleſiaſticall writings, many Ages after our Saviour's being on earth; and that, not as any rare and unaccuſtomed

John 10.20.

thing, but as ordinary and uſuall. They were wont to ſend them out of the Church when the Liturgie began; as they did the *Pœnitentes*, *Auditores*, and *Catechumeni*, which might not be partakers of the Holy Myſteries. If thoſe were not ſuch as we now-a-days conceive of no otherwiſe then as *Mad-men*, ſurely the world muſt be ſuppoſed to be very well rid of Devils over it hath been; which for my part I believe not. Nay, that theſe Ἐνεργέμενοι *poſſeſſed with the Devil*, or Δαιμονιζόμενοι *Dæmoniacks*, were ſuch as I ſpeak of, *Balſamon* and *Zonaras* both in their *Scholia* upon the Canons of the Church will, I think, inform us: For, to reconcile two Canons concerning theſe *Energumeni* or *poſſeſſed*, which ſeem contradictory; * one (called of the Apoſtles) in theſe words, Ἐάν τις δαίμονα ἔχῃ, μὴ χειροτονείσθω κληρικὸς, ἀλλὰ μηδὲ τοῖς πιστοῖς συνευχέσθω, *If any hath a Devil*, or *is mad*, *let him not be made a Clergy-man*, *nor let him be admitted to pray with the faithfull*; another of *Timotheus* ſometime Patriarch of *Alexandria*, ſpeaking thus, Ἐὰν πιστὸς δαιμονίζηται, ὀφείλει μεταλαμβάνειν τῶν ἁγίων μυστηρίων, *If any of the faithfull be a Dæmoniack*, *he ought to partake of the holy Myſteries:* To reconcile theſe, I ſay, they affirm the former (which admits them not,) to be meant [a] περὶ τοῦ διηνεκῶς or [b] δι' ὅλου μαινομένου, *of him that is continually and always mad*, namely, [c] ἵνα μὴ φαῦλά τινα ἢ ἄσεμνα διαπραττόμενος, &c. *leſt one ſo affected ſhould*, *either by ſome indecent actions and foul miſcarriages of his own*, *or by his dæmoniacall clamours*, *diſturb the people of God and the Church-ſervice*; but that of *Timotheus*, that admits them, to be underſtood περὶ τοῦ ἐκ διαλείμματος μαινομένου, *of him that is mad but by fits*, and hath his *Lucida intervalla*. And thus I have acquainted you with what I have obſerved to confirm me in this opinion, and make no doubt but there are more paſſages yet to be found this way then I have met with.

* Can. Apoſt. LXXIX.

a Balſamon in Can.
b Zonar. in Can.
c Balſamon.

Vide Chryſoſtomi epiſtol. πρὸς Στα-γίειον δαιμονῶσα. Eum omnino affectum videbis prout quos nos *Melancholicos* appellamus. Vide eundem de precibus in Eccleſia pro Energumenis; Hom. 4, & 5. de Incomprehenſibili Dei natura, verſus finem, inter Sermones ad Pop. Antioch.

DISCOURSE

DISCOURSE VII.

PROVERBS 21. 16.

The man that wandreth out of the way of underſtanding, ſhall remain in the Congregation of the Dead, בקהל רפאים, in cœtu Gigantum.

IT is a queſtion ſometimes moved amongſt Divines, and worth reſolving, How and by what name the place and condition of the damned (which in the Goſpel is called *Gehenna*) was termed or expreſſed in the Old Teſtament before the Captivity of *Babylon*, and whilſt the firſt Temple ſtood. For preſently after the Return the afore-mentioned name *Gehenna* began to be frequented: as appears both by the ſecond of *Eſdras*, the Chaldee Paraphraſt, and other Jewiſh writings, where that name is often found; as alſo by the Goſpel, where our Saviour uſeth it as then vulgarly known amongſt the Jews. But it is as certain that before the Captivity or ſecond Temple (for ſo the Jews call the time of their ſtate after their return) this name was not in uſe: both becauſe it is no where to be found in the Canonicall Scriptures of the Old Teſtament, which were all written within that time; and eſpecially, becauſe the ground and occaſion thereof was not till about that time in being, which was the pollution of the valley of the ſons of *Hinnom*, or *Tophet*, by King *Joſiah*, and the dreadfull execution of divine vengeance in that Place: Hence it became to poſterity to be a Name of execration, and applied to ſignifie the Place of eternall puniſhment.

For this valley of *Hinnom* (*Gehinnom*, or, as afterward they pronounced it, *Gehenna*) was a valley near *Jeruſalem*, in a place whereof called *Tophet* the Children of *Iſrael* committed that abominable Idolatry, in making their Children to paſs through the fire to *Moloch*, that is, burnt them to the Devil. For an eternall deteſtation whereof King *Joſiah* polluted it, and made it a place execrable, ordaining it to be the place whether dead Carkaſſes, Garbage, and other unclean things ſhould be caſt out: for conſuming whereof, to prevent annoiance, a continuall fire was there burning. Yea, not man only, but the Lord himſelf as it were conſecrated this place to be a place of execration, by making it the field of his vengeance both before and after. For firſt, this was the place where the Angel of the Lord deſtroied the hoſt of *Sennacherib* King of *Aſſyria*, and where one hundred and eighty thouſand of their Carkaſſes were burnt, according to that, *Eſay* 30. 31. *Through the voice of the Lord ſhall the Aſſyrian be beaten down.* V. 33. *For Tophet* (this was a place, I told you, in the valley of *Hinnom*) *is ordained of old; yea for the King it is prepared: he hath made it deep and large, the pile thereof is fire and much wood, the breath of the Lord like a ſtream of brimſtone doth kindle it.* This was alſo the place where the Idolatrous Jews were ſlain and maſſacred by the *Babylonian* armies when their City was taken, and their Carkaſſes left, for want of room for buriall, for meat to the fowls of heaven and beaſts of the field; according to the word of the Lord by the Prophet *Jeremy*, in his ſeventh and nineteenth Chapters, *The Children of Judah have built the high places of Tophet, which is in the valley of the ſon of Hinnom, to burn their ſons and daughters in the fire,*

Jer. 7. 31, 32, 33. and ch. 19. v. 4, 5, 6.

Prov. 21.16. *fire, which I commanded them not, neither came it into my heart. Therefore behold, the daies come, ſaith the Lord, that it ſhall be no more called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter: For they ſhall bury in Tophet till there be no place. And the carkaſſes of this people ſhall be meat for the fowls of heaven and the beaſts of the field, and none ſhall fray them away.*

Hence, as I ſaid, this place being ſo many waies execrable for what had been done therein, eſpecially having been as it were the gate to eternall deſtruction, by ſo remarkable judgements and vengeance of God there executed for ſin, it came to be tranſlated to ſignifie the *place of the damned*, as the moſt accurſed, execrable, and abominable place of all places; the *inviſible valley of Hinnom*. For ſuch was the property of the Jewiſh Language, to give denominations unto things unſeen from ſuch analogicall and borrowed expreſſions of things viſible. By all which it is apparent that this notion of that name took its beginning after the Captivity, and was not in uſe before.

Still therefore we are left to ſeek, by what other name and under what other notion this *place of the damned* was expreſſed before the word *Gehenna* or *Gehinnom* came to be uſed. I anſwer, out of my Text, it ſeems to have been called *Domus* or *Cœtus Gigantum*. *Vir qui erraverit à via intelligentiæ, in Cœtu Gigantum commorabitur, The man that wandreth out of the way of underſtanding, ſhall remain in the congregation of the Giants*; in the Hebrew בקהל רפאים *in Cœtu Rephaim*, which word [*Rephaim*] properly ſignifies *Giants*, and to that ſenſe is alwaies rendred by the Seventy, γίγαντες, γιγενεῖς, πιπῶνες, or ἀσεβεῖς: though we and the later Interpreters, both in this and ſome other places, take it for *manes* or *mortui*, the Souls of the deceaſed: but the ancient, I think, deſerve the more credit, eſpecially it being confeſſed that the word elſewhere ſo ſignifies. *In Cœtu Gigantum* therefore, that is, of thoſe *Giants* and *Rebels* againſt God of whom we read *Gen. 6.* thoſe mighty men and men of renown of the old World, whoſe wickedneſs was ſo great in the earth, that it repented and grieved God he had made man; and to take vengeance upon whom he brought the generall Deluge upon the earth, and deſtroyed both man and beaſt from the face thereof. *Vir qui erraverit à via Doctrinæ, The man that wandreth out of the way of underſtanding*, ſhall goe and keep them company; that is, goe to that accurſed place and condition which they are in.

1. That this conſtruction of *Cœtus Rephaim* is not improbable, may appear, Firſt, by the gloſs of *Rabbi Solomon* upon this Text, *In Cœtu Rephaim*, that is, ſaith he, בעדת גהנים, *In cœtu Gehennæ*. This notion therefore is not altogether new.

2. Secondly, It is ſtrengthened by comparing with it other places of Scripture where the like expreſſion is uſed; as twice more in this Book of the *Proverbs*. Firſt, Chap. 2. 18. where we read according to the Vulgar, *Domus mulieris alienæ inclinata eſt ad mortem, & ad inferos ſemitæ ipſius, The houſe of the ſtrange woman is inclined unto death, and her paths unto Hell.* Here for *ad inferos, unto Hell*, the Hebrew hath אל רפאים, *to the Giants*; and the Seventy render it with an *Exegeſis*, ἔθετο παρὰ τῷ ᾅδῃ μετὰ τῶν γιγάντων τὰς ἄξονας αὐτῆς, *She hath put*, or *ſet, her paths in Hades*, or *Hell, with the Giants*. Again, Chap. 9. 17, 18. *Aquæ furtivæ dulciores ſunt, & panis abſconditus ſuavior: Et ignoravit quòd ibi ſint Gigantes, & in profundis Inferni conviva ejus: Stollen waters are ſweeter, and hidden bread is more pleaſant: But he knoweth not* (namely, he that goes in to a Strange woman) *that the Giants are there, and that her gueſts are in the depths of Hell.* Here in ſome Editions of the Vulgar are added theſe words; *Qui enim applicabitur*

cabitur illi, deſcendet ad inferos; & qui abſceſſerit ab illa, ſalvabitur: For he that is joyned to her, ſhall goe down to Hell; but he that departs from her, ſhall be ſaved. An Argument how this place hath been underſtood; for the meaning of both theſe places ſeems to be no other, but, that the ſtrange woman will bring them who frequent her to *hell*, to keep the Apoſtate *Giants* company. Prov. 21.16.

There is another place in the *Hagiographa* where theſe *Rephaim* are mentioned, to wit, *Job* 26. 5, 6. which though of a more ambiguous ſenſe and ſcope, yet as it is tranſlated by the vulgar Latin, and well enough to agree with the Hebrew, ſeems to be no other then a deſcription of *Hell*, with the former. *Gigantes*, ſaith he, *gemunt ſub aquis, & qui habitant cum eis: Nudus eſt infernus coram illo (id eſt, Deo) & nullum eſt operimentum perditioni.* The meaning hereof ſeems to be this; The place where the old *Giants* mourn or wail under the waters, and their fellow-inhabitants, the reſt of the damned with them, even *Infernus*, and the place of Perdition it ſelf, is naked and open to the eyes of God, from whom nothing is hid. Which is agreeable to that, *Proverbs* 15. 11. *Hell and Deſtruction are before the Lord: how much more then the hearts of the children of men?* In this place the Jews take the word *Abaddon*, which we render *Deſtruction*, for *Gehenna*; that is, Elliptically, for *Beth Abaddon, the Houſe of Deſtruction.* And why then ſhould not the ſame word be ſo taken in that place of *Job*; and *Nullum eſt operimentum perditioni, There is no covering for Deſtruction*, be as much as, *Nullum eſt operimentum loco perditionis*, or *Gehennæ, There is no covering for the Houſe* or *Place of Deſtruction*, or *for Hell?*

Compare with theſe places in the *Hagiographa* two in the Prophets: One in the 14. of *Eſay* v. 9, 10. where by way of a Poeticall or Propheticall *hypotypoſis* of the deſtruction or fall of *Babylon*, the King thereof is brought in coming to the *Rephaims* or *Giants* in the other world. *Hell* (ſaith the Text) *from beneath is moved for thee, to meet thee at thy coming: it ſtirreth up the Rephaims for thee, even all the chief ones of the earth. And they ſhall ſay unto thee, Art thou alſo become weak as we? art thou become like unto us?*

The other is the 32. of *Ezekiel*, concerning the fall of *Egypt*, where their ſlain are beſtowed in like manner in the nethermoſt parts of the earth, with the *Gibborim*; which ſignifies not onely *mighty men*, but *Giants*, and ſo is rendred in this place by the Seventy. And thus much from compariſon of places of Scripture.

A third Argument to make this notion probable which I have repreſented is this; Becauſe all the expreſſions almoſt in Scripture whereby this place of eternall puniſhment is repreſented, relate and allude to ſome places or Stories remarkable for God's exemplary vengeance executed upon ſinners. As that of *Gehenna* to the notorious Judgements of God in the valley of the ſons of *Hinnom*, for Idolatry and Blaſphemy: that of the *Lake of fire and brimſtone*, ſo often mentioned in the Apocalyps, to the Lake *Aſphaltites*, the laſting monument of thoſe ſhowrs of fire and brimſtone from heaven, wherewith *Sodome* and *Gomorrah* with the reſt of the Cities of the Plain periſhed for their abominable Luſts. Our Saviour's expreſſion in his ſentence of condemnation, [*Go ye curſed into everlaſting fire, prepared for the Devil and his Angels*] ſeems to relate to the puniſhment of the *Apoſtate-Angels*, who for their rebellion were delivered unto chains of darkneſs againſt that great day.

And was not the deſtruction of the old world by the generall *Deluge of water* as famous as any of theſe? yea, not to be parallel'd by any but that ſecond *Deluge of fire* at the laſt Judgement? How improbable is it then,

Prov. 21. 16. that this ſhould not lend a denomination to the place or ſtate of eternall puniſhment as well as the reſt?

Nay, which is more, S. *Peter* in his ſecond Epiſtle and ſecond Chapter recites theſe laſt three together, as if they had been intended as *Patterns* of the eternall Judgement and puniſhment of ſinfull men. V. 4. *For* (ſaith he) *if God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them to chains of darkneſs, to be reſerved unto judgement*; 5. *And ſpared not the old world, but ſaved Noah the eighth perſon, a Preacher of righteouſneſs, bringing in the Floud upon the world of the* * *ungodly*, (that is, of the *Rephaim*, for ſo the Seventy ſometimes turn it;) 6. *And turning the Cities of Sodom and Gomorrah into aſhes, condemned them with an overthrow, making them an Enſample* or *Pattern* (mark it well) μελλόντων ἀσεβεῖν, (*i.e.*) τὸ κολάσεως πῦρ μελλόντων ἀσεβεῖν, *of the puniſhment of ſuch as ſhould after live ungodly*; (Hence, as I told you, was the Lake *Aſphaltites*, or the *Lake of fire and brimſtone*, borrowed by S. *John* for a denomination of *Hell*) 7. *And he delivered juſt Lot, vexed with the filthy converſation of the wicked:* (If God did this) 9. *He knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of Judgement, to be puniſhed.* Ye ſee the application or reddition; and accordingly how prone the deſtruction of the world of the *Rephaim* or ungodly by the Deluge is to give denomination to the puniſhment of Hell, as well as the other two.

* ἀσεβῶν.

And now, I ſuppoſe, you look for my Application and putting of the whole Text together; which I ſhall diſpatch quickly, but wiſh it may be laid to heart often. *He that goeth aſtray from the way of underſtanding*, (that is, He that wandereth from the Law and Diſcipline of God: for that indeed is the true Wiſdome, *Timor Domini principium ſapientiæ, The fear of God is the prime Wiſdome*, (that's the meaning) or, to ſpeak after our Academicall notion, the chief Philoſophy; whence, through all this Book of the *Proverbs*, the wicked man, who hath no skill in this Divine Philoſophy or Diſcipline of God, goeth for a *Fool*, and ſo is called) *muſt one day goe even to his Fellow-giants*; *who*, as *Baruch* ſayes in his third Chapter, v. 28. *were deſtroyed becauſe they had no wiſdome, and periſhed through their own fooliſhneſs. Vir qui erraverit à via Doctrinæ, in Cœtu Gigantum commorabitur.* Are there then any of theſe Fools amongſt us, who profeſs the ſtudy of wiſdome, but who ſhake off the yoke of Diſcipline, giving themſelves to debauched courſes, and neglecting the fear of the Lord? Here they may ſee whither they muſt one day goe; even to thoſe *Rephaims* of the old World, whoſe true ſons they are, that is, unto the place of everlaſting puniſhment: From which God deliver us.

DISCOURSE

DISCOURSE VIII.

GENESIS 49. 10.

The Scepter ſhall not depart from Judah, nor a Law-giver from between his feet, untill SHILOH *come, and unto him ſhall the gathering of the People be,* וְלוֹ יִקְהַת עַמִּים

IT is a Propheſie of the coming of Chriſt and the time thereof; namely, when the *Scepter ſhould depart from Judah*, then ſhould the coming, reigne and *Scepter* of *Meßiah* begin, and not till then: the end of the one ſhould be the beginning of the other. Whence ariſeth our Demonſtration againſt the Jew; If the *Scepter* be already departed from *Judah*, as we know it is many hundred years ſince, then muſt Chriſt needs be come. For the *Scepter* was *not to depart from Judah, nor a Law-giver from between his feet, untill Shiloh came.*

For, that *Shiloh* here is the name of *Meßiah*, appears by the ſubjunction annexed, *that the People* or *Nations* (for it is עַמִּים in the plurall number) *ſhould be gathered*, or *be obedient, unto him: Ergo*, He is to be a King of the Nations; and who ſhould this be but Chriſt?

That the ancient Jews ſo underſtood it, appears by all the three Targums or Chaldee Paraphraſts. The Targum called of *Jeruſalem* renders expreſly, *Until the time when* מלכא משיחא *King Meßiah ſhall come.* Jonathan, *Untill the time when Meßiah ſhall come, a little one of his ſons*, that is, of *Judah*'s ſons; which one of the late Rabbies (ſaith *Buxtorf*) expounds, *Rex Meßiah, qui venit ex David, &c. The King Meßiah, who came of David, who was the leaſt among the ſons of Jeſſe his father.* Onkelos, *Untill Meßiah come, whoſe is the Kingdome.* Likewiſe in their Talmud, *Shiloh* is reckoned among the names of *Meßiah.*

Thus we and the ancient Jews agree about the aime and purport of this Scripture. But we Chriſtians believe further, that it is long ſince fulfilled; howſoever for the very *Point of Time* when this Scepter departed from *Judah*, we vary in our opinions. Some will have it to have been when *Pompey* firſt brought the Jewiſh State under the Romane ſubjection. Others a little after, when *Herod*, an *Idumæan* ſtranger, yet formerly incorporated into the Jewiſh State and bloud, was by the *Romans* inveſted to be their King, and the *Haſmonæan* or *Maccabaan* race (which till then had born the chief rule) by him extinguiſhed. Others, not till the deſtruction and finall diſſolution of the Jewiſh State by *Titus.*

Theſe are principall moments of time to be pitched upon. But againſt the firſt, the ſubjecting of the Jewiſh State to the *Romans*, is objected, Firſt, That it anticipates the time of Chriſt's birth too much, being ſixty years before it. Secondly, That it might as well be affirmed, that the Scepter departed from *Judah* when *Nebuchadnezzar* carried them captive to *Babylon*, or when they were ſubject to the *Perſian* and *Greek* Monarchies, as when they were made ſubject to the *Romans.*

Againſt the ſecond, of *Herod*, lies the ſame exception that did againſt the former, That it was too early, being thirty years and more before the birth

Gen. 49.10. birth of Chriſt; and more then twice as much before his Paſſion and Aſcenſion, at what time he began his Kingdome. Secondly, That under the reigne of *Herod* the Scepter of *Judah* might ſeem rather to be advanced then departed, foraſmuch as they had then a King of their own reigning over them; and though not of Jewiſh originall, yet a Proſelyte, and ſo one of their own body. And if the Scepter were departed from *Judah*, becauſe one not of their own Tribe had the ſoveraign rule over them; why was it not departed all the time the *Haſmonæan* or *Maccabæan* families, who were Levites, reigned? No man would ſay that the Scepter were departed from *Poland*, though the *Polanders* ſhould chuſe a *Swede*, a *German*, or a *Frenchman* for their King: So neither from *Judah*, though a Levite, or *Idumæan* Proſelyte were their Prince.

Againſt the laſt point of time, the diſſolution of the Jewiſh State by *Titus*, is excepted, That it is as much too long after either the Nativity or the Paſſion of Chriſt, as the other two were before it, to wit, ſeventy years after the one, and near forty after the other.

I mean not to enlarge my ſelf any further, in acquainting you with each particular paſſage agitated concerning theſe differing opinions, or alledged in the diſputing of them; leſt I ſhould confound rather then inſtruct the younger ſort, who I deſire might have ſome ſmack of theſe ſpeculations betimes, leſt all their life-time after they neglect them, as many doe. I have therefore ſelected onely ſo much as I thought requiſite for the underſtanding of what I aim at, which is, to ſhew you ſuch a conſtruction of theſe words, with but a little alteration of the common tranſlating, as, being admitted, will leave no more place for thoſe difficulties wherewith this Queſtion is entangled.

FOR the handling whereof, I will divide the remainder of my Diſcourſe into theſe two parts: Firſt, I will unfold the words of my Text which ſeem to have any difficulty or obſcurity in them; ſecondly, I will apply them to the time wherein they were fulfilled.

For the firſt; I begin with the word *Scepter*: which is not to be reſtrained to *Kingly Dominion* only, but ſignifies any *Power* or *Majeſty of Government*, under what form or name ſoever; whereof a *Rod* or *Staffe* was anciently the enſigne; whence every Tribe is called שבט, (by the word here uſed) as being united together under one *ſtaffe* or power of Government. The meaning therefore is not, that *Judah* ſhould never ceaſe from having a *King*, or being a *Kingdome*; but that it ſhould not ceaſe from being a *State*, a body Politick, or Common-wealth, having a *power of Government* and Juriſdiction within it ſelf, untill *Meßiah* came: wherefore the Seventy here for *Sceptrum* or שבט, tranſlate Ἄρχων *a Ruler*, not Βασιλεὺς *a King*; Οὐκ ἐκλείψει, ſay they, Ἄρχων ἐξ Ἰούδα, *There ſhall not fail a Ruler from Judah*. For it is certain that *Judah* was ſo farre from being a continued *Kingdome* untill *Meßiah* ſhould come, that there was no *Kingly Royalty* in that Tribe for more then two third parts of that time, namely, not till *David*, nor after *Zedekiah*, ſaving that of the *Maccabees* (who were *Levites*) and of *Herod* (by originall an *Edomite*,) which both put together will not make eighty years; yet were they never without ſome *Ruler* or *Rulers* of their own all that time.

The next word I conſider is *Law-giver*; which it will not be hard to underſtand, if we mark well what is implied by *Scepter*: for מחוקק, the word here tranſlated *Law-giver*, ſignifies not onely *a maker of Laws*, but *qui jus dicit*, he that exerciſeth Juriſdiction; and ſo differs not much from the former, if they be not altogether Synonyma's.

As for the phraſe, *from between his feet*, it means nothing elſe but *of his poſterity*: for ſo the Scripture modeſtly expreſſeth the place of generation; as it

it doth alſo by the word ירך, *the thigh*. For where we read in *Geneſis* 46. 26. and again in *Exodus* 1. 5. *All the ſouls that came out of the loins of Jacob, were ſeventy ſouls*, in the Hebrew it is, all the ſouls that came out of his *thigh*: whence, by the way, you may obſerve the occaſion of that Fable, that *Bacchus* or *Dionyſius* was born *ex femore Jovis, out of Jupiter's thigh*, which according to the Orientall expreſſion (whence that whole ſtory of *Bacchus* came) implied no more then that he was *Jupiter's* ſon; but the Greeks, not underſtanding the meaning, converted it into that Fable which you all know. Gen. 49. 10.

Now for the word *Shiloh*, if we derive it as I think we ſhould, it will ſignifie a *Peace-maker*, or *Saviour*, of the verb שלה, which ſignifies *Tranquillus, Pacificus*, or *Salvus fuit*. And if the Maſorites had ſo pleas'd, they might have pointed it שִׁלָּה, which was the name of the eldeſt ſon of *Judah* that ſurvived; and in the Hebrew Etymology can ſignifie nothing elſe but *Peaceable* or *Peace-maker*. And whether the Patriarch *Jacob*, or the Holy Ghoſt directing him, might not chuſe this name before any other, to deſigne *Meßiah* in this Prophecy, in reſpect of the alluſion it had to one of *Judah's* ſons, I will not affirm, but leave to your better conſideration. Others, following the Jewiſh Rabbies, go farther about, to bring the word *Shiloh* to ſignifie *Filius ejus, his Son*, that is, *Judah's*, conſtruing the Prophecy thus; *The Scepter ſhall not depart from Judah, till his ſon* (namely, *Meßiah*) *come*. For ה they will have put for the affix *Vau*, as ſometimes it is elſewhere; שיל to be for שִׁלְיָה, *Secundina*, (that wherein the Infant is wrapped in the womb) and ſo by a Metonymie to ſignifie here the Child it ſelf. In a word, they will have שילה to be for שִׁלְיָתוֹ, *Secundina ejus*; and that to mean *Filius ejus*. But this, methinks, is ſomewhat too ambiguous, and therefore leſs probable: but let every one follow his own judgement.

AND now I am come to the Application, to ſhew at what *Point of Time* this Prediction was fulfilled. To make the way plain whereunto, I muſt firſt alter a little the conſtruction of the remaining words, namely, *And unto him ſhall the gathering of the People*, or *the Nations, be*. For here the word [*ſhall*, or *ſhall be*] is not in the Hebrew, but added in tranſlating, and ſo may be left out; the words in the Originall being onely, וְלוֹ יִקְהַת עַמִּים, *Et ei aggregatio*, or *obedientia, populorum, And to him the gathering*, or *the obedience, of the people*. I conſtrue therefore the word עד כי or *Untill* עַד כִּי יָבוֹא שִׁילֹה, as common to this with the former ſentence, namely thus; *The Scepter ſhall not depart from Judah, &c. untill Shiloh come, and the gathering of the people be to him*; that is, Untill *Meßiah* come, and the People or Nations be gathered unto him, the Scepter ſhall not depart from *Judah*, &c. Where note, that two things are ſpecified to come to paſs before the Scepter depart from *Judah*, or *Judah* ceaſes from being a Commonwealth: Firſt, The coming of Chriſt or *Shiloh* into the world; ſecondly, The gathering of the Nations or Gentiles unto him. For I conſtrue the word *Untill*, as I told you, as common to both ſentences, *Untill Shiloh come*, and, *Untill the Nations be gathered unto him*.

And now, methinks, your thoughts might almoſt prevent me in deſigning *the Time* when this Prediction was fulfilled. Namely, neither when the Jews came firſt under the *Romane* ſubjection; for then *Shiloh* was not yet come: nor under *Herod*, or (as ſome will) ſeven years after him, when, his ſon *Archelaus* being baniſhed, *Judæa* was reduced into a Province; for though Chriſt was then born, to wit, in the end of *Herod's* reign, yet were not the Nations or Gentiles yet gathered unto him. But at the deſtruction of the Jewiſh State by *Titus*, when both theſe things were come

to

Gen. 49. 10. to paſs, (Chriſt being come, and the Gentiles converted unto his obedience,) then did the *Scepter depart from Judah*, and they ceaſe from being any more a Commonwealth.

That this is the true Application of this Prediction, beſides the evidence of the Event, appears by our Saviour's Propheſie of this Deſtruction of the Jewiſh State in the Goſpel of S. *Matthew*; where, after he had named ſome other things to precede it, he addes this for the laſt Signe, *And this Goſpell of the Kingdome* (ſaith he) *ſhall be preached in all the world for a witneſs unto all Nations, and then ſhall the End come*, that is, the end of the Jewiſh State. When the Gentiles, by the preaching of the Apoſtles, ſhould be gathered unto Chriſt, then ſhould the Jewiſh Church and Commonwealth be utterly diſſolved; which till then had continued united under ſome Polity and form of Government from its firſt beginning. For ſo it pleaſed the wiſdome of Almighty God, when he would reject the *Jews*, not to diſſolve their State, till he had erected him a new among the *Gentiles*.

Ch. 24. 14.

DISCOURSE IX.

PSALM 8. 2.

Out of the mouth of Babes and Sucklings thou haſt ordained ſtrength, becauſe of thine Enemies; that thou mighteſt quell the Enemy and the Avenger.

THESE words are alledged by our Bleſſed Saviour, *Matth.* 21. 16. and three more of the verſes following this by S. *Paul*, to prove that Chriſt muſt reign till he had ſubdued all his enemies under his feet: As *Heb.* 2. 6, &c. fully; v. 4. *What is man, that thou art mindfull of him? or the ſon of man, that thou viſiteſt him? 5. For thou haſt made him little lower then the Angels, and haſt crowned him with glory and honour. 6. Thou haſt made him to have dominion over the works of thine hands; thou haſt put all things under his feet.* Again, 1 *Cor.* 15. 24. *Chriſt* (ſaith he) *ſhall deliver up the Kingdome to God the Father, when he ſhall have put down all rule and all authority and power. 25. For he muſt reign till he hath put all enemies under his feet. 26. The laſt enemy that ſhall be deſtroyed is Death. 27. For he hath put all things under his feet.* This is the quotation; for it follows preſently, *When he ſaith, All things are put under him, it is manifeſt that he is excepted which did put all things under him.*

How principall a part of the Argument of this Pſalm, what is in theſe two places cited by S. *Paul* contains, every man may ſee that reads and compares them. But how it ſhould be conſonant to the meaning of the Pſalm, ſeems very difficult to apprehend. For he that reads the whole Pſalm, would think it were nothing elſe but a deſcription of *Man*'s excellency, whom God had made next to the Angels in Dignity, and given him dominion

dominion over all things he had made. For ſo after thoſe words, *Thou haſt put all things under his feet*, it follows immediatly, *All ſheep and oxen, yea and the beaſts of the field, the fowls of the Aire, and the fiſhes of the Sea, and whatſoever paſſeth through the paths of the Sea.* But what is the dominion over theſe to *ſubduing of Enemies*, which the Apoſtle cites it for? or how is that which is a deſcription of *mankind* in generall, a Prophecy of *Chriſt* in ſpeciall?

Pſal. 8. 2.

Some therefore, as in other citations of the Old Teſtament, ſo here alſo, betake themſelves to the covert of an *Alluſion*; namely, That the Apoſtle onely borrows the words of the Pſalmiſt, to expreſs his own, and not the Pſalmiſt's, meaning. But howſoever this may have place in ſome other allegations of the Old Teſtament, which are for Illuſtration or Exornation onely; yet when the Teſtimony is brought for proof and Demonſtration, as this is, it can in no wiſe be admitted. For how can that Teſtimony be of force to conclude any thing, where not the Author's meaning is brought, but his words onely made uſe of? Others therefore ſay, That whatſoever is ſpoken of the Dignity and Excellency of *Man* in generall, is to be underſtood by way of eminency of *Chriſt*, the chief of the ſons of men. This indeed is ſomething, but not enough. For what is the Dignity of man in regard of his Dominion and Lordſhip over the creature, to conquering and *ſubduing of Enemies?* which is that the Apoſtle ſeeks to demonſtrate thence.

Well, to hold you no longer in ſuſpence, the Key of the interpretation of this Pſalm, and the ground of S. *Paul*'s accommodation of that paſſage [*Thou haſt put all things under his feet*] to Chriſt's victory, is to be ſought in the words I have now choſen; *Out of the mouth of Babes and Sucklings*, &c. which being firſt alledged by our Saviour in the Goſpel, in defence of that acclamation given unto him by his followers, *Hoſanna*, (that is, *Save now*) *to the Son of David*; (which the Phariſees thought too high an attribute to be deferred to fleſh and bloud) this application thereof by Chriſt himſelf gave the Apoſtle good warrant to interpret the Pſalm as he did, and to ground a Demonſtration thereon.

I ſhall therefore divide my Diſcourſe into two parts: Firſt, I will ſhew the meaning of the words as they ſtand in the Pſalm; and ſecondly, make it appear that our Saviour in the Goſpel cites them according to that meaning.

The whole drift therefore of the Pſalm is, to praiſe and glorifie God for the dignity wherewith he hath inveſted *Man*: *What is man* (ſaith he) *that thou art mindfull of him? or the ſon of man, that thou viſiteſt him? For thou haſt made him a little* (or *not much*) *lower then the Angels, and haſt crowned him with glory and honour.* This *glory* and *honour* is exemplified in two particulars: Firſt, in that God hath ordained Man, even that weak and feeble creature, *Man*, to ſubdue and conquer his Enemies; which is that my Text expreſſes in the words before named, *Out of the mouth of Babes and Sucklings thou haſt ordained ſtrength, becauſe of thine Enemies, that thou mighteſt quell the Enemie and the Avenger.* Secondly, in that he hath made man the Lord of all his Creatures; *Thou haſt made him* (ſaith he) *to have dominion over the works of thine hands:* then follows, as it were the ſumming up of both, In a word, *Thou haſt put all things under his feet.* For having ordained him both the Champion to conquer thine Enemies, and made him at his Creation the Lord and Ruler of the works of thine hands, *Quid reliquum eſt?* what honour couldſt thou have given him which thou haſt not? *Lord*, (therefore) *what is man, that thou art mindfull of him? or the ſon of man, that thou viſiteſt him?* Where is to be obſerved,

Pſal. 8. 2.

ſerved, that the Corollarie, *Thou haſt put all things under his feet*, comes in before his time, namely, before the deſcription of this exemplification of man's dominion over the creature was fully ended; as if the Prophet, out of admiration, could hold no longer from telling us the ſumme of that Dignity wherewith man was inveſted. *Thou haſt made him* (ſaith he) *to have Dominion over the works of thine hands*, and ſo, one way or other, *Thou haſt put all things under his feet.* Then follows the other part of the Deſcription, *All Sheep and Oxen*, over theſe thou haſt made him have Dominion, *the Beaſts of the field, the Fowls of the Aire, and the Fiſhes of the Sea:* whereas in direct order it ſhould have ſtood thus; *Thou haſt made him have Dominion over the works of thine hands, over all Sheep and Oxen, the Beaſts of the Field, and Fowls of the Aire, and Fiſhes of the Sea*; and ſo in the upſhot, *Thou haſt put all things under his feet.*

For this laſt particular of man's Dignity, *to have Dominion over the Creatures*, it is ſo plainly and evidently intended in the Pſalm, that I ſhall need ſpeak no more of it: I return therefore to the former, to make it clear alſo, *That God ordained man, not onely to exerciſe Dominion over the viſible creatures, but to be the Champion to conquer and ſubdue his Enemies:* Which is the drift of the words I have choſen for my Text.

Out of the mouth of Babes and Sucklings (ſaith he) that is, of Mankind, who ſprings from ſo weak and poor a beginning as of Babes and Sucklings; namely, out of the mouths of *Babes*, not in *ſenſu compoſito*, but *diviſo*, of ſuch whoſe condition is to be *Babes* and *Sucklings*: Not that they ſhould exerciſe this ſtrength he ſpeaks of, *to quell the Enemy and the Avenger*, while they were *Babes*; but that this power ſhould be given to ſuch whoſe condition was to be ſuch. And this is marvellous enough, that God ſhould advance ſo weak a creature, and of ſo deſpicable a beginning, to ſuch a power, as to grapple with the Enemy and overcome him. But behold, there is yet ſomething more admirable, namely, that this ſhould not be done by the ſtrength of his *Arme*, but by the breath and power of his *Mouth*; *Out of the mouth of Babes and Sucklings thou haſt ordained ſtrength, becauſe of thine Enemies, &c.* What Enemies? *Thine*, ſaith the Pſalmiſt, and ſuch too as are *Ultores*, *Avengers*, the Enemies of both God and Mankind. And who are thoſe but Satan and his Angels, thoſe Principalities and Powers of the Aire, thoſe Κοσμοκράτορες, and *Rulers of the Darkneſs of this world*, as S. *Paul* ſpeaks? For when *Mankind* is the one party, what can the other be but ſome Power that is not of Mankind? Beſides, who are the *Enemies* both of God and Mankind but theſe? and of mankind eſpecially; *I will put enmity* (ſaith God to the Serpent) *between thee and the woman, and between thy ſeed and her ſeed:* hence he is called *Satan*, the Adverſary or Fiend, and *the Enemy* κατ' ἐξοχήν. *Behold, I give you power*, (ſaith our Saviour to the ſeventy Diſciples, *Luke* 10. 19.) *to tread on ſerpents and ſcorpions, and over all the power of the Enemy*; *Your Adverſary the Devil* (ſaith S. *Peter.*) And this is he (as I conceive) who is here called the אויב ומתנקם, *the Enemy and the Avenger*; man's tormentor: which words being found again in the 44. *Pſalm* v. 16. may, for ought I know, by warrant of this place, be taken for the ſame Enemy, and the uſuall diſtinction altered, and the place read thus, *By reaſon of the Enemy and the Avenger, all this* (to wit, the Calamity and confuſion he ſpake of before) *is come upon us*; that is, by the malice of Satan. Now that ſuch Enemies as theſe ſhould be ſubdued by an *Arm*, yea, by a *Mouth* of fleſh, is a thing which might juſtly make the Prophet cry out, *Lord, what is Man, &c.*

1 Ep. 5. 8.

Now that this which I have given is the true meaning of this place, may be gathered from S. *Paul*'s inculcating the word *Enemy*, when

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(1 *Cor.* 15. 24, &c.) he demonstrates out of this Psalm, that Christ, before the end, shall abolish πᾶσαν ἀρχὴν, καὶ πᾶσαν ἐξουσίαν, καὶ δύναμιν, *all rule, and all authority, and power*; *For he must reign*, saith he, *till he hath put all Enemies under his feet: The last Enemy which shall be destroyed is Death:* and then he alledges for his proof that Corollary in this Psalm, *For he hath put all things under his feet.* But in all this Psalm there is no mention of *Enemies*, or *subduing them*, but onely in the Verse I have in hand; which unless it be thus expounded, S. *Paul*'s allegation from hence will be too narrow to prove what he intendeth. Psal. 8. 2.

HAVING thus cleared the words I chose for my Theme, I shall not need spend much time to shew you how directly and literally the purport of them was fulfilled in our Blessed Saviour's Incarnation: You have, in part, heard such Scriptures already as do evince it. The summe is this: The Devil by sin brought mankind under thraldome, and became the Prince of this world, himself with his Angels being worshipped and served every where as Gods; and the service and honour due to the great God, the Creatour of heaven and earth, cast off and abandoned: and all this to receive at last, for reward, eternall woe and everlasting death. To vanquish and exterminate this Enemy, and redeem the world from this miserable thraldome, the Son of God took upon him, not the nature of *Angels*, (which might have been the Enemies matches) but the nature of weak and despicable *Man*, that grows from a babe and suckling. *Who*, (saith *Esay*, in that famous Prophecy of Messiah) *hath believed our report? and to whom is the Arme of the Lord revealed?* (namely, that works such powerfull things by weak means:) *For he shall grow* [כיונק] *as a tender plant* or *sucker*; (it is the very word here used in my Text for a *sucking* child, and translated by the Seventy ὡς παιδίον) *and as a root out of a dry ground*, that is, a small and little one. Chap. 53. 1, 2.

This is that whereof S. *Paul* discourses so divinely in the Epistle to the Hebrews: *To which of the Angels said he at any time, Sit thou on my right hand, till I make thine enemies thy footstool? For unto the Angels hath he not put in subjection the world to come, whereof we speak:* but unto him of whom it is said, *What is man, that thou art mindfull of him, &c?* Again, *We see Jesus, who was made little lower then the Angels*, (that is, was made man; that's the meaning) *for the suffering of death, crowned with Glory and Honour:* what can be so plain as this? It is the Son of man by whom in part we are, and more fully shall be, *delivered out of the hands of our enemies*, that we *might serve* the true God *without feare*; as *Zachary* sayes in his *Benedictus*. It is the Son of man that delivered us *from the power of darknesse*, *Col.* 1. 13. The Son of man, that *spoiled Principalities and Powers, and made a shew of them openly*, *Col.* 2. 15. It was no Angel that did all this, but the Son of man; even as was prophesied from the beginning, when the Devil first got his Dominion, that *the Seed of the Woman should break the Serpent's head*. Heb. 1. 13. Chap. 2. v. 5. V. 6. V. 9. Luke 1. 74.

Nor is this all; For this Son of man enables also other Sons of men, his Disciples and Ministers, to doe the like in his name. *The seventy* Disciples in the Gospel *returned with joy, saying, Lord, even the Devils are subject to us through thy name*: Yea, not these onely, but as many as fight under his Banner against these Enemies have promise they shall at length quell and utterly subdue them; yea, at that great Day shall sit with their Lord and Master, to judge and condemn them. *Do ye not know*, saith S. *Paul, that the Saints shall judge the world? know ye not that we shall judge Angels?* Luke 10. 17. 1 Cor. 6. 2, 3.

Lastly, This victory, as for the *event*, so for the *manner* of atchieving it, is agreeable to our Prophecy: Forasmuch as Christ our Generall nor

Psal. 8. 2.

* Chap. 1. 16. & chap. 19. 15, 21.

fights nor conquers by force of Armes, but by the power of his Word and Spirit, which is the power of his *Mouth*, according to my Text, *Out of the mouth of Babes*, &c. Hence, in the * Apocalyps, Christ appears with *a sword going out of his mouth*: In the 2 *Thess.* 2. 8. it is said, *He shall consume that wicked one* (that is, *Antichrist*) *with the Spirit of his mouth*: *Esay* propheſies, Chap. 11. 4. that *the Branch of Jesse should smite the earth with the rod of his mouth, and with the breath of his lips should slay the wicked*; that is, he does all *nutu & verbo, by his word and command*, as God made the world: *By the word of the Lord were the Heavens made, and all the Hoast of them by the breath of his mouth*, Psal. 33. 6. So doth Christ vanquish his enemies, and enable his Ministers to vanquish them, *Verbo & Spiritu oris, by his Word and the Spirit of his mouth*, according to that *Hos.* 6. 5. *I have hewed them by* my *Prophets, and slain them by the words of my mouth.*

Matth. 21. 15, 16.

I come now to the Second thing I propounded; namely, to shew that our Saviour in the Gospel, when he cited this place, alledged it for and according to this, and no other, meaning. The Evangelist relates it thus; *When the chief Priests and Scribes saw the wonderfull things that Jesus did, and the children in the Temple crying, and saying, Hosanna to the Son of David, they were sore displeased, and said unto him, Heareſt thou what these say?* how they ascribe the power of salvation (which is God's peculiar) to thee who art a Son of man? Is that solemn acclamation of *Save now*, wherewith we are wont to glorifie God, fit to be given to thee? Our Saviour answers, *Yes*; *For have ye not read*, (saith he) *Out of the mouth of Babes and Sucklings thou hast ordained strength?* Consider what that means: You will wonder, perhaps, that a thing so plain could be taken in a differing meaning; for it is commonly supposed to be alledged onely to prove that children should glorifie Christ, whilest the great ones of the world despised him. And there are two things which have occasioned this mistake, and drawn the sense awry. The first is, because the Seventy (according to which the Evangelist reads this place) in stead of *strength* translate here αἶνον *praise*, *Out of the mouth of Babes and Sucklings thou hast ordained praise.* Secondly, because those that made this acclamation are said to have been παῖδες *Children*, *When they saw the wonderfull things which Jesus did*, καὶ τοὺς παῖδας κραζοντας ἐν τῷ ἱερῷ, *and the Children crying in the Temple.* To the first I answer, Our Saviour alledged not the words of the Psalm in Greek, but in Hebrew; where it is עֹז, *Strength*, which is the constant signification thereof through the whole Bible, and never *Praise*: nor do the Seventy themselves ever translate it otherwise, save, as it seems, in this place. But whatsoever the use of the word αἶνος be otherwise, it must be here regulated by the Hebrew verity, according to which our Saviour alledged it, and must signifie not simply *Praise*, but *Robur prædicandum*, or *Robur laude dignum*, *Robur celebrandum*, *Strength worthy to be celebrated* or *praised*, or the like. To the second, That they are called παῖδες *Children* who made this acclamation of *Hosanna* to our Saviour, I answer,

1. Be it so; yet I am sure they were no *Babes and Sucklings*, but of reasonable years: How then would our Saviour's quotation have in such a sense been

2. pertinent? Besides, *young children* are not properly called παῖδες, but

3. παιδία. Again, The Pharisees found no fault with the speakers, but with the thing spoken, which they thought too much for a man; and therefore our Saviour, when he alledged this Scripture, answered to that, and in-

4. tended not to apologize for the speakers. Fourthly, In all reason, those who cried here *Hosanna* in the Temple, were the same company that brought him crying *Hosanna* all the way thither: But these (saith S. *Mark*)

Mark 11. 9. Luk. 19. 37.

were of the *multitude* which followed him; as S. *Luke*, of the *multitude of*

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the Disciples; who also tells us, that the * Pharisees, who were offended thereat, bad him rebuke his Disciples. Παῖδες therefore here signifies either Christ's Disciples, or the retinue which followed him, and brought him up thither as a King: Take which ye will, you shall not fasten upon παῖδες any notion other then usuall. I shall not need to tell you, that the *Disciples* of the Prophets are called the *Sons* of the Prophets, that is, οἱ τῶν προφητῶν παῖδες· or that *Herod*'s Courtiers, *Matth.* 14. 2. are termed his παῖδες· *He said* τοῖς παισὶν αὐτοῦ, *This is John the Baptist, &c.*

Psal. 8. 2.

† V. 39. Christ calls his Disciples παιδία, John 21. 5.

DISCOURSE X.

Zachariah 4. 10.

These Seven are the eyes of the Lord, which run to and fro through the whole earth.

IT is hard to keep a mean; which as it appears in many things else, so in the *Doctrine and Speculation of Angels*, whereunto men were heretofore so much addicted, as they pursued it not onely to vain and ungrounded Theories, but even to Idolatry and Superstition. There were in the Apostles times who *intruded into things they had not seen.* There were then who beguiled men with *a voluntary humility in worshipping of Angels*, *Col.* 2. 18. What after-times brought forth, I shall not need speak. That ancient and high-soaring (though counterfeit) *Dionysius* describes the Hierarchy of *Angels* as exactly as if he had dwelt amongst them, delivering unto us *nine Orders* of them out of *nine words*, found partly in the Old, partly in the New Testament; *Seraphims*, *Cherubims*, and *Thrones*; *Powers*, *Hosts*, and *Dominions*; *Principalities*, *Arch-angels*, and *Angels*; and tells us the severall natures, distinctions, and properties of them all. Whereas it cannot be shewn out of Scripture, either that some of these names concurre not, (as *Angels* not to be a common name to all the rest, especially to comprehend Arch-angels) or that these are denominations of the *natures* of Angels, and not of their *offices* and *charges* onely: yet have these *nine Orders* passed for current through so many Ages of the Church.

But we, who together with divers Superstitions have justly rejected also these vain and ungrounded curiosities, are fallen into the other extreme, having buried *the Doctrine of Angels* in silence, making little or no enquiry at all, what God in his Word hath revealed concerning them: Which yet would make not a little for the understanding of Scripture, wherein are so many passages having reference to them, and therefore questionless something revealed concerning them.

I shall not therefore doe amiss, if I chuse for my Discourse at this time a particular of that kind which *Dionysius* in all his Speculations hath not a word of, and yet seems to have strong footing in Scripture: It is this.

The Jews have an ancient Tradition, that there are *Seven* principall Angels which minister before the Throne of God, and are therefore called

Zach. 4. 10.

Arch-angels; some of whose names we have in Scripture, as *Michael*, *Gabriel*, *Raphael*, and in the second Book of *Esdras* mention is made of *Jeremiel* the Arch-angel. This Tradition we shall find recorded in the Book of *Tobit* (whose antiquity is before the Birth of our Saviour:) For there the Angel who in the shape of *Azariah* had accompanied his son into *Media*, when he discovers himself, speaks in this manner, *I am Raphael, one of the Seven Angels which stand and minister before the Holy Blessed One*, (that is, *God.*) The Greek hath οἱ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, &c. *which present the Prayers of the Saints, and goe in and out before the Glory of the Holy One.* But neither S. *Hierome*, who translated it out of the Chaldee, nor the ancient Hebrew Copy set forth by *Paulus Fagius*, (and in likelihood translated out of the same Chaldee Originall) hath any such matter, but read as I first quoted. And therefore it seems to be an addition, or liberty of the Greek Translator, who thought their Ministry to consist in presenting the Prayers of the Saints, and so translated accordingly.

Chap. 4. 36. Et respondit Jeremiel Archangelus, &c.

Chap. 12. 15. Vid. Cypr. adversus Judæos, l. 1. 20. Hilar. in Ps. 129. vel 130.

This Tradition is farther testified by *Jonathan ben Uziel* the Chaldee Paraphrast, *Gen.* 11. 7. where the Lord's words, spoken in the plurall number, *Go to, let us go down, and let us confound their language*, are paraphrased in this manner; *The Lord spake unto the Seven Angels which stand before him, Go to now, let us go down*, &c. Whether rightly or fitly in this place, it matters not: The testimony is sufficient for the Jewish Tradition of *Seven Arch-angels* that stand before the Throne of God.

This Tradition *Junius* saith is Magicall, and not a little triumphs therein, as an undoubted Argument to evince the Book of *Tobit* not to be Canonicall. But whatsoever the Book of *Tobit* be, I hope to shew this Tradition to have firm ground and footing in Scripture, and not so rashly to be rejected.

The chief and most clear place is this I have now read, which gives us to understand that these *Seven Angels* were represented by that Candlestick of *Seven Lamps* which continually burned in the Temple, before the Veile, over against the Mercy-seat, which was the Throne of God. For in the beginning of the Chapter, the Prophet being shewed this *Seven-lamped* Candlestick in a Vision, and *two Olive-branches* on each side ministring oyle to the Lamps thereof; the Angel asketh him (vers. 5.) if he knew what these meant. The Prophet answers, *No, my Lord.* Then the Angel, discoursing a little by way of Preface, tels him what they were; *These Seven*, saith he, that is, the Seven Lamps, *are the seven Eyes of the Lord, which run to and fro through the whole earth:* that is, those Seven Vigils, or prime Ministers of his Providence, the Seven Arch-angels. As for the *two Olive-trees* on each side, *These are*, saith he, *the two anointed ones, which stand before the Lord of the whole earth*, (v. 14.) that is, *Zorobabel* and *Jesua*, the Prince and Priest of that time; which should be God's two Instruments on earth, whereby his Church (signified by the Candlestick) should be re-established, and his Temple builded: and that *not by force or strength*, (as he saith in his Preface v. 6.) *but by the Spirit of God* working with them; as the Olive-trees here conveyed oyle to the Candlestick, not after a naturall and usuall, but a supernaturall and secret manner. This interpretation of the latter hath the suffrage of the best Expositors, both Jews and Christians; and so I shall need say no more of it, but betake my self to make good the first, concerning the words I chose for my Text, *that those Seven Eyes of God, signified by the Seven Lamps, are Seven Angels.*

Angeli dicuntur ὄπτα καὶ ὀφθαλμοὶ magni Regis. *Philo in Lib. de Somniis.* Vide & 2 Chron. 16. 9.

That this is so, I prove out of two places of the Apocalyps derived from hence; where as well the *Seven Lamps* before the Throne, as the Lamb's *Seven eyes*, are said to be the *Seven Spirits* of God: *I saw* (saith S. *John* Ch. 4. 5.)

Seven

Seven Lamps before the Throne, which are the Seven Spirits of God. And again, Chap. 5. 6. *I ſaw in the midſt of the Throne, and of the four Beaſts,* (as we tranſlate it) *and of the four and twenty Elders, a Lamb, as if he had been ſlain, having ſeven horns, and ſeven eyes, which are the Seven Spirits of God ſent forth into all the earth.* Here, firſt, we have *Zacharie*'s very words, *Seven eyes ſent forth into all the earth*: ſecondly, that theſe *Seven eyes* are the *Seven Spirits* of God: thirdly, that theſe *Seven Spirits* were repreſented by the *Seven Lamps* burning before the Throne. If this be not ſufficient to make my interpretation of *Zacharie*'s good, I know not what can be. For who can now but think, that the Jews derived their Tradition of theſe *Seven Angels* from this place of *Zachary*, and the Apocalyps from them both? Zach. 4. 10.

And that indeed the Jews ſuppoſed ſome ſuch thing meant by the *Seven Lamps* in the Temple, appears by the report of *Joſephus*, though depraved and faſhioned unto the capacity of the Gentiles. For he tels us (both in his Antiquities, *Lib. 3. cap. 7.* and in his *De Bello Judaico, Lib. 6. cap. 6. Gr. &c.*) that the Seven Lamps ſignified the ſeven Planets, and the moſt holy place within the veile, (*Antiq. l. 3. cap. 5.*) the heaven of God or heaven of Glory; and that therefore the Lamps ſtood * ſlope-wiſe, as it were to expreſs the obliquity of the Zodiack. Now it is true that the Jewiſh Aſtrologians, ſavouring of Gentiliſme, make theſe Seven Angels the Prefects of the Seven Planets; which they ſeem to have learned in part from the Greek Philoſophy: which conceit, howſoever it be vain and groundleſs, yet may be as a Key to underſtand the meaning of this of *Joſephus*. And one thing more; If the Viſible things of God may be learned, as S. *Paul* ſays, from the Creation of the world, why may not the Inviſible and Intelligible World be learned from the Fabrick of the Viſible? the one (it may be) being the Pattern of the other. But to let this paſs, and return again to the Apocalyps: *Antiq. l. 3. cap. 7. 1 Rom. 19.

Where concerning the places alledged, there may be two things objected. Firſt, That the *Seven Spirits* there mentioned are, and may be, expounded of the *Holy Ghoſt*, thus repreſented in reſpect of thoſe *ſeven-fold* (that is, manifold) Graces he communicates unto the Church. I anſwer, that many indeed have ſo taken it: but, beſides the uncouthneſs of expreſſing *one* Spirit by *ſeven*, there is a reaſon in the Text why they cannot be ſo taken; namely, becauſe not onely the *Seven Lamps* are ſaid to be thoſe *Seven Spirits* of God, but the *Seven Eyes* and *Seven Hornes* of the Lamb alſo to be the ſame. Now it will be very hard and harſh to make the Holy Ghoſt the Horns and Eyes of Chriſt, as he is the Lamb of God that taketh away the ſins of the world, that is, as he is Man: Above Angels indeed the Man *Jeſus* is exalted, and that too for the ſuffering of death, that is, as the Lamb; but not above the Holy Ghoſt. This made not onely *Druſius*, but even *Beza* himſelf, in his Notes upon this place, to affirm, it could not be meant of the Holy Ghoſt, but of Seven *created* Spirits.

A ſecond ſcruple is, How (if they be *created* Spirits) *John* could pray for *Grace and Peace* from them: *Grace be unto you*, (ſaith he) *and peace from him which is, which was, and is to come; and from the ſeven ſpirits which are before his Throne, and from Jeſus Chriſt the faithfull witneſs*, &c. Would he pray for *Grace* and *Peace from Angels*? I anſwer, Why not? For firſt, He praies not to them; but unto God, unto whom ſuch votes are tendered. Secondly, He praies for *Grace* and *Peace* from them, not as *Authors*, but as the *Inſtruments* of God in the diſpenſation thereof. *Are they not* λειτουργικὰ πνεύματα *miniſtring Spirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?* And, if it be no Idolatry to pray Rev. 1. 4, 5. Heb. 1. 14.

Zach. 4. 10. unto God to give *Grace* and *Peace* from the outward Ministery of his Word; no more is it to pray unto him for it from the invisible Ministery. For certainly it is lawfull to pray unto God for a blessing from an Instrument, which he is wont to give us by an Instrument. Secondly, It may be said, it being a Salutation, that the words *Grace* and *Peace* need not be taken in that speciall and strict sense, but in the large and generall, wherein *Grace* sounds favour at large, and *Peace* all manner of prosperity. In which sense no man will deny but the blessed Angels have an interest in the dispensation of the favors and blessings of God to his Church; and so God may be prayed to to give them, as he is wont, by their Ministery. *Grace and Peace from him which is, which was, and is to come*, as the Author and Giver; *and from the Seven Spirits*, as the Instruments; *and from Jesus Christ*, as the Mediator.

There is yet one place more in the Apocalyps to confirm this Tradition, Chap. 8. 2. *I saw*, saith S. *John*, τοὺς ἑπτὰ Ἀγγέλους οἱ ἐνώπιον τοῦ Θεοῦ ἑστήκασι, *the Seven Angels which stood before God.* Is not this as plain as *Tobit*? Why should then the one be accounted Magicall rather then the other?

I add moreover, that these Angels are those שרים הראשונים, *Principes primarii* or *chief Princes*, mentioned in the 10. of *Daniel* 13. *Michael one of the chief Princes* (saith the Angel there) *came to help me:* Now *Michael*, we know, is one of the Arch-angels: and why therefore may 1 Tim. 5. 21. not these *chief Princes* be those Ἄγγελοι ἐκλεκτοὶ, whereof S. *Paul* speaks in his adjuration to *Timothy? I charge thee* (saith he) *before God, and the Lord Jesus Christ, and the Elect Angels*; not the good Angels at large, but those *Angeli eximii*, the Seven Arch-angels which stand before the Throne of God.

And it may, not without reason, be conjectured, that those *Seven chief Princes* famed in the *Persian* Monarchie took their beginning from hence; namely, that *Daniel* (who in respect of his account for wisedome, and of his power under *Darius* the *Mede*, had a main stroke in the moulding and framing the government of that State) caused the *Persian* Court to resemble that of Heaven, ordaining *Seven chief Princes* to stand before the King. Of which we find twice mention in Scripture: as in the Book of Chap. 1. 14. *Esther*, where they are recorded by name, and styled *the seven Princes of Media and Persia, who saw the King's face, and sate first in the kingdome*: and in the Commission granted to *Ezra* by *Artaxerxes*, *Ezra* 7. 14. they are called, *the King's seven Counsellors*; *Forasmuch as thou art sent by the King, and his seven Counsellors, &c.* And, it may be, the Church of *Jerusalem*, when they chose *Seven Deacons* to minister unto their Bishop, had an eye the same way.

HITHERTO of the *Number* of these Arch-angels; now a word or two of their *office*. And that is, First, to be the universal Inspectors of the whole world, and the Rulers and Princes of the whole Angelical host: which appears in that they are called *Principes primarii*, שרים הראשונים *chief Princes*, and Ἀρχάγγελοι *Arch-angels* (i.) ἄρχοντες τῶν Ἀγγέλων, *Chief of the Angels*: their universall jurisdiction is meant by the words [*sent forth into the whole world,*] whereas the rest are limited to certain places. Secondly, to have the peculiar Charge and Guardianship of the Church and affairs thereof, whilst the rest of the world, with their Polities, Kingdomes and Governments, is committed to the care of * *subordinate Angels*, who, according to their severall charges, may seem to carry those names

* Clemens Alex. Strom. lib. 7. Οὗτός ἐστιν (scil. Filius Dei) ὁ διδοὺς καὶ τοῖς Ἕλλησι τὴν φιλοσοφίαν διὰ τῶν ὑποδεεστέρων Ἀγγέλων εἰσὶ γὰρ συνδιανενεμημένοι τὰς ἐξουσίας διά τι καὶ ἀρχαία Ἄγγελοι κατὰ ἔθνη. *Nota* διὰ τῶν ὑποδεεστέρων Ἀγγέλων, *by the subordinate Angels. Vide & Clementem Romanum Epist. ad Corinth. ubi citat* Deut. 32. 8, 9. *secundum versionem* τῶν LXX. ἔστησεν ὅρια ἐθνῶν κατ' ἀριθμὸν Ἀγγέλων Θεοῦ *qui non* בני ישראל *sed* בני שרי אל *legisse videntur. Vide & Irenæum, l. 3. cap. 1.*

of

of [a] *Thrones*, *Principalities*, *Powers*, and *Dominions*. That the charge of the Church, *quà talis*, belongs thus peculiarly and immediatly to the *Seven Arch-angels*, may appear by S. *John*'s saluting the Churches with a Benediction of Grace and Peace from their ministery; and the typing of them by the Seven Eyes and Horns of the Lamb, as Powers which the Father, since he exalted Him to be Head of his Church, hath annexed to his Jurisdiction. Hence it comes to pass, that we finde these Angels peculiarly, both before and in the Gospel, to have been employed about the Church-affairs. In the Old Testament, the Angel *Gabriel* (one of the Seven) revealed to *Daniel* the time of the restauration of the Jewish State, and coming of *Messiah*: and the Angel *Michael* (one of the chief Princes) was his assistant, when he strengthened *Darius* the *Mede* who founded the Monarchy which should restore them, and is in speciall termed (*Daniel* 12. 1.) *the Prince that stood for* Daniel's *people*. In the Gospel, we finde the same Angel *Gabriel* imployed both to *Zachary* and the *Blessed Virgin* with the Evangelicall Tidings; and that *Zachary* might take notice that he was one of the *Seven*, he sayes unto him, *I am Gabriel that stand in the presence of God*. Likewise in the Churches combate with the Dragon, *Apocal.* 12, 7, *&c.* *Michael* and his Angels are said to be her Champions, and in her quarrell to have cast the Dragon and his Angels down to the Earth. And in this Prophecy of * *Zachary* it is said, that these *Seven* eyes of the Lord took care of one stone, which *Zorobabel* laid for the foundation of the Temple; and therefore the work could not be disappointed, but should certainly at length be finished. So as by this time we may guess the meaning of that which *Hanani* the Seer told King *Asa* (2 *Chron.* 16. 9.) *The Eyes of the Lord* (that is, these Seven Eyes) *run to and fro through the whole Earth, to shew themselves strong in the behalf of those whose hearts are perfect towards him.*

Zach. 4. 10.

[a] *Origen* seems to acknowledge but four Orders, Θρόνοι, Κυριότητες, Ἐξουσίαι, Ἀρχαί. Contra Celf. l. 4.

Luke 1. 19.

* Chap. 3. 9.

DISCOURSE

DISCOURSE XI.

S. MARK 11. 17.

Is it not written, My House shall be called a House of Prayer πᾶσι τοῖς ἔθνεσι *to all* [*the*] *Nations?*

THEY are the words of our Blessed Saviour, when he cast the Buyers and Sellers and Money-changers out of the Temple, and forbad to carry any vessels through it. Concerning which story it is worth observation, that our Saviour whilst he was upon earth never exercised any Kingly or coactive Jurisdiction, but in vindicating his Father's House from prophanation. And this he did two severall times: Once at the first Passeover, after he began his Propheſie, whereof you may read *John* 2. 14, &c. and now again at his last Passeover, when he came to give his soul a sacrifice for sin. This is that which S. *Mark* relates in this place, as do also two other of the Euangelists, S. *Matthew* and S. *Luke*. The vindication of God's House from Prophanation (how little account soever we are wont to make thereof) was with our Blessed Saviour *Alpha* and *Omega*, the first and last of his care; *ubi incipit, ibi desinit*. The consideration of which, how momentous it is, I leave to your selves to judge. Thus much by way of Preface.

Matt. 21.13. Luke 19.46.

NOW for understanding the words I have chosen, I will divide my Discourse into a *Question* and an *Observation*. The *Question* is, *In what part of the Temple this Market was kept*. A thing not commonly enquired after by Expositors, much less defined. The *Observation* is, *That this fact of our Saviour more particularly concerns us of the Gentiles then we take notice of*.

I. For the first, [*In what part of the Temple this Market was kept*;] The Jews Religion and scrupulosity to keep their Temple from prophanation was such as might seem to make this story incredible. Those who were so chary that no uncircumcised or unclean person should come therein, who trod the pavement thereof with so much religious observance and curiosity, who would not suffer (as *Josephus* relates) any other building, no not the Palace of *Agrippa* their King, to have any prospect into it, lest it should be polluted by a prophane look; how unlikely is it they would endure it to be made a place of buying, selling, and bartering, yea, a Market for sheep and oxen, as *John* 2. 14. it is expresly said to have been? Neither will it serve the turn to excuse it by saying, it was to furnish such as came thither with offerings: For the sheep and oxen, whilst they were yet to be bought to that purpose, were not sacred, but prophane; and so not to come within the sacred limits. You see the difficulty.

Antiq. l. 20. c. 7.

But I answer, that this Market was kept in the third or *Gentiles Court*, which was the outmost of the Temple. For the Temple in our Saviour's time had three Courts, each surrounding one another. First, the inmost or *Priests Court*, wherein stood the Temple and the Altar of burnt-offering: Into this none but the Priests and Levites came. Secondly, the middle or *great Court*, which surrounded that of the Priests: whereinto the Jews of all

all sorts and circumcised Proselytes came to worship. Without this was a third *Court* for the *Gentiles*, which surrounded the *Israelites* Court, as that did the Court of the Priests. The two first Courts they accounted sacred, calling them τὸ Ἅγιον into which therefore none might enter but such as were circumcised and clean according to the Law. The third was without the sacred limits, and so accounted prophane and common: which may be learned out of *Josephus*, who tels us of certain little pillars or columns, placed by the *Lorica* or *Septum*, which severed this Court from the rest, whereon was inscribed in Greek and Latin, Μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ Ἁγίου πύλας, *In Atrium sanctum transire alienigenam non debere, That no stranger pass within the sacred limits*; τὸ δὲ δεύτερον ἱερὸν, saith he, Ἅγιον ἐκαλεῖτο, *for the second part of the Temple was called Holy*; implying that *the Outmost was not so.*

Mark 11.17.

Lib. 6. de Bello Jud. cap. 6. Gr. 18.

Into this Court therefore, which had no legal sanctity and was without the sacred limits, the Gentiles were admitted, and had their station, together with such of the Jews as were in their uncleanness; further they might not goe. By *Gentiles* here I mean such, which though uncircumcised, yet worshipped the God of *Israel*, and were called Σεβόμενοι. For (as I have told you *heretofore) the Jews had two sorts of Proselytes which worshipped their God and frequented his Temple. One of such as were circumcised, and took upon them the observation of the whole Law of *Moses*: These were accounted as *Jews*, bound to the same observances, and partakers of the same priviledges with them; they worshipped together in the same Court, and differed nothing from *Jews*, but that they were not so born. But besides these, there was a second sort of Gentiles which embraced the worship of the God of *Israel* and the hope of the life to come, which were not circumcised, nor conformed to the Ordinances of the *Mosaicall* Law; but were tied onely to the observation of those commandments which the Jewish Doctors call *The Precepts of the Sons of Noah*. Of this Order was *Cornelius* and divers other mentioned in the Acts of the Apostles, where they are known by the name of Σεβόμενοι or *Worshippers*: and though they were true worshippers, yet were they still but *Gentiles*, and such as no Jew might converse with; as we see in the example of *Cornelius*. These were those that came no further then the *Outmost Court*, not accounted within the limits of the τὸ Ἅγιον or *Sacred Septs*; as themselves were accounted *Unclean*, because Uncircumcised, and so no members of the Commonwealth of *Israel*.

*See Discourse 3.

In this Court therefore the Jews made no scruple of doing prophane and secular acts, being in their opinion no better then a common place. Nay, it is very probable, that to shew their despiciency of the poor Gentiles, (according to that in the Apocalyps, ἔξω οἱ κύνες, *without are Dogs*) and to pride themselves in their prerogative and discretion from them, they affected to have such acts there done. And hence it came to pass that they permitted a Market of Oxen and Sheep, Doves and other bartery, to be kept there, for the use of the Temple and those who came thither to worship. And thus the poor Gentiles or Σεβόμενοι were stabled amongst Oxen, Sheep, and stalls of Money-changers, and in that tumultuous place fain to offer up their devotions and prayers unto the most High God whom they had chosen.

Rev. 22.15.

But our Blessed Saviour, who came to redeem not the Jews onely, but the Gentiles also, and to make them a principall part of his fold, would not suffer them to be thus neglected, but in this act of his gave them a *praludium* of his further favour intended toward them: and he that was to vindicate their Souls from death, and take away the partition-wall between them and

and the Jews, first vindicates their Oratory from prophanation; alledging
Mark 11.17. for his warrant this place of the Prophet *Esay* concerning the same Oratory, *My House shall be called a House of Prayer* πᾶσι τοῖς ἔθνεσι. He did not say, My Father's House is holy; for the Jews would soon have replied, that the Gentiles Court was without the sacred limits: But, *It is written*, saith he, *My House shall be called a House of Prayer for all the Nations*; *Ergo*, The place of Prayer for all Nations is a part of my Father's House. If my Father's House, then holy, and not to be thus prophaned. For whatsoever is his, is holy; Relative Holiness being nothing else but the peculiarity a thing hath to God-ward. Of this if any man doubt, that Quotation by S. *Luke* concerning that which *first openeth the womb*, will put him out of doubt. For whenas the Law saith, *Every male that openeth the womb is mine*, (that is, the Lord's;) S. *Luke* utters it, ch. 2. v. 23. *Every male that openeth the womb shall be called Holy unto the Lord: Ergo*, *To be the Lord's* and *to be Holy*, are Synonyma's.

Though therefore the Gentiles Court had no sanctity of legall distinction, yet had it the sanctity of peculiarity to God-ward, and therefore not to be used as a common place. The Illation proceeds by way of Conversion;
* 1 Kings 8. 41,42,43. *My House shall be called the House of Prayer to* * *all Nations* or *People*; *Ergo*, The House of Prayer for all Nations is my Father's House. And the Emphasis lies in the words [πᾶσι τοῖς ἔθνεσι] which our Translators were not so well advised of, when, following *Beza* too close, they render the words thus, *My House shall be called of all Nations the House of Prayer*; as if the Dative Case here [τοῖς ἔθνεσι] were not Acquisitive, but (as it is sometimes with passive verbs) instead of the Ablative of the Agent, for ἀπὸ τῶν ἐθνῶν. Which sense is clean from the scope and purpose of the place whence it is taken; as he that compares them will easily see, and I shall make fully to appear in the next part of my Discourse, which I tendred by the name of an *Observation*.

II. To wit, *That this fact of our Saviour more particularly concerns us of the Gentiles then we take notice of.* Namely, we are taught thereby what reverent esteem we ought to have of our Gentile Oratories and Churches; howsoever not endued with such legall sanctity, in every respect, as was the Temple of the Jews; yet Houses of Prayer as well as theirs. This *Observation* will be made good by a threefold Consideration: First, of the Story, as I have related it; secondly, from the Text here alledged for warrant thereof; and thirdly, from the circumstance of Time.

1. For the Story, I have shewed it was acted in the Gentiles Court, and not in that of the Jews; because it is not credible that was thus prophaned. It cannot therefore be alledged, that this was a place of *legall sanctity*; for according to *legall sanctity* it was held by the Jews as common: onely it was the place for the Gentiles to worship the God of *Israel* in; and seems to have been proper to the second Temple, the Gentiles in the first worshipping without at the Temple-door in the holy Mountain onely.

2. Secondly, The place alledged to avow the Fact speaks expresly of Gentile worshippers; not in the words τοῖς ἔθνεσι onely, but in the whole body of the context. Hear the Prophet speak, *Esay* chap. 56. ver. 6, 7. and then judge: *The sons of the stranger, that joyn themselves to the Lord to serve him, and to love the Name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant*, (namely, that I alone shall be his God;) *Even them will I bring to my holy Mountain, and make them joyfull in my House of Prayer; their burnt-offerings and sacrifices accepted upon mine Altar.* Then follow the words

of

of my Text, *For my Houſe ſhall be called* (that is, *ſhall be*; it is an Hebraiſm) *a Houſe of Prayer for all People.* Mark 11.17.

What is this but a Deſcription of the Σεβόμενοι or Gentile worſhippers? And this place alone makes good all that I have ſaid before, *viz.* That this vindication was of the Gentiles Court: Otherwiſe the allegation of this Scripture had been impertinent; for the Gentiles (of whom the Prophet ſpeaks) worſhipped in no place but this. Hence alſo appears to what purpoſe our Evangeliſt expreſſed the words [πᾶσι τοῖς ἔθνεσι,] namely, as that which ſhewed wherein the force of the accommodation to this occaſion lay; which the reſt of the Evangeliſts omitted, as referring to the place of the Prophet whence it was taken; thoſe who heard it being not ignorant of whom the Prophet ſpake.

Thirdly, the circumſtance of Time argues the ſame thing; if we conſider that this was done but a few dayes before our Saviour ſuffered, to wit, when he came to his laſt Paſſeover. How unſeaſonable had it been to vindicate the violation of Legall and typicall ſanctity, which within ſo few daies after he was utterly to aboliſh by his Croſs; unleſs he had meant thereby to leave his Church a laſting leſſon, what reverence and reſpect he would have accounted due to ſuch places as this was which he vindicated? 3.

DISCOURSE XII.

S. JOHN 4. 23.

But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in Spirit and Truth: For the Father ſeeketh ſuch to worſhip him.

THEY are the words of our Bleſſed Saviour to the Woman of *Samaria*, who perceiving him by his diſcourſe to be a Prophet, deſired to be reſolved by him of that great controverted point between the *Jews* and *Samaritans*, Whether Mount *Gariz̃im*, by *Sichem*, (where the *Samaritans* ſacrificed) or *Jeruſalem*, were the true place of worſhip. Our Saviour tells her, that this Queſtion was not now of much moment: For that the hour or time was near at hand, when they ſhould neither worſhip the Father in Mount *Garizim*, nor at *Jeruſalem*. But that there was a greater difference between the Jews and them then this of *Place*; namely, even about *That which was worſhipped: For ye* (ſaith he) *worſhip that ye know not; but we* (Jews) *worſhip that we know.* Then follow the words premiſed, *But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in Spirit and Truth.*

Jud. 9.7. The Evangeliſt here calls it *Sichar*, ver. 5. alias *Shechem*, or *Sichem*.

It is an abuſed Text, being commonly alledged to prove that God now in the Goſpel either requires not, or regards not *externall* worſhip, but that *of the Spirit* onely: and this to be a characteriſticall difference between the worſhip of the Old Teſtament and the New. If at any time we talk of *externall* decency in rites and bodily expreſſions as fit to be uſed in the

John 4. 23.

ſervice of God, this is the uſuall Buckler to repell whatſoever may be ſaid in that kinde. It is true, indeed, that the worſhip of the *Goſpel* is much more *ſpiritual* then that of the *Law*: But that the worſhip of the *Goſpel* ſhould be *onely ſpiritual*, and no *externall* worſhip required therein, (as the Text according to ſome mens ſenſe and allegation thereof would imply,) is repugnant not onely to the practice and experience of the Chriſtian Religion *in all Ages*, but alſo to the expreſs Ordinances of the Goſpel it ſelf. For what are the Sacraments of the New Teſtament? are they not Rites wherein and wherewith God is ſerved and worſhipped? The conſideration of the holy Euchariſt alone will confute this Gloſs: For is not the commemoration of the ſacrifice of Chriſt's death upon the Croſs unto his Father, in the Symbols of Bread and Wine, an *externall* worſhip? And yet with this Rite hath the Church *in all Ages* uſed to make her ſolemn addreſs of Prayer and Supplication unto the Divine Majeſty, as the Jews in the Old Teſtament did by Sacrifice. When I ſay, *in all Ages*, I include alſo that of the Apoſtles: For ſo much S. *Luke* teſtifieth of that firſt Chriſtian ſociety, *Acts* 2. 42. Ἦσαν δὲ προσκαρτεροῦντες τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς, *They continued in breaking of Bread, and in Prayers.*

As for bodily expreſſions, by geſtures and poſtures, as ſtanding, kneeling, bowing, and the like; our Bleſſed Saviour himſelf lift up his ſacred eyes to heaven when he prayed for *Lazarus*; fell on his face, when he prayed in his agony. S. *Paul* (as himſelf ſaith) *bowed his knees to the Father of our Lord Jeſus Chriſt*: He and S. *Peter*, and the reſt of the Believers, doe the like more then once in the Acts of the Apoſtles. What was Impoſition of hands but an externall geſture in an act of invocation for conferring a bleſſing? and that perhaps ſometimes without any vocall expreſſion joyned therewith. Beſides, I cannot conceive any reaſon why, in this point of Euangelicall worſhip, *Geſture* ſhould be more ſcrupled at then *Voice*. Is not confeſſing, praiſing, praying, and glorifying God by *Voice*, an externall and bodily worſhip, as well as that of *Geſture*? why ſhould then the one derogate from the worſhip of the Father *in Spirit and Truth*, and not the other? To conclude, There was never any ſociety of men in the world that worſhipped the Father in ſuch a manner as this interpretation would imply: and therefore cannot this be our Saviour's meaning, but ſome other. Let us ſee if we can finde out what it is.

Eph. 3. 14.

There may be two ſenſes given of theſe words; both of them agreeable to Reaſon and the analogy of Scripture; let us take our choice. The one is, That to worſhip God *in Spirit and Truth*, is to worſhip him not with Types and ſhadows of things to come, as in the Old Teſtament, but according to the verity of the things exhibited in Chriſt; according to that, *The Law was given by Moſes, but Grace and Truth came by Jeſus Chriſt.* Whence the Myſtery of the Goſpel is elſewhere by our Saviour, in this Evangeliſt, termed *Truth*, as Chap. 17. ver. 17. and the Doctrine thereof, by S. *Paul*, *the word of Truth*: See *Epheſ.* Chap. 1. ver. 13. *Rom.* 15. 8. The time therefore is now at hand, ſaid our Saviour, when the true worſhippers ſhall worſhip the Father no longer with bloudy Sacrifices, and the Rites and Ordinances depending thereon; but in and according to the verity of that which theſe Ordinances figured. For all theſe were Types of Chriſt, in whom, being now exhibited, the true worſhippers ſhall henceforth worſhip the Father.

John 1. 17.

This ſenſe hath good warrant from the ſtate of the Queſtion between the *Jews* and *Samaritans*, to which our Saviour here makes anſwer: which was not about worſhip *in general*, but about the kind of worſhip *in ſpecial*, which

which was confessed by both sides to be tied to one certain place onely; that is, of worship by *Sacrifice* and the appendages; in a word, of the Typicall worship proper to the first Covenant, of which see a description *Heb. 9.* This *Josephus* expressly testifies, *Lib. 12. Antiq. cap. 1.* speaking of the *Jews* and *Samaritans* which dwelt together at *Alexandria*: * *They lived*, saith he, *in perpetuall discord one with the other, whilst each laboured to maintain their Country customes: those of Jerusalem affirming their Temple to be the sacred place whither sacrifices were to be sent; the Samaritans, on the other side, contending they ought to be sent to Mount Garizim.* For otherwise, who knows not that both *Jews* and *Samaritans* had other places of worship besides either of these? namely their *Proseucha's* and *Synagogues*, wherein they worshipped God, not with internall onely, but externall worship; though not with *Sacrifice*, which might be offered but in *one place onely*. And this also may seem to have been a Type of Christ as well as the rest, namely, that he was to be that *one* and *onely* Mediator of the Church, in the Temple of whose sacred body we have access unto the Father, and in whom he accepts our service and devotions: according to that, *Destroy this Temple, and I will rear it up again in three daies: He spake*, saith the Text, *of The Temple of his Body.* This sense divers of the Ancients hit upon. *Eusebius Demon. Evang. Lib. 1. Cap. 6.* Οὐ διὰ συμβόλων καὶ τύπων, ἀλλ', ἢ φησιν ὁ Σωτὴρ, ἐν πνεύματι καὶ ἀληθείᾳ· *Not by Symbols and Types, but, as our Saviour saith, in Spirit and Truth.* Not that in the New Testament men should worship God without all externall services: (For the New Testament was to have externall and visible services as well as the Old) but with such as should imply the verity of the promises already exhibited, not by Types and shadows of them yet to come. We know the Holy Ghost is wont to call the figured Face of the Law the *Letter*, and the Verity thereby signified, the *Spirit*. As for ἐν πνεύματι καὶ ἀληθείᾳ, *in Spirit and Truth*, both together, they are ἅπαξ λεγόμενον, but once found in holy Writ; to wit, onely in this place: and so, no light can be borrowed by comparing of the like expression any where else to expound them. Besides, nothing hinders but they may be here taken one for the exposition of the other; namely, that to worship the Father ἐν πνεύματι, is the same with to worship him ἐν ἀληθείᾳ.

John 4. 23.

* Περὶς ἀλλήλους ἐπολέμουν, &c.

John 2.19,21.

But howsoever, this exposition be fair and plausible, yet, methinks, the reason which our Saviour gives in the words following should argue another meaning. *God*, (saith he) *is a Spirit; therefore they that worship him, must worship him in Spirit and Truth:* But God was a *Spirit* from the beginning: If therefore for this reason he must be worshipped *in Spirit and Truth*, he was so to be worshipped in the Old Testament as well as in the New.

Vers. 24.

Let us therefore seek another meaning: For the finding whereof, let us take notice that the *Samaritans*, at whom our Saviour here aimeth, were the off-spring of those Nations which the King of *Assyria* placed in the Cities of *Samaria*, when he had carried away the Ten Tribes captive. These, as we may read in the second Book of the Kings, at their first coming thither worshipped not the God of *Israel*, but the gods of the Nations from whence they came: wherefore he sent Lions amongst them, which slew them. Which they apprehending, either from the information of some *Israelite*, or otherwise, to be because they knew not the worship of the God of the Countrey, they informed the King of *Assyria* thereof, desiring that some of the captiv'd Priests might be sent unto them, to teach them the manner and rites of his worship; which being accordingly done, they thenceforth (as the Text tells us) *worshipped the Lord*, yet *feared*

their own gods too, and ſo did ἄμικτα μιγνύειν, as S. *Chryſoſtome* ſpeaks, *mingle things not to be mingled.*

John 4. 23.

In this medley they continued about three hundred years, till toward the end of the *Perſian* Monarchy. At what time it chanced that *Manaſſe*, brother to *Jaddo*, the High Prieſt of the returned Jews, married the daughter of *Sanballat* then Governour of *Samaria*: for which being expelled from *Jeruſalem* by *Nehemiah*, he fled to *Sanballat* his Father in Law; and after his example many other of the Jews of the beſt rank, having married ſtrange wives likewiſe, and loth to forgoe them, betook themſelves thither alſo. *Sanballat* willingly entertains them, and makes his ſon-in-Law *Manaſſe* their Prieſt. For whoſe greater reputation and ſtate, when *Alexander* the Great ſubdued the *Perſian* Monarchy, he obtained leave of him to build a Temple upon Mount *Garizim*, where his ſon-in-Law exerciſed the office of High Prieſt. This was exceedingly prejudicious to the Jews, and the occaſion of a continuall Schiſme, whilſt thoſe that were diſcontented or excommunicated at *Jeruſalem* were wont to betake themſelves thither: Yet by this means the *Samaritans* (having now one of the ſons of *Aaron* to be their Chief Prieſt, and ſo many other of the Jews, both Prieſts and others, mingled amongſt them) were brought at length to caſt off all their falſe gods, and to worſhip the Lord the God of *Iſrael* onely. Yet ſo, that howſoever they ſeemed to themſelves to be true worſhippers, and altogether free from Idolatry; nevertheleſs they retained a ſmack thereof, inaſmuch as they worſhipped the true God under a viſible repreſentation, to wit, of a *Dove*, and circumciſed their Children in the name thereof, as the Jewiſh Tradition tells us; who therefore alwayes branded their worſhip with עבודה זרה or ſpirituall Fornication: Juſt as their predeceſſors, the Ten Tribes, worſhipped the ſame God of *Iſrael* under the ſimilitude of a Calf.

ע"ז, id eſt, *Cultus externus; ſic Idolatriam appellans.*

This was the condition of the *Samaritan* Religion in our Saviour's time: and if we weigh the matter well, we ſhall finde his words here to the woman very pliable to be conſtrued with reference thereunto. You ask, ſaith he, of the true place of worſhip, whether Mount *Garizim*, or *Jeruſalem*: which is not now greatly materiall; foraſmuch as the time is at hand when men ſhall worſhip the Father at neither. But there is a greater difference between you and us then of *Place*, though you take no notice of it; namely, even about the *Object of worſhip* it ſelf: *For ye worſhip what ye know not, but we* (Jews) *worſhip what we know.* How is that? Thus; Ye worſhip indeed the Father, the God of *Iſrael*, as we doe; but you worſhip him under a corporeall repreſentation; wherein you ſhew you know him not: *But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in Spirit and Truth. In Spirit*, that is, conceiving of him no otherwiſe then *in Spirit*; and *in Truth*, that is, not under any corporeall or viſible ſhape: *For God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and Truth*; ἀσωμάτως καὶ ἀληθῶς, not fancying him as *a Body*, but, as indeed he is, *a Spirit.* For thoſe who worſhip him under a corporeal ſimilitude, do *belie* him: according as the Apoſtle ſpeaks, *Rom.* 1. 23. of ſuch as *changed the glory of the Incorruptible God into an Image made like to corruptible Man, Birds or Beaſts*; *They changed*, ſaith he, *the truth of God into a lie, and ſerved the creature,* παρὰ τὸν κτίσαντα, *juxta Creatorem, as* or *with the Creator who is bleſſed for ever*, v. 25. Hence *Idols* in Scripture are termed *Lies*; as *Amos* 2. 4. *Their Lies have cauſed them to erre, after which their Fathers walked*: The Vulgar hath, *Seduxerunt eos Idola ipſorum, Their Idols have cauſed them to erre.* And *Eſay* 28. 15. *We have made Lies our refuge.* And *Jer.* 16. 19, 20. *The Gentiles ſhall come from*

Jer. 3. 10.

from the ends of the earth, and ſhall ſay, Surely our Fathers have poſſeſſed (the Chaldee hath פלחו *have worſhipped*) *a lie; vanity, wherein there is no profit. Shall a man make Gods unto himſelf, and they are no Gods?* John 4.23

This therefore I take to be the genuine meaning of this place, and not that which is commonly ſuppoſed againſt *externall* worſhip; which I think this Demonſtration will evince: *To worſhip what they know*, (as the Jews are ſaid to doe) and *to worſhip in Spirit and Truth*, are taken by our Saviour for one and the ſame thing, (elſe the whole ſenſe will be inconſequent:) But the Jews worſhipped not God without Rites and Ceremonies, (who yet are ſuppoſed to worſhip him *in Spirit and Truth:*) *Ergo*, To worſhip God without Rites and Ceremonies, is not to worſhip him *in Spirit and Truth*, according to the meaning here intended.

See the Homily againſt the peril of Idolatry p. 3. where the Text is peculiarly applied againſt worſhipping of God in an Image.

DISCOURSE XIII.

S. Luke 24. 45.

Then opened he their underſtanding, that they might underſtand the Scriptures: 46. *And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day.*

OUR Bleſſed Saviour, after he was riſen from the dead, told his Diſciples, not onely that his *Suffering of death* and *Riſing again the third day* was foretold in the Scriptures, but alſo pointed out thoſe Scriptures unto them, and *opened their underſtanding, that they might underſtand them*; that is, he expounded or explained them unto them: Certain it is therefore, that ſomewhere in the Old Teſtament theſe things were foretold ſhould befall Meſſiah. Yea S. *Paul*, 1 *Cor.* 15. 3, 4. will further aſſure us that they are; *I delivered unto you*, ſaith he, *firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures: And that he was buried, and that he roſe again the third day, according to the Scriptures.* Both of them therefore are ſomewhere foretold in the Scriptures; and it becomes not us to be ſo ignorant as commonly we are, which thoſe Scriptures be which foretell them. It is a main point of our Faith, and that which the Jews moſt ſtumble at, becauſe their Doctors had not obſerved any ſuch thing foretold of Meſſiah. The more they were ignorant thereof, the more it concerns us to be confirmed therein. I thought good therefore to make this the Argument of my Diſcourſe at this time, to inform both you and my ſelf where theſe things are foretold, and, if I can, to point out thoſe very Scriptures which our Saviour here expounded to his Diſciples.

Which that I may the better doe, I will make the words fore-going my Text to be as the Pole-ſtar in this my ſearch: *Theſe are the things* (ſaith our Saviour) *which I ſpake unto you while I was yet with you, that all things muſt be fulfilled which were written in the Law of Moſes, and in the Prophets, and in the Pſalms concerning me.* Then follow the words I read, *Then*

Luk. 24.45. *opened he their understanding*, &c. These two events therefore, of Messiah's *death and rising again the third day*, were foretold in these Three parts of Scripture, *In the Law of Moses* or *Pentateuch*, *in the Nebiim* or *Prophets*, *and in the Psalms*; and in these Three we must search for them. And first for the First, *That Messiah should suffer death.*

1. This was fore-signified in the *Law* or *Pentateuch*, First in the story of *Abraham*, where he was commanded to *offer* his son *Isaac*, the son wherein Gen. 22. 18. his seed should be called, and to whom the promise was entailed, That *in it should all the Nations of the world be blessed.* What was here acted else but the Mystery of Christ's *Passion*: to wit, That the promised seed should make all the Nations of the world blessed, by becoming a sacrifice for sin: which that it might be the more evident, the Place is also designed, the region of Mount *Moriah*; there *Abraham* was bid to offer his son *Isaac*, even where Messiah, who was then in the loins of *Isaac*, was one day to be offered upon the Cross.

The Second prediction in the *Law* of Messiah's suffering death, was by the slaying of Beasts, for atonement of sin, in their Sacrifices; which were nothing else but shadows and representations of that Offering upon the Cross which Messiah was one day to make of himself for the sins of the world. Which Mystery of the end of those Legal sacrifices was shewed in the former story of *Abraham*'s offering *Isaac*: For when he had now brought his son to the place appointed, and had built an Altar, and was now ready to slay him, as he was commanded, the Angel of the Lord stayed his hand, and shewed him a Ramme caught in a thicket by the horns; which Ramme *Abraham* took, and offered for a burnt-offering in stead of his son; to signifie, that the offering of the Blessed seed was yet to be suspended, and that God in the mean while would accept the offerings of Bulls and Rammes, as a pledge of that expiation which the Blessed seed of *Abraham* in the loins of *Isaac* should one day make.

2. And thus much for the *Law*. Now I come to the *Prophets*, wherein I finde Three evident Prophecies, *that Messiah should suffer death.* The First is that famous one, the 53. of *Esay*, the whole Chapter through; I will not repeat it all, but some two or three passages thereof. Ver. 5. *He was wounded*, saith the Prophet, *for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.* Ver. 7. *He was oppressed, he was afflicted, yet he opened not his mouth; he was brought as a Lamb to the slaughter, and as a Sheep before her Shearers is dumb, so he opened not his mouth.* Ver. 8. *He was cut off out of the land of the living; for the transgression of my people was he stricken.* Now that this Prophecy was one of those by which the Apostles used to prove this Verity, appears by the story of the conversion of the Eunuch, *Acts* 8. unto whom *Philip* coming, whilst he was in his Chariot, reading this place of Scripture, and he thereupon asking *Philip*, of whom *Vers. 35. the Prophet spake these words; the *Text tells us, that *Philip began at the same Scripture, and preached unto him Jesus.*

The Second place in the *Prophets* which foretells *that Christ should suffer*, is that in the ninth of *Daniel*, who pointing out the time of Messiah's coming by Seventy weeks, limits his count, not at his *Birth*, but at his *Suf-* Vers. 25, 26. *fering*, as the most principal moment of his story. *From the going out of the commandement*, saith he, *to restore and build Jerusalem, unto Messiah the Prince shall be seven weeks, and sixty two weeks——And after sixty two weeks shall Messiah be cut off.* What can be more plain then this?

A Third place in the *Prophets* is to be found *Zachary* 12. 10. where, at the time when the Jews shall be converted, Christ is brought in speaking in this

this manner; *I will pour out*, ſaith he, *upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and ſupplication, and they ſhall look upon me whom they have pierced.* Hence it follows, that the Jews ſhould have pierced Meſſiah before they received him to be their Redeemer. And that this place alſo was one of thoſe applied by the Apoſtles to this purpoſe, appears by S. *John*'s twice alledging it: Once in his Goſpel, when a Souldier with a Spear pierced our Saviours ſide; *Then*, ſaith he, *was fulfilled that Scripture which ſaith, They ſhall look upon him whom they pierced:* Again, in the beginning of his *Revelation*, *Behold* (ſaith he) *he cometh in the clouds, and every eye ſhall ſee him, and they alſo which pierced him.* Luk. 24.45 John 19. 37. Apoc. 1. 7.

Now for the Third diviſion of Scripture, the *Pſalms*, the chief, at leaſt, and principal place there which I dare warrant is that of the 16. *Pſalm*, v. 9, 10. quoted both by S. *Peter* and S. *Paul* in the *Acts* of the Apoſtles: *My fleſh ſhall reſt in hope; For thou wilt not leave my ſoul in the grave, neither ſuffer thine Holy One to ſee corruption.* For *David*, as S. *Peter* and S. *Paul* ſay, was buried, and his body ſaw corruption; therefore it cannot be ſpoken of him, but of *Meßiah* in the perſon of *David*, as a Type in whoſe loyns Meſſiah was. Now then if *Meßiah*'s body were to be laid in the grave, it follows he was to die, and to be in the ſtate of the dead. 3. Acts 2. 26, 27. & Chap. 13. 35.

AND thus I have done the Firſt part of my task, and proved *That Meßiah was to ſuffer death*, according to the Scriptutes, namely, foretold in that Threefold diviſion of Scripture mentioned here by our Saviour, *the Law, the Prophets, and the Pſalms.* Now I come to prove the other part, That it behoved him alſo *to riſe again the third day, according to the Scriptures.*

And this was firſt foreſhewn in the ſame ſtory of *Iſaac*, wherein his ſacrifice or ſuffering was acted. For from the time that God commanded *Iſaac* to be offered for a burnt-offering, *Iſaac* was a *dead* man; but the *third day* he was releaſed from death. This the Text tells us expreſly, that it was the *third day* when *Abraham* came to Mount *Moriah*, and had his ſon, as it were, reſtored to him again; which circumſtance there was no need nor uſe at all to have noted, had it not been for ſome Myſtery. For had there been nothing intended but the naked ſtory, what did it concern us to know whether it were the *third* or the *fifth day* that *Abraham* came to *Moriah*, where he received his ſon from death? Now, that I have not miſapplied this figure, S. *Paul* is my witneſs, who expreſly makes this releaſe of *Iſaac* from ſlaughter a figure of the Reſurrection: For thus he ſpeaks of this whole ſtory, *Hebrews* 11. 17, 18, 19. *By faith Abraham when he was tried, offered up Iſaac; and he that had received the promiſes, offered up his onely-begotten Son, Of whom it was ſaid, That in Iſaac ſhall thy ſeed be called: Accounting that God was able to raiſe him up, even from the dead; from whence alſo he received him in a figure.* 1. Gen. 22. 4.

The ſame was foreſhewed by the Law of *Sacrifices*, which were to be eaten before the *third day*; ſome Sacrifices were to be eaten the ſame day they were offered, but thoſe which were deferred longeſt, as the *Peace-offerings*, were to be eaten before the *third day*. The *third day* no ſacrifice might be eaten, but was to be burnt: If it were eaten, it was not accepted for an atonement, but counted an abomination: namely, to ſhew that the *Sacrifice of Meßiah*, which theſe *Sacrifices* repreſented, was to be finiſhed the *third day* by his riſing from the dead; and therefore the Type thereof determined within that time, beyond which time it was not accepted for atonement of ſinne, becauſe then it was no longer a Type of him.

Thus farre the *Law*. As for the *Prophets*, I finde no expreſs Prediction in them for the time of Chriſt's *riſing* (For that of the caſe of the Prophet *Jonah*, I take to be rather an Alluſion then a Prophecy:) onely in ge- 2.

neral, *That Christ should rise again*, is implied both in that famous Prophecy
Luk. 24. 45. of *Esay* the 53. and that of *Zachary* 12. In the former, forasmuch as it is
Esay 53. 10. said, that *after he had made his soul a sacrifice for sin, he should see his seed, and prolong his dayes, and the pleasure of the Lord should prosper in his hand:*
V. 12. And again, that the Lord should *divide him a portion with the great*, and that he should *divide the spoil with the strong, because he had poured out his soul unto death:* Which argues that he should not onely *live again*, but be
Zach. 12. 10. *victorious* after he had died. In that of *Zachary* it is said, the Jews should *look upon*, or see, *him whom they had* formerly *pierced*; and, that *in that day* he would *pour upon them the spirit of grace and supplication:* therefore he was to *live again* after they had pierced him.

3. I come to the *Psalms*, where not onely his *Rising again* is propheſied of, but the *Time* thereof determined; though at firſt ſight it appears not ſo: namely, in that fore-alledged paſſage of the ſixteenth *Psalm, Thou wilt not leave my ſoul in Hell, nor ſuffer thine Holy One to ſee corruption.* All men ſhall riſe again, but their bodies muſt firſt return to duſt, and ſee corruption. But *Meſſiah* was to riſe again *before* he ſaw corruption: If *before*, then the *third day* at fartheſt; for then the Body naturally begins to ſee corruption. This may be gathered by the ſtory of *Lazarus* in the Goſpel, where *Jeſus*
* John 11. 39. commanding the ſtone to be rolled from his Grave, * *Martha* his ſiſter anſwered, *Lord, by this time he ſtinketh; for he hath been dead four daies.* Alſo by that Rule given by the Maſters of Phyſick, That thoſe who die of the Apoplexie, ſuffocation of the Mother, or like ſudden deaths, ſhould not be buried till ſeventy two hours were paſt; becauſe within that time they might revive; and Examples are given of thoſe who have done ſo. They give alſo a reaſon of it in nature: Becauſe, ſay they, in that time the *Humours* of the Body make their revolution; the *Phlegm* in one day or twenty four hours, the *Choler* in two dayes or forty eight hours, the *Melancholy* in three dayes, which is ſeventy two hours; and this to be the reaſon why an *Ague* founded in an inflammation of *Phlegm* returns every day, an Ague which comes from *Choler* every other day, an Ague from *Melancholy* every third day. Now if a Body may be kept ſo long *unburied*, it is ſuppoſed it may continue ſo long *uncorrupted*; (namely where a corruption is not begun before death, as in ſome diſeaſes) but longer it will not continue. When therefore it is ſo often inculcated in the New Teſtament, that our Saviour ſhould *riſe again the third day*; the Holy Ghoſt, in ſo ſpeaking, reſpects not ſo much the number of daies, as the fulfilling of Scripture, That *Meſſiah*'s body ſhould not ſee corruption, but ſhould riſe before the time wherein dead bodies begin to corrupt: and indeed our Saviour roſe again within forty hours after he gave up the Ghoſt, and was not two full dayes in the grave. Therefore, if there be any other Scripture which implies *Meſſiah* ſhould riſe before his Body ſhould ſee corruption, that Scripture, whatſoever it be, ſhews he ſhould riſe again *within three daies.*

Vid. Meurſii Gloſſar. Græco-barbarum, in τριτεννᾶται] τῇ τρίτῃ ἡμέρᾳ ὁ ἄνθρωπος ἀλλοιοῦται ἢ ὄψιν. citat ex Triodio.

DISCOURSE

DISCOURSE XIV.

Exodus 4. 25.

Then Zipporah took a ſharp ſtone, and cut off the fore-skin of her ſon, and caſt it at his feet, and ſaid, כִּי חֲתַן דָּמִים אַתָּה לִי, *Sponſus ſanguinum tu mihi es.*

THEN; that is, when ſhe ſaw the Angel of the Lord ready to kill *Moſes* her husband in the Inne, becauſe his ſon was not circumciſed; *ſhe took a ſharp ſtone,* (צר) that is, ſhe took a knife, which, according to the cuſtome then, was made of *ſtone* ſharped. This we may learn out of *Joſhuah* 5. 2. where the Lord ſays to *Joſhuah, Make thee* חֲרֻבוֹת צֻרִים, (*ſharp knives*, ſay we) according to the Hebrew, *knives of ſtones, and circumciſe again the children of Iſrael.* The Chaldee Paraphraſt hath, *Make thee* אומלון חריפין *ſharp raſors*: the Septuagint, μαχαίρας πετρίνας *ſtone-knives.*

Thus farre all is clear; but for the reſt we are to ſeek: Firſt, on whom the fault lay, and what was the reaſon of this omiſſion of Circumciſion: then, who and what is meant, when it is ſaid, *ſhe caſt*, or *made the fore-skin to touch his feet:* and above all, what is meant by *Sponſus ſanguinum.*

Zipporah is commonly reputed to have been a perverſe and froward woman; and *Moſes*, the meekeſt man on earth, to have had that miſhap in his choice which many a good man hath. The reaſon, becauſe ſhe not onely hindred her child from being circumciſed, out of ſome nicety and averſation thereof, as a cruel Ceremony: but alſo, when ſhe ſaw there was no remedy, but ſhe muſt doe it to ſave her husband's life, yet ſhe did it with an upbraiding indignation, telling him, that he was a *bloudy husband*, who muſt have ſuch a thing done unto his poor child. But I ſee no ground either for the one, or the other.

For that the Circumciſion of the child was not deferred out of any averſation of hers of that Ceremony, may be gathered, Firſt, becauſe ſhe was a *Midianitèſſe*, and ſo a daughter of *Abraham* by *Keturah*, and therefore well enough acquainted with and inured to that Rite, which not onely her Nation, the *Midianites*, but all the Nations deſcended of *Abraham* obſerved; as may be ſeen in the *Iſmaelites* or *Saracens*, who learned not this Ceremony firſt from *Mahomet*, but retained it as an ancient cuſtome of their Nation. Secondly, She had ſuffered already her elder ſon *Gerſhom* to be *circumciſed*; wherefore then ſhould we think ſhe was averſe ſtom the circumciſion of this? For that this child, for whom *Moſes* was now in danger, was *Eliezer* his youngeſt ſon, it cannot be denied; foraſmuch as it is evident that *Moſes* at this time was the Father of two ſons, which, by reaſon (as may ſeem) of this diſturbance he ſent back with his wife unto her Father *Jethro*, as we may read in the 18. Chapter of this Book. By which it may be gathered, that the cauſe of this *omiſſion of Circumciſion* was not any averſeneſs in *Zipporah* from that Rite; but rather, becauſe they were in their journey when the child was born; and ſo having no convenient time or place to reſt in till the wound might be healed, and thinking

Exod. 4. 25. thinking it might endanger the infant's life, to be tossed up and down whilst the wound was green, in so long and tedious a voyage, they resolved to deferre the circumcision. And that *Zipporah* was delivered of this child when they had begun this journey for *Egypt*, may be gathered by this, because *Moses*, before God's sending him, hath but one child mentioned, namely *Gershom*: For what reason can be given, why, if *Eliezer* had been then born, he should not have been mentioned also? But howsoever this case of travell afterward excused the *Israelites* in the Wilderness, for deferring the circumcision of their children then; yet could it not excuse *Moses* here, in regard it was *necessitas accersita*, he being not forced to take his wife and children with him, (especially his wife being in that case) but might have sent her and them back presently to her Father; as upon this admonition he did. Nor was it indeed fit, when God sent him upon such a business, to carry such an encumbrance with him.

Thus have we freed *Zipporah* from the *first charge*, of being the cause of this omission out of any *averseness* to the Divine Ordinance. Now I come to shew likewise, that the words she spake at the time of circumcision, *Sponsus sanguinum tu mihi es*, were no words of *upbraiding indignation* to her husband, (as is supposed) but have a far other meaning.

For I believe not she spake these words to *Moses*, but to her *Child* whom she circumcised, as the *Formula* then used in Circumcision; namely, that as the fore-skin fell down at her *Child*'s feet, (not *Moses*, or the Angel's feet) she pronounced the *Verba solennia, the solemn formal words then in use*, *Tu mihi sponsus sanguinum.*

My Reasons are, First, Because a *Husband* is not wont to be called *Sponsus* after the wedding solemnity is past; nor can there any such example be shewn in Scripture: *Ergo*, it is not like that *Zipporah*, after she was the mother of two children, should say to her Husband, *Sponsus sanguinum tu mihi es*, *A bloudy Husband art thou to me.*

Secondly, Because חֹתֵן, the word here translated *Sponsus*, properly signifies *Gener*, a *Son-in-law*, and *Sponsus*, a *Husband* or a *Bridegroom*, onely by way of equivalence or coincidence, (because to be made son-in-law to the Parents, is by being the daughter's *Sponsus*.) My meaning is, that חתן, the word used, signifies not the relation of the Bridegroom to his Bride; but his relation to his Bride's Parents, by taking their daughter to wife. And therefore in the whole Scripture we shall never find it relatively used, or with an affix, but onely in respect to the wives Father or Mother. And of the same condition is the word כַּלָּה which we often by equivalence translate a Bride, but properly signifies *Nurus*, *a daughter-in-law*. Wherefore we shall never find the Bridegroom calls the Bride his כלה, nor the Bride the Bridegroom her חתן, or that they are called so by others; but onely the Husband his Father and Mother-in-laws חתן, and the Wife her Father and Mother-in-laws כלה. In a word, there is no word in the Hebrew Tongue which signifies a *Bridegroom* and *Bride*, as they stand in relation each to other, but as to each others Parents onely. Whence it is remarkable that in the *Canticles*, when this relation comes to be expressed on the Bride's behalf, it is alwaies done by addition of the word אחותי, that is, *my Sister*, as אחותי כלה, *the* Callah or *Nurus my Sister*, which we translate by equivalence, *Soror mea Sponsa, my Sister, my Spouse*. Now if this be true, I see not how *Zipporah* could call *Moses* here her חתן, by saying to him חתן *sanguinum tu mihi es*: For she should have called him her son-in-law, and not her Husband: *Ergo*, She spake the words to the Child, and not to Him.

Thirdly, For a farther probability hereof, the Jewish Rabbins tell us, מנהג הנשים לקרא לבן כאשר ימול חתן, *That it was the custome of women to call*

call their child when he was circumciſed, חתן, (the word here turned *Spanſus.*) So *Aben Ezra* upon this place. *Rabbi Levi,* חתן *in principio connubii vocatur, &c. In the beginning of marriage he is called* חתן *that is promiſed or contracted to another: Thence is the word tranſlated and borrowed to ſignifie the beginning of other things; as when the Infant newly circumciſed is called by the women* חתן, *for then the child begins firſt to be initiated in the ſervice of God.* The like hath *Rabbi David Kimchi* in his Lexicon, who conjectures withall, that חתן ſhould have ſome ſignification of *cauſing new joy,* and thence to be uſed both at the day of *Marriage,* and day of *Circumciſion.* Exod. 4. 25.

Fourthly, From this cuſtome to call a child at his circumciſion חתן, with the *Arabians* (who are of *Abraham*'s poſterity, and ſtill uſe, and anciently uſed, this Rite) *Chatan* is *to circumciſe, Chiten Circumciſion,* מחתן *Machtun, circumciſed,* as is ordinarily to be ſeen in their Tranſlation of the New Teſtament. Whence come this, but from the manner of calling a child חתן when he was *circumciſed?* (Even as we, becauſe a child in *Baptiſm* is made a *Chriſtian,* uſe the word *Chriſten* for *to Baptize,* and *Chriſtened* for *Baptized.*) And *Zipporah* was an *Arabiſs,* and the *Arabian* tongue of near affinity with the *Hebrew.*

Betrothing is by S. *Baſil* called ἀρχαὶ τῶν γάμων, *the beginnings of marriage,* and is ἐπαγγελία τῶν μελλόντων γάμων, *a promiſe of the future marriage.*

Fifthly, This expoſition is agreeable to the following words, וַיִּרֶף מִמֶּנּוּ אָז אָמְרָה חֲתַן דָּמִים לַמּוּלוֹת, *And he let him goe, when ſhe had ſaid, Sponſus ſanguinum, hoc eſt, circumciſionis;* that is, The Angel let *Moſes* goe, as ſoon as thoſe *ſolennia verba, Sponſus ſanguinum,* were out of *Zipporah*'s mouth. So the Vulgar rightly tranſlates it; *Et dimiſit eum, poſtquam dixerat, Sponſus ſanguinum, ob circumciſionem.* For אָז is here (as elſewhere) for מֵאָז, *extunc, ab eo tempore, poſtquam, from the time, after that,* not ſimply *tunc, then,* as we tranſlate it. Namely, as the deſtroying Angel, *Exodus* 12. 23. when he ſaw the bloud of the Paſchal Lamb upon the lintels and ſide-poſts of the *Iſraelites* doors, paſſed by them, and deſtroyed them not: ſo the Angel here, when he ſaw the bloud of the Circumciſion upon *Moſes* his child, let *Moſes* goe, and ſlew him not. In theſe words, if you mark it, the Holy Ghoſt expounds what *Zipporah* meant by thoſe words, *Sponſus ſanguinum,* that is, *Sponſus circumciſionis: Et dimiſit eum poſtquam dixit,* חֲתַן דָּמִים לַמּוּלוֹת, *Sponſus ſanguinum, id eſt, circumciſionis.* But if *Sanguis* here be Circumciſion, and ſo *Sponſus Sanguinum* be *Sponſus Circumciſionis,* then are not theſe words ſpoken of or to *Moſes,* but unto the *Child.*

HAVING thus proved what I took in hand, That theſe words were not ſpoke by *Zipporah* to *Moſes,* but as *ſolennia verba* in that caſe to her Child whom ſhe circumciſed; it remains, I ſhould now tell you how they are ſo conſtrued. I ſay therefore, *Tu mihi ſponſus ſanguinum,* in *Zipporah*'s meaning, is as much as *Sis mihi initiatus circumciſione, Be thou my Bloud-ſon,* or the like. It is well known how Tropically thoſe words of relation of kindred, *Father, Mother, Siſter, Son,* are uſed in the Hebrew Tongue; and *Son,* beſides other notions, to be often the circumlocution of our *vox concreta;* as *Filius percuſſionis, the Son of ſtriking,* is he that is ſtrucken, or, worthy to be beaten; *Filius fœderis, the Son of the Covenant,* is he that is in Covenant, or, to whom the Covenant belongs; *Filius mortis, the Son of death,* he that is condemned to die, or worthy of death; and the like. And why may not then חֲתַן דָּמִים, *Gener ſanguinum,* that is, as the Holy Ghoſt expounds it, *circumciſionis,* be as much as *circumciſus,* and *Gener ſanguinum tu mihi es* (for ſo I told you חתן ſignifies) be as much as, *I pronounce thee circumciſed?* As if the circumciſed perſon, by being married to Circumciſion, were made the Circumciſer's Son-in-law, and Circumciſion's Bridegroom; as *Es,* or *Sis, mihi in generum, deſponſatus*

Thus in *Deut.* 25. 2. בֶּן הַכּוֹת is by the LXX. rendred ἄξιος πληγῶν.

Exod. 4. 25. *ſatus circumciſioni, Now thou art*, or *Be thou, my Son-in-law, being eſpouſed to Circumciſion.*

Or if *Blood* or *Circumciſion* note the Inſtrument, the *Formula* may be thus explicated; That the perſon circumciſed becomes God's Son-in-law, as being wedded and joyned to his Church by the Bloud of Circumciſion, as with a Ring: and then the pronoun לי *mihi* muſt not be taken relatively to *Zipporah*, as before, but *efficienter* onely in this ſenſe, *Per me factus es gener Deo per ſanguinem circumciſionis, By me thou art made God's Son-in-law by the bloud of Circumciſion*, or *Feci te generum Deo, I have made thee God's Son-in-law*; or, (if you like better the notion of *Sponſus*,) *I have eſpouſed thee to the Church of God, by this rite of Circumciſion*; or, *Thou art*, or, *Be thou, eſpouſed to the Church of God*, &c. Thus, as you ſee, may the *Formula* be either way explicated to one and the ſame ſenſe. But the firſt I like the beſt, becauſe of לי *mihi* the relative to *Zipporah*, *Tu mihi in generum es, deſponſatus circumciſioni, Now thou art my Son-in-law, being eſpouſed to Circumciſion.*

Now laſtly, to free my Interpretation from novelty, the ſenſe I have given of theſe words is that which both the Septuagint and the Chaldee Paraphraſt directly aime at: the Paraphraſt expounding it thus, *In ſanguine circumciſionis iſtius datus eſt ſponſus*, or *gener, mihi*; the Septuagint, as we now read, thus, Ἔστι τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου, *Stetit ſanguis circumciſionis filii mei:* where the Text is corrupted, and I believe the Septuagint tranſlated not Ἔστι, but Ἔστω, *Sit hic ſanguis circumciſionis Filii mei*; a Periphraſticall, but evident ſenſe, with the change of one letter onely.

From the ſenſe of this place thus proved, I will point at two Obſervations, and ſo conclude.

The Firſt is, That it is lawfull to uſe ſome fitting Form of words in the exhibition of a Sacrament, though not expreſly ordained by God at the inſtitution thereof; as appears by this Form that *Zipporah* uſed, no doubt *ex more*, according to the cuſtome then, whatſoever the Form were after that time.

The Second is, That the neglect of the Circumciſion of a child then, and ſo conſequently of Baptizing it now, makes not ſo much the Child as the Parents liable to the wrath of God: As here the Angel ſought not to kill the Child, who was uncircumciſed, but *Moſes* the Father, who ſhould have circumciſed it. Both which Obſervations I mean to amplifie no farther, but leave them to your exacter meditations; and ſo I conclude.

DISCOURSE

DISCOURSE XV.

EZEKIEL 20. 20.

Hallow my Sabbaths; and they ſhall be a ſigne between me and you, to acknowledge that I Jehovah am your God.

THIS Commandement, with the End thereof, the Lord bids *Ezekiel* tell the Elders of *Iſrael*, that he gave it to their Fathers in the Wilderneſs. And it is recorded in the *Law*; ſo that I might have taken it thence: But I rather choſe to make theſe words in *Ezekiel* my Text, as expreſſed more plainly, and ſo a Comment to thoſe in the *Law*. The place there is *Exod.* 31.13. where this which my Text containeth is expreſſed thus, *Verily my Sabbaths ye ſhall keep; for it is a ſigne between me and you throughout your generations, to acknowledge that I Jehovah am your ſanctifier*, that is, *your God*; as the expreſſion in *Ezekiel* tells us: For to be the Sanctifier of a People, and to be their God, is all one: whence alſo the Lord is ſo often called in Scripture the *Holy One of Iſrael*, that is, their Sanctifier and their God.

That which I intend at this time to obſerve from theſe words is, the *End why God commanded this Obſervation of the Sabbath to the Iſraelites*; to wit, That thereby, as by a *Symbolum* or Signe, they might teſtifie and profeſs what God they worſhipped. Secondly, out of this ground to ſhew *How farre, and in what manner, the like Obſervation binds us Chriſtians*, who are worſhippers of the ſame God whom the Jews worſhipped, though not under the ſame relation altogether wherein they worſhipped him.

All Nations had ſomething in their Ceremonies whereby they *ſignified* the God they worſhipped. So in thoſe of the *Celeſtiall Gods*, (as they termed them,) and thoſe which were *Deified Souls of men*, were differing Rites, whereby the one was known from the other: Thoſe Gods which were made of men, having *Funerall* rites in their ſervices, as Cogniſances that they were *Souls deceaſed*; and each of them ſome imitation of ſome remarkable paſſage of the Legend of their lives, either of ſome action done by them, or ſome accident which befell them; as in the ceremonies of *Oſyris* and *Bacchus* is obvious to any that reads them. And indeed it is a naturall *Decorum* for ſervants and vaſſals, by ſome mark or cogniſance to teſtifie who is their Lord and Maſter. In the *Revelation*, the worſhippers of the Beaſt receive his mark, and the worſhippers of the Lamb carry his mark and his Father's in their Fore-heads. Hence came the firſt uſe of the *Croſs in Baptiſme*, as the mark of Chriſt, the Deity to whom we are initiated; and the ſame afterwards uſed in all Benedictions, Prayers and Thankſgivings, in token they were done in the name and merits of Chriſt crucified: So that in the Primitive Church this Rite was no more but that wherewith we conclude all our Prayers and Thankſgivings, when we ſay, *Through Jeſus Chriſt our Lord and Saviour*; though afterward it came to be abuſed, as almoſt all other Rites of Chriſtianity, to abominable Superſtition.

To return therefore unto my Text. Agreeably to this Principle, and this Cuſtome of all Religions, of all Nations, of all Vaſſals, the Lord *Jehovah*, Creatour of Heaven and Earth, ordained to his people this I.

Ezek. 20. 20. Obſervation of the *Sabbath-day*, for a *Signe* and *Cogniſance* that he ſhould be their God, and no other. *It is for a ſigne*, ſaith he, *between me and you, that I Jehovah am your God.* And beſides in the place I quoted before, the 31. of *Exod.* 16, 17. are theſe words; *The children of Iſrael ſhall keep the Sabbath, to obſerve the Sabbath throughout their generations, for a perpetuall Covenant. It is a ſigne between me and the children of Iſrael for ever: for in ſix dayes the Lord made heaven and earth, and on the ſeventh day he reſted:* As if he had ſaid, It is a Signe that the Creatour of heaven and earth is your God.

But for the more diſtinct underſtanding of this ſignification, we muſt know that the *Sabbath* includes two reſpects of time: Firſt, the *quotum*, one day of ſeven, or the Seventh day after ſix dayes labour; Secondly, the *deſignation* or pitching that Seventh upon the day we call *Saturday*. In both, the *Sabbaticall* obſervation was a *ſigne* and *profeßion* that *Jehovah*, and no other, was the God of *Iſrael*: the firſt, according to his attribute of *Creatour*, the ſecond, of *Deliverer of Iſrael out of Egypt*. For by ſanctifying the *Seventh* day, after they had laboured ſix, they profeſſed themſelves vaſſals and worſhippers of that onely God who created the Heaven and the Earth, and having ſpent ſix dayes in that great work, reſted the ſeventh day; and therefore commanded them to obſerve this ſutable diſtribution of their time, as a *badge and livery* that their Religious ſervice was appropriate to him alone. And this is that which the Fourth Commandement in the reaſon given from the *Creation* intendeth, and no more but this.

But ſeeing they might profeſs this acknowledgement as well by any other ſix dayes working, and a ſeventh's reſting, as by thoſe they pitched upon, there being ſtill (what ſix dayes ſoever they had laboured, and what ſeventh ſoever they had reſted) the ſame conformity with their Creatour; let us ſee the reaſon why they pitched upon *thoſe ſix dayes* wherein they laboured, for labouring dayes, rather then any other; and why they choſe *that Seventh day*, namely *Saturday*, to hallow and reſt in, rather then any other.

And this was, that they might profeſs themſelves ſervants of *Jehovah* their God in a relation and reſpect peculiar and proper to themſelves; to wit, that they were the ſervants of that God which *redeemed Iſrael out of the Land of Egypt* and out of the houſe of bondage: and upon the morning-watch of *that very day* which they kept for their *Sabbath*, he overwhelmed *Pharaoh* and all his Hoſt in the Red Sea, and ſaved *Iſrael that day* out of the hand of the *Egyptians*. This I gather from the repetition of the Decalogue, *Deut.* 5. where that reaſon from the *world's Creation* (in the Decalogue given at *Horeb*) being left out, *Moſes* inſerts this other of the *Redemption of Iſrael out of Egypt* in ſtead thereof; namely, as the reaſon why *thoſe ſix dayes* rather then any other ſix for work, and *that Seventh day* rather then any other ſeventh for reſt, were pitched upon, as *Iſrael* obſerved them. *Remember*, ſaith he, V. 15. *thou wert a ſervant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and a ſtretched-out arme: Therefore the Lord thy God commanded thee to keep the Sabbath-day:* Namely, not for the *quotum* of one day of ſeven, (for of that another reaſon was given, the example of God in the Creation) but for the *deſignation* of the day.

Exod. 14. 24, 27, 30.

But whether *this day* were in order *the ſeventh* from the Creation or not, the Scripture is ſilent; for where it is called in the Commandement *the ſeventh day*, that is in reſpect of the ſix dayes of labour, and not otherwiſe: and therefore, whenſoever it is ſo called, thoſe ſix dayes of labour are mentioned

mentioned with it. The *ſeventh* day therefore is the ſeventh after the ſix dayes of labour, nor can any more be inferred from it: The example of the Creation is brought for the *quotum*, one day of ſeven, as I have ſhewed, and not for the *deſignation* of any certain day for that ſeventh. Nevertheleſs, it might fall out ſo, by diſpoſition of Divine Providence, that the Jews deſigned Seventh day was both the ſeventh in order from the Creation, and alſo the day of their deliverance out of *Egypt*. But the Scripture no where tells us it was ſo, (howſoever moſt men take it for granted) and therefore it may as well be not ſo. Certain I am, the Jews kept not that day for a Sabbath till the raining of Manna: For that which ſhould have been their *Sabbath* the week before, had they then kept the day which afterward they kept, was the fifteenth day of the ſecond moneth; on which day we reade, in the 16. of *Exodus*, that they marched a wearifome march, and came at night into the wilderneſs of *Sin*, where they murmured for their poor entertainment, and wiſhed they had died in *Egypt*: that night the Lord ſent them Quailes, the next morning it rained Manna, which was the ſixteenth day, and ſo ſix dayes together; the ſeventh, which was the twenty ſecond, it rained none, and that day they were commanded to keep for their *Sabbath*. Now if the twenty ſecond day of the moneth were the *Sabbath*, the fifteenth ſhould have been, if that day had been kept before; but the Text tells us expreſly, they marcht that day: and, which is ſtrange, the day of the moneth is never named, unleſs it be once, for any ſtation but this where the Sabbath was ordained; otherwiſe it could not have been known that that day was ordained for *a day of reſt*, which before was none. And why might not their *day of holy reſt* be altered, as well as the *beginning of the yeare* was, for a memoriall of their coming out of *Egypt*? I can ſee no reaſon why it might not, nor finde any teſtimony to aſſure me it was not.

Ezek. 20. 20.

Numb. 10.

And thus much of the *Jews Sabbath*, How and wherein it was a Signe whereby they profeſſed themſelves the ſervants of *Jehovah*, and no other God.

Now I come to the Second thing I propounded, to ſhew *How farre, and in what manner, the like obſervation binds us Chriſtians.* II.

I ſay therefore, that the *Chriſtian*, as well as the *Jew*, after *ſix* dayes ſpent in his own works, is to ſanctifie the *ſeventh*, that he may profeſs himſelf thereby a ſervant of God, the *Creatour* of Heaven and Earth, as well as the *Jew*. For the *quotum* therefore, the *Jew* and *Chriſtian* agree; but in *deſignation* of the day they differ. For the *Chriſtian* chuſeth for his Holy Day that which with the *Jews* was the *Firſt* day of the week, and calls it *Dominicam the Lord's Day*, that he might thereby profeſs himſelf a ſervant of that God who on the morning of that day vanquiſhed *Satan*, the *Spiritual Pharaoh*, and *redeemed* us from our Spiritual thraldome, by *raiſing Jeſus Chriſt our Lord from the dead, begetting us*, in ſtead of an earthly *Canaan*, *to an inheritance incorruptible in the Heavens*. In a word, the *Chriſtian*, by the day he hallows, profeſſes himſelf a *Chriſtian*, that is, as S. *Paul* ſpeaks, *To believe on him that raiſed up Jeſus from the dead*. So that the *Jew* and *Chriſtian* both, though they fall not upon the ſame day, yet make their *deſignation* of their day upon the like ground: the *Jews*, the memoriall-day of their deliverance from the *temporal Egypt* and *temporal Pharaoh*; the *Chriſtians*, the memoriall-day of their deliverance from the *ſpiritual Egypt* and *ſpiritual Pharaoh*. But might not (will you ſay) the *Chriſtian* as well have obſerved the *Jewiſh* for his ſeventh day, as the day he doth? I anſwer, No; he might not: For in ſo doing he ſhould ſeem not to acknowledge his *Redemption* to be already performed, but ſtill

Rom. 4. 24. 1 Pet. 1. 4.

Ezek. 20. 20. expected. For the *deliverance of Iſrael out of Egypt* by the Miniſtery of *Moſes*, was intended for a Type and pledge of the *Spiritual deliverance* which was to come by *Chriſt*: their *Canaan* alſo, to which they marched, being a Type of that Heavenly inheritance which the redeemed by *Chriſt* do look for. Since therefore the Shadow is now made void by the coming of the Subſtance, the Relation is changed, and God is no longer to be worſhipped and believed in as a God fore-ſhewing and aſſuring by Types, but as a God who hath performed the Subſtance of what he promiſed. And this is that which S. *Paul* means, *Coloſſians* 2. 16, 17. where he ſaith, *Let no man judge you* [henceforth] *in reſpect of a Feaſt-day, New-moon, or Sabbath-dayes: Which were a ſhadow of things to come, but the body is of Chriſt.*

DISCOURSE XVI.

1 Cor. 11. 5.

Πᾶσα γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς. *Every woman praying or propheſying with her head uncovered, diſhonoureth her head.*

I HAVE choſen this of the *woman*, rather then that of the *man* going before it, for the Theme of my Diſcourſe; Firſt, Becauſe I conceive the Fault, at the reformation whereof the Apoſtle here aimeth, in the Church of *Corinth*, was the *womens* onely, not the *mens*. That which the Apoſtle ſpeaks of a *man praying* or *propheſying*, being by way of ſuppoſition, and for illuſtration of the unſeemlineſs of that guiſe which the *women* uſed. Secondly, Becauſe the condition of the Sex in the words read, makes ſomething for the better underſtanding of that which is ſpoken of both; as we ſhall ſee preſently.

The Diſcourſe I intend to make upon the Text ſhall conſiſt of theſe two parts. Firſt, of an Enquiry, What is here meant by *Propheſying*, a thing attributed to *women*, and therefore undoubtedly ſome ſuch thing as they were capable of. Secondly, What was this Fault, for *matter* and *manner*, of the *women of the Church of Corinth*, which the Apoſtle here reproveth.

To begin with the Firſt, and which I am like to dwell longeſt upon: Some take *Propheſying* here, in the *ſtricter* ſenſe, to be *foretelling of things to come*, as that which in thoſe Primitive times both *men* and *women* did, by the pouring out of the Holy Ghoſt upon them; according to that of the Joel 2. 28. Acts 2. 17. Prophet *Joel*, applied by S. *Peter* to the ſending of the Holy Ghoſt at the firſt promulgation of the Goſpel, *I will pour out my Spirit upon all fleſh, and your ſons and daughters ſhall propheſie, and your young men ſhall ſee viſions.* And that ſuch *Propheteſſes* as theſe were thoſe four Daughters of *Philip* the Evangeliſt, whereof we read *Acts* 21. 9.

Others take *Propheſying* here in a *more large* notion, namely, for the gift of *interpreting and opening Divine myſteries contained in Holy Scripture*, for the inſtruction and edification of the Hearers; eſpecially, as it was then inſpired and ſuggeſted in extraordinary manner by the Holy Spirit, as *Prophecy* was given of old; according to that of S. *Peter*, *Prophecy came not in old* 2 Pet. 1. 21.

time

time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt. So becauſe many in the beginning of the Goſpel were guided by a like inſtinct in the interpretation and application of Scripture, they were ſaid to *Propheſie.* Thus the Apoſtle uſeth it in the fourteenth Chapter of this Epiſtle, where he diſcourſes of ſpiritual Gifts, and before all preferres that of *Prophecy*; becauſe *he that propheſieth* (ſaith he) *ſpeaketh unto men to edification, and exhortation, and comfort.* 1 Cor. 14. 3.

1 Cor. 11. 5.

But neither of theſe kinds of *Prophecy* ſute with the perſon in my Text, which is a *woman.* For it is certain the Apoſtle ſpeaks here of *Propheſying* in the *Church* or Congregation; but in the *Church* a *woman* might not ſpeak, no not ſo much as ask a queſtion for her better inſtruction, much leſs teach and inſtruct others, and thoſe *men.* This the Apoſtle teacheth us in this very Epiſtle, Chapter the fourteenth; even there where he diſcourſeth ſo largely of thoſe kinds of *Prophecy.* *Let your women* (ſaith he) *keep ſilence in the Churches: For it is not permitted unto them to ſpeak,* ἀλλ' ὑποτάσσεσθαι, *but to be ſubject. And if they will learn, let them ask their husbands at home.* Again in 1 *Tim.* 2. 11, 12. *Let the woman learn in ſilence with all ſubjection. But I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence.* Verſ. 34, 35.

Note here, that to ſpeak in a Church-Aſſembly, by way of *teaching* or *inſtructing* others, is an act of *ſuperiority*, which therefore a *woman* might not doe; becauſe her ſex was to be in *ſubjection*, and ſo to appear before God in garb and poſture which conſiſted therewith; that is, ſhe might not ſpeak to *inſtruct* men in the Church, but to God ſhe might.

To avoid this difficulty, ſome would have the word προφητεύεσθαι, in my Text, to be taken *paſſively*, namely, for *to hear or be preſent at Prophecy*, which is an acception without example either in Scripture or any where elſe. It is true, the Congregation is ſaid to *pray*, when the Prieſt onely ſpeaks; but that they ſhould be ſaid to *preach* who are preſent onely at the hearing of a Sermon, is a Trope without example. For the reaſon is not alike: In *prayer* the Prieſt is the mouth of the Congregation, and does what he does in their names, and they aſſent to it by ſaying *Amen.* But he that *preaches* or *propheſies* is not the mouth of the Church, to ſpeak ought in their names, that ſo they might be ſaid to ſpeak too; but he is the mouth of God ſpeaking to them. It is not likely therefore, that thoſe who onely *hear* another ſpeaking or *propheſying* to them, ſhould be ſaid προφητεύειν *to propheſy*; no more, as I ſaid, then that all they ſhould be ſaid to *preach* who were at the *hearing* of a Sermon.

What ſhall we doe then? Is there any other acception of the word *Propheſying* left us, which may fit our turn? Yes, there is a Fourth acception, which, if it can be made good, will ſute our Text better (I think) then any of the former; to wit, that *Propheſying* here ſhould be taken for *praiſing God in Hymns and Pſalms*: For ſo it is fitly coupled with *praying*; *Praying* and *Praiſing* being the parts of the Chriſtian Liturgie. Beſides, our Apoſtle alſo in the fourteenth Chapter of this Epiſtle joyns them both together; *I will pray*, ſaith he, *with the ſpirit, and will pray with underſtanding alſo: I will ſing with the ſpirit, and I will ſing*, that is, propheſie, *with underſtanding alſo.* For, becauſe *Prophets* of old did Three things; firſt, *foretell things to come*; ſecondly, *notifie the will of God unto the people*; and thirdly, *utter themſelves in Muſical wiſe, and*, as I may ſo ſpeak, *in a Poetical ſtrain and compoſure*: hence it comes to paſs that *to propheſie* in Scripture ſignifies the doing of any of theſe Three things, and amongſt the reſt, *to praiſe* God in Verſe or Muſical compoſure. Verſ. 15.

This to be ſo as I ſay, I ſhall prove unto you out of two places of Scrip-

1 Cor. 11. 5.

ture: and firſt out of the firſt of *Chronicles*, Chap. 25. where the word *Propheſie* is three ſeveral times thus uſed. I will alledge the words of the Text at large, becauſe I cannot well abbreviate them. Thus therefore it ſpeaks; Verſ. 1. *Moreover, David and the Captains of the Hoſt ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſie with Harps, with Pſalteries, and with Cymbals: and the number of the men of Office, according to their ſervice, was, 2. Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and Aſarelah, the ſons of Aſaph, under the hands of Aſaph, which propheſied according to the order of the King. 3. Of Jeduthun; the ſons of Jeduthun, Gedaliah, and Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah (and Schimei) ſix, under the hands of their father Jeduthun, who propheſied with a Harp, to give thanks and to praiſe the Lord.* Lo here, *to propheſie, and to give thanks* (or *confeſs*) and *to praiſe the Lord* with ſpiritual ſongs, made all one. Nor needs ſuch a Notion ſeem ſtrange, whenas even among the Latins the word *Vates* ſignifieth both him that *foretells* things to come, and a *Poet*; for that the Gentiles Oracles were given likewiſe *in Verſe:* And S. *Paul* to *Titus* calls the *Cretian* Poet, *Epimenides*, a *Prophet*; *as one*, ſaith he, *of their own Prophets ſaid*,

Expende etiam 2 Chron. 29. 30. & cap. 35. 15.

Tit. 1. 12.

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί·

And the *Arabians* (whoſe language comes the neareſt both in words and notions to the Hebrew) call a *chief Poet* of theirs (*Princeps omnium Poëtarum* (ſaith *Erpenius*) *quos unquam vidit mundus*) *Muttenabbi*, that is, *Propheticans*, or *The Prophet* κατ' ἐξοχήν.

Now then if *Aſaph, Jeduthun* and *Heman propheſied*, when they *praiſed God in* ſuch *Pſalms* as are entituled unto their ſeveral Quires, as we find them in the Pſalm-Book; (for know that all the Pſalms entituled *To the ſons of Korah*, belonged to the Quire of *Heman* who deſcended from *Korah*) why may not we, when we ſing the ſame Pſalms, be ſaid to *propheſy* likewiſe? namely, As he that uſeth a prayer compoſed by another, prayeth; and that according to the ſpirit of him that compoſed it: ſo he that *praiſeth* God with theſe ſpiritual and prophetical compoſures may be ſaid to *propheſy* according to that ſpirit which ſpeaketh in them.

And that Almighty God is well pleaſed with ſuch Service as this, may appear by that one ſtory of King *Jehoſhaphat*, in the ſecond of *Chronicles*, who when he marched forth againſt that great confederate Army of the children of *Ammon*, *Moab*, and mount *Seir*, the Text tells us, that having *conſulted with his people, he appointed Singers unto the Lord, that ſhould praiſe the Beauty of holineſs, as they went out before the Army; and to ſay, Praiſe the Lord, for his mercy endureth for ever*; (that is, they ſhould ſing the one hundred and ſixth Pſalm, or one hundred thirty ſixth Pſalm, which begin in this manner, and were both of them not unfit for ſuch an occaſion.) *And when they began to ſing and praiſe*, (ſaith the Text) *the Lord ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah; and they were ſmitten.*

2 Chron. 20. 21.

Verſe 22.

A ſecond place where ſuch kind of *Prophets* and *Propheſying* as we ſpeak of are mentioned, is that in the firſt of *Samuel*, in the ſtory of *Saul*'s election, where we read, that *when he came to a certain place called The Hill of God, he met a company of Prophets coming down from the High place*, (or Oratory there,) *with a Pſaltery, and a Tabret, and a Pipe, and a Harp before them; and they propheſied, and he with them.*

1 Sam. 10. 5, 10.

Their Inſtruments argue what kind of *Prophecy* this was; namely, *Praiſing of God with ſpirituall ſongs and melody*: In what manner, is not ſo eaſie to define or ſpecifie; but with an extemporary rapture, I eaſily believe. And if we may conjecture by other examples, One of them ſhould ſeem

to

to have been the *Præcentor*, and to utter the Verſe or Ditty; the reſt to have anſwered τὰ ἀκροτελεύτια, the extremes or laſt words of the Verſe: For after this manner we are told by *Philo Judæus*, that the *Eſſeni* (who were of the *Jewiſh* Nation) were wont to ſing their Hymns in their Σεμνεῖα or worſhipping-places. And after the ſelf-ſame manner, *Euſebius* tells us, did the *Primitive Chriſtians*; having in all likelihood learnt it from the Jews whoſe manner it was. The ſame is witneſſed by the *Author Conſtitutionum Apoſtolicarum*, in his ſecond Book and fifty ſeventh Chapter, where deſcribing the manner of the *Chriſtian* Service, After the reading of the Leſſons of the Old Teſtament, (ſaith he) ἱερός τις τὰς τῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω· *Let another ſing the Pſalms of David, and the people* ſuccinere, or *anſwer*, τὰ ἀκροστίχια, (i.e.) ἄκρα τῶν στίχων, *the extremes of the verſes.* Some footſteps of which Cuſtome remain ſtill with us, (though perhaps in ſomewhat a different way,) when in thoſe ſhort Verſicles of Liturgie, being Sentences taken out of the *Pſalms*, the Prieſt ſayes or ſings the firſt half, and the People anſwer the latter, *quaſi* τὰ ἀκροτελεύτια. As for example, in that taken out of Pſalm 51. 15. the Prieſt ſayes, *O Lord, open thou our lips*; the People or *Chorus* anſwers, *And our mouth ſhall ſhew forth thy praiſe.* But whatſoever the ancient manner of *anſwering* was, thus much we are ſure of, That the *Jews* in their Divine Lauds were wont to praiſe God after this manner, in *Antiphons* or *Reſponſories*; as (to let paſs other Teſtimonies, and the uſe of their Synagogues to this day derived from their Anceſtors) we may learn by two ſpecial Arguments. One from the *Seraphims* ſinging, *Eſay* 6. 3. where it is ſaid that the *Seraphims cried one unto another, ſaying, Holy, Holy, Holy Lord God of Hoſts, the whole Earth is full of his Glory.* Note, *They cried one unto another.* Secondly, from the uſe of the Hebrew verb עָנָה, which in the proper and native ſignification thereof being *to anſwer*, is alſo uſed for *to ſing*: as in Pſalm 147. 7. where we tranſlate, *Sing unto the Lord with thankſgiving, ſing praiſe upon the Harp unto our God*; in the Hebrew it is עֱנוּ, *Anſwer unto the Lord in thankſgiving, ſing praiſe upon the Harp unto our God.* And *Eſay* 27. 2. *In that day ſing ye unto her, A vineyard of red wine:* in the Hebrew, עֱנוּ־לָהּ *Anſwer ye unto her.* And *Numbers* 21. 17. in *Iſrael*'s ſong of the Well, *Spring up, O Well, ſing unto it:* in the Hebrew it is, עֱנִי־לָהּ *Anſwer unto it.* And *Moſes* ſpeaking of thoſe that were worſhipping the golden Calf, *Exodus* 32. 18. *It is not the voice of them that ſhout for maſtery, nor the voice of them that cry for being overcome; but the noiſe of them that ſing do I heare:* in the Hebrew, קוֹל עַנּוֹת *the voice of them that anſwer one another.* And ſo in other places. But to put all out of doubt, look *Ezra* 3. 11. where it is expreſly ſaid, *The Levites, the ſons of Aſaph, ſung together by courſe, in praiſing and giving thanks unto the Lord, Becauſe he is good, for his mercy endureth for ever.* Hence was derived the manner of *Praying* and *Praiſing* God in the *Chriſtian* Service, *alternis*, in a Muſicall way, and, as it were, by way of *propheſying* and verſifying; even though we do but ſpeak it onely; as you know the Poet ſayes, ——*Amant alterna Camœnæ.* Thus I have taken occaſion ſomewhat to enlarge upon this particular; that we our ſelves might the better underſtand the reaſon of what we doe, and what precedents and whoſe example we follow therein. And thus much of *Propheſying.*

1 Cor. 11. 5.

Note, To ſing ἀντιφώνως, i. *alternis choris*, and to anſwer ἀκροστίχια, are diverſe.

Vid Hook. *l.* 5. *p.* 261.

I COME now to the Second thing I propounded to ſpeak of; namely, What was that Fault among the *Corinthians* which the Apoſtle here taxeth. For the right underſtanding whereof, I ſay two things. Firſt, For the *Offenders*, that they were the *women*, and not the *men*: That which the Apoſtle ſpeaketh concerning *men* being by way of ſuppoſition onely, and

1 Cor. 11. 5. to illuſtrate his Argument againſt the uncomely guiſe of the *women*, *à pari*. This appears, becauſe his Concluſion ſpeaks of *women* onely, and nothing at all of *men*. Secondly, For the quality of the Fault, it was this; That the *women* at the time of *praying* and *propheſying* were *unveiled* in the Church; notwithſtanding it was then accounted an unſeemly and immodeſt guiſe for *women* to appear open and bare-faced in publick. How then, will you ſay, ſhould it come to paſs that Chriſtian women ſhould ſo much forget themſelves, as to tranſgreſs this *Decorum* in God's Houſe and Service, which they obſerved otherwhere? I anſwer, From a phantaſticall imitation of the manner of the *She-Prieſts and Propheteſſes* of the Gentiles, when they ſerved their Idols; as their *Pythiæ*, *Bacchæ* or *Mænades*, and the like; who uſed, when they uttered their Oracles, or celebrated rites and ſacrifices to their Gods, to put themſelves into a wild and extatical guiſe, having their faces diſcovered, their hair diſhevelled and hanging about their ears. This theſe *Corinthian women* (conceiting themſelves when they *prayed* or *propheſied* in the Church to be acting the parts of *She-Prieſts*, uttering Oracles like the *Pythiæ* or *Sibyllæ*, or celebrating ſacrifice as the *Mænades* or *Bacchæ*) were ſo fond as to imitate (as that ſex is prone to follow the faſhion) and accordingly caſt off their veils, and diſcovered their faces immodeſtly in the congregation, and thereby (as the Apoſtle ſpeaks) *diſhonoured their heads*, that is, were unſeemly accoutred and dreſſed on their head.

Which he proveth by three Arguments. Partly *from Nature*, which having given *women* their Hair for a covering, taught them to be covered, as a Signe of ſubjection; the manner of this covering being to be meaſured by the cuſtome of the Nation. Partly by an Argument *à pari*, from *men*; for whom, even themſelves being Judges, it would be an uncomely thing to wear a *veil*, that is, a *womans* habit: ſo, by the like reaſon, was it as uncomely and abſurd for a *woman* to be without a *veil*, that is, in the guiſe and dreſs of a *man*. And howſoever the Devils of the Gentiles ſometimes took pleaſure in uncomelineſs and abſurd garbs and geſtures; yet the God whom they worſhipped, and his holy Angels who were preſent at their devotions, loved a comely accommodation, agreeable to Nature and Cuſtome, in ſuch as worſhipped him. *For this cauſe therefore* (ſaith he) *ought a woman to have a covering on her Head, becauſe of the Angels.* Laſtly, he concludes it from the Example and Cuſtome both of the *Jewiſh* and *Chriſtian* Churches; neither of which had any ſuch uſe, for their *women* to be *unveiled* in their ſacred aſſemblies: *If any man* (ſaith he) *be contentious*, (that is, will not be ſatisfied with theſe reaſons) *let him know that we* (that is, we of the Circumciſion) *have no ſuch cuſtome, nor the Church of God.* For ſo, with S. *Ambroſe*, *Anſelme*, and ſome of the Ancients, I take the meaning of the Apoſtle to be in thoſe words.

Thus you have heard briefly, What was the Fault of theſe *Corinthian* Dames, which the Apoſtle here taxeth. From which we our ſelves may learn thus much, That God requires a decent and comely accommodation in his Houſe in the act of his worſhip and ſervice: For if in their habit and dreſs, ſurely much more in their geſtures and deportment: he loves nothing that is unſeemly in the one or in the other.

DISCOURSE

DISCOURSE XVII.

TITUS 3. 5.

By the waſhing of Regeneration, and renewing of the Holy Ghoſt.

THESE words (as it is eaſie to conceive upon the firſt hearing) are ſpoken of *Baptiſm*; of which I intend not by this choice to make any full or accurate Tractation, but onely to acquaint you (as I am wont) with my Thoughts concerning two Particulars therein, both of them mentioned in the words of my Text: One, From what *propriety, analogy*, or *uſe* of *Water*, the *waſhing* therewith was inſtituted for a *Signe of new Birth*, according as it is here called λουτρὸν παλιγγενεσίας, *the waſhing of regeneration:* The other, What is the proper *Counter-type*, or thing which the Water *figureth* in this Sacrament.

I will begin with the laſt firſt, becauſe the knowledge thereof muſt be ſuppoſed for the explication and more diſtinct underſtanding of the other. In every Sacrament, as ye well know, there is the outward Symbole or Sign, *Res terrena*; and the *Signatum* figured and repreſented thereby, *Res cæleſtis*. In this of *Baptiſm*, the Signe or *Res terrena*, the earthly thing, is Waſhing with water. The Queſtion is, what is the *Signatum*, the inviſible and *celeſtiall* thing, which anſwers thereunto. In our Catecheticall explications of this Myſtery, it is wont to be affirmed to be the *Bloud of Chriſt*; namely, That as *Water* waſheth away the filth of the Body, ſo the *Bloud of Chriſt* cleanſeth us from the guilt and pollution of Sin. And there is no queſtion but the *Bloud of Chriſt* is the Fountain of all the grace and good communicated unto us, either in this or any other Sacrament or Myſtery of the Goſpel. But that this ſhould be the ἀντίτυπον, the *Counter-part*, or *thing figured by the Water in Baptiſm*, I believe not; becauſe the Scripture, which muſt be our guide and direction in this caſe, makes it another thing, to wit, *the Spirit* or *Holy Ghoſt*; this to be that whereby the Soul is cleanſed and renewed *within*, as the Body with Water is *without*. So ſaith our Saviour to *Nicodemus*, *John* 3.5. *Except a man be born of Water and the Spirit, he cannot enter into the Kingdome of God.* And the Apoſtle, in the words I have read, parallels *the waſhing of regeneration* and *the renewing of the Holy Ghoſt*, as Type and Counter-type: *God* (ſaith he) *hath ſaved us* (that is, brought us into the ſtate of ſalvation,) *by the waſhing of regeneration, and the renewing of the Holy Ghoſt:* where none, I trow, will deny that he ſpeaks of *Baptiſm*. The ſame was repreſented by that Viſion at our Saviour's Baptiſm, of the Holy Ghoſt's deſcending upon him, as he came out of the water, in the ſimilitude of a Dove: For I ſuppoſe that in that Baptiſm of his the Myſtery of all our Baptiſms was viſibly acted; and that God ſayes to every one truly baptized, as he ſaid to him, (in a proportionable ſenſe) *Thou art my Son, in whom I am well pleaſed.*

Vid. Conſtitut. Apoſt. *l.* 2. *cap.* 36. *Gr.* λβ'.

And how pliable the Analogy of *Water* is to typifie the *Spirit*, well appears by the *figuring* of the *Spirit* thereby in other places of Scripture. As in that of *Eſay*, *I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my Spirit upon thy ſeed, and my bleſſing upon thine off-ſpring*; where the latter expounds the former. Alſo by the diſ-

Eſay 44. 3.

courſe

Titus 3. 5.

courſe of our Saviour with the Samaritan woman, *John* 4. 14. *Whoſoever* (ſaith he) *drinketh of the water that I ſhall give him, ſhall never thirſt; but the water that I ſhall give him ſhall be in him a Well of water ſpringing up to everlaſting life.* By that alſo, *John* 7. 37. where *on the laſt day of the great Feaſt Jeſus ſtood and ſaid, If any man thirſt, let him come unto me, and drink: He that believeth on me, as the Scripture ſaith,* (that is, as the Scripture is wont to expreſs it, for otherwiſe there is no ſuch place of Scripture to be found in all the Bible,) *out of his belly ſhall flow rivers of living water. But this* (ſaith the Evangeliſt V. 39.) *he ſpake of the Spirit, which they that believe on him ſhould receive.*

Nor did the Fathers or ancient Church, as far as I can find, ſuppoſe any other Correlative to the Element in Baptiſm but this; of this they ſpeak often, of the *Bloud of Chriſt* they are altogether ſilent in their Explications of this Myſtery. Many are the Alluſions they ſeek out for the illuſtration thereof, and ſome perhaps forced; but this of the *Water* ſignifying, or having relation to, the *Bloud of Chriſt*, never comes amongſt them: which were impoſſible, if they had not ſuppoſed ſome other thing *figured by the Water* then it, which barred them from falling to that conceit.

The like ſilence is to be obſerved in our Liturgy, where the *Holy Ghoſt* is more then once parallel'd with the *Water in Baptiſm*, *waſhing* and *regeneration* attributed thereunto; but no ſuch notion of the *Bloud of Chriſt*. And that the opinion thereof is novel, may be gathered, becauſe ſome *Lutheran* Divines make it peculiar and proper to the followers of *Calvin*.

1 Pet. 1. 2. Apoc. 1. 5.

Whatſoever it be, it hath no foundation in Scripture: and we muſt not of our own heads aſſign *ſignifications* to Sacramental types without ſome warrant thence. For whereas ſome conceive thoſe two expreſſions of ῥαντισμὸς or *ſprinkling of the bloud of Chriſt*, and of our being *waſhed from our ſins in* (or *by*) *his bloud*, do intimate ſome ſuch matter; they are ſurely miſtaken. For thoſe expreſſions have reference not to the *Water of Baptiſm* in the New Teſtament, but to the rite and manner of *ſacrificing* in the Old; where the Altar was wont to be *ſprinkled with the bloud of the Sacrifices* which were offered, and that which was unclean, purified with the ſame bloud: whence is that elegant diſcourſe of S. *Paul* (*Heb.* 9.) comparing the Sacrifices of the Law with that of Chriſt upon the Croſs as much the better. And that whereas in the Law, σχεδὸν ἐν αἵματι πάντα καθαρίζεται, *Almoſt all things were purified with bloud*, V. 22. ſo *much more the bloud of Chriſt, who offered himſelf without ſpot to God, cleanſeth our conſciences from dead works*, V. 14. But that this *waſhing*, that is, *cleanſing by the bloud of Chriſt*, ſhould have reference to *Baptiſm*, where is that to be found? I ſuppoſe they will not alledge the *water* and *bloud* which came out of our Saviour's ſide, when they pierced him; for that is taken to ſignifie the Two Sacraments ordained by Chriſt, that of *Bloud* the Euchariſt, of *Water* Baptiſm; and not both to be referred to Baptiſm. I adde (becauſe perhaps ſome mens fancies are corrupted therewith,) that there was no ſuch thing as *ſprinkling*, or ῥαντισμὸς, uſed in Baptiſm in the Apoſtles times, nor many ages after them; and that therefore it is no way probable that ῥαντισμὸς αἵματος Χριστοῦ, *Sprinkling of the bloud of Chriſt*, in S. *Peter*, ſhould have any reference to the Laver of *Baptiſm*.

Let this then be our Concluſion; That the *Bloud of Chriſt* concurres in the Myſtery of Baptiſm by way of efficacy and merit, but not as the thing there *figured*; which the Scripture tells us not to be the *Bloud of Chriſt*, but *the Spirit*.

AND ſo I come to my other *Quære*, From what property or uſe of *Water*

Water the *waſhing* therewith is a Sacrament of our *new Birth*: for ſo it is here called the *waſhing of regeneration*; and our Saviour ſayes to *Nicodemus*, *Except a man be born of Water and of the Spirit, he cannot enter into the Kingdome of God.* For in every Sacrament there is ſome analogy between what is outwardly done, and what is thereby ſignified; therefore in this. But what ſhould it be? It is a thing of ſome moment, and yet in the Tractates of this Myſtery but little or ſeldome enquired after; and therefore deſerves the more conſideration. I anſwer, This analogy between the *Waſhing with water* and *Regeneration* lies in that cuſtome of waſhing Infants from the pollutions of the womb when they are firſt born. For this is the firſt office done unto them when they come out of the womb, if they purpoſe to nouriſh and bring them up. As therefore in our *natural birth* the Body is *waſht* with *water* from the pollutions wherewith it comes beſmeared out of the matrix; ſo in our *ſecond birth* from above, the Soul is *purified* by the *Spirit* from the guilt and pollution of ſin, to begin a *new life* to God-ward. Titus 3. 5.

The analogy you ſee is apt and proper, if that be true of the cuſtome, whereof there is no cauſe to make queſtion. For the uſe at preſent, any man, I think, knows how to inform himſelf. For that of elder times, I can produce two pregnant and notable teſtimonies; one of the Jews and people of God, another of the Gentiles. The firſt you ſhall finde in the ſixteenth Chapter of *Ezekiel*, where God deſcribes the poor and forlorn condition of *Jeruſalem* when he firſt took her to himſelf, under the parable of an expoſed Infant. *As for thy nativity*, ſaith he, *in the day thou waſt born, thy navell was not cut, neither waſt thou waſhed in water, to ſupple thee; thou waſt not ſalted at all, nor ſwadled at all; no eye pitied thee, none to doe any of theſe things unto thee, to have compaſſion on thee; but thou waſt caſt out in the open field, to the loathing of thy perſon, in the day that thou waſt born.* Here you may learn what was wont to be done unto Infants at their nativity, by that which was not done to *Iſrael*, till God himſelf took pity on her; *cutting off the navell-ſtring, waſhing, ſalting, ſwadling.* Upon this place S. *Hierome* takes notice (but ſcarce any body elſe, for ought I can yet finde) that our Saviour, when ſpeaking of *Baptiſm* he ſayes, *Except a man be born of Water and the Spirit, he cannot enter into the Kingdome of God*, alludes to the cuſtome here mentioned of *waſhing* Infants at their nativity. Ezek. 16. 4, 5.

The other Teſtimony (and that moſt pertinent to the application we make) I finde in a ſtory related by *Plutarch* in his *Quæſtiones Romanæ*, not far from the beginning, in this manner: Among the Greeks, if one that were living were reported to be dead, and funerall obſequies performed for him, if afterward he returned alive, he was of all men abominated as a prophane and unlucky perſon; no man would come in his company, and (which was the higheſt degree of calamity) they excluded him from their Temples and the Sacrifices of their Gods. It chanced that one *Ariſtinus* being fallen into ſuch a diſaſter, and not knowing which way to expiate himſelf therefrom, ſent to the Oracle at *Delphos*, to *Apollo*, beſeeching him to ſhew him the means whereby he might be freed and diſcharged thereof. *Pythia* gave him this anſwer,

Ὅσσα τῷ ἐν λεχέεσι γυνὴ τίκτουσα πελεῖ,
Ταῦτα πάλιν τελέσαντα θύειν μακάρεσι θεοῖσι·

What women doe, when one in childbed lies,
That doe again, ſo maiſt thou ſacrifice.

Ariſtinus

Titus 3. 5.

Ariſtinus rightly apprehending what the Oracle meant, offered himſelf to women, as one newly brought forth, to be *waſhed* again with water. From which example it grew a cuſtome among the Greeks, when the like misfortune befell any man, after this manner to expiate them. They called them *Hyſteropotmi*, or *Poſtliminio nati*. How well doth this befit the Myſtery of Baptiſm! where thoſe who were dead to God through ſin are, like *Hyſteropotmi*, regenerate and born again by *Water* and *the Holy Ghoſt*.

Theſe two paſſages diſcover ſufficiently the analogy of the *waſhing with water* in *Baptiſm* to *Regeneration* or *New birth*; according as the Text I have choſen for the ſcope of my Diſcourſe expreſſeth it: namely, That *waſhing with water* is a Signe of *ſpiritual Infancy*; foraſmuch as *Infants* are wont to be *waſhed* when they come firſt into the world.

Hence the Jews, before *John* the *Baptiſt* came amongſt them, were wont by this rite to *initiate* ſuch as they made *Proſelytes*, (to wit) as becoming *Infants* again, and entring into a *new life* and being, which before they had not. That which here I have affirmed will be yet more evident, if we conſider thoſe other rites anciently added and uſed in the celebration of this Myſtery, which had the ſelf-ſame end we ſpeak of, *viz.* to ſignifie *ſpiritual Infancy*. I will name them, and ſo conclude. As That of *giving* the new-baptized *milk* and *honey*, *ad infantandum*, as *Tertullian* ſpeaks, *ad infantiæ ſignificationem*, ſo S. *Hierome*, becauſe the like was uſed to Infants new born; according to that in the 7. of *Eſay*, of *Immanuel*'s infancy, *A Virgin ſhall conceive and bear a ſon: Butter and honey ſhall he eat, that he may know to refuſe evil and chuſe good.* Secondly, That of *ſalt*, as is implied in that of *Ezekiel*, *Thou waſt not waſhed with water, nor ſalted with ſalt*. Thirdly, That of putting on the *white garment*, to reſemble *ſwadling*. All theſe were anciently (eſpecially the firſt) uſed in the Sacrament of our *Spiritual birth*, out of reference to that which was done to Infants at their *Natural birth*. Who then can doubt but the principall rite of *waſhing with water* (the onely one ordained by our Bleſſed Saviour) was choſen for the ſame reaſon, to be the element of our initiation; and that thoſe who brought in the other, did ſo conceive of this, and from thence derived thoſe imitations?

Eſay 7. 14, 15.

DISCOURSE

DISCOURSE XVIII.

Joshua 24. 26.

And Joshua *took a great ſtone, and ſet it up there* (viz. in Sichem) *under the Oak which was in the Sanctuary of the Lord*: Alii, *by the Sanctuary*. Hebr. בְּמִקְדָּשׁ.

THE Story whereupon theſe Words depend is this: *Joſhua* a little before his death aſſembled all the Tribes of *Iſrael* at *Shechem* or *Sichem*, there to make a ſolemn Covenant between them and the Lord, *To have him alone for their God, and to ſerve no other Gods beſides him*: Which they having ſolemnly promiſed to doe, ſaying, *The Lord our God will we* Verſ. 24. *ſerve, and his voice will we obey*; *Joſhua* for a teſtimony and monument of this their ſtipulation, erects in the place a great *Stone* or *Pillar* under an *Oak* which was *by* (or, as the Hebrew hath it, *in*) *the Sanctuary of the Lord*. Of this *Oak*, or rather collectively *Quercetum* or *Oaken-holt*, of *Sichem*, is twice mention made elſewhere in Scripture. For this was the place where *Abram* firſt ſate down, and where the Lord appearing unto him, he erected his firſt Altar in the Land of *Canaan*, after he came out of *Haran* thither; as we reade *Gen.* 12. 6. in theſe words, *And Abram paſſed through the Land unto the place of Sichem, unto the Oak* or Oak-grove *of Moreh*, where *the Lord appeared unto him, ſaying, Unto thy ſeed will I give this Land: and there he builded an Altar unto the Lord who appeared unto him.* And what place more fit for *Abraham*'s poſterity to renew a Covenant with their God, then that where their God firſt made his Covenant with *Abraham* their Father? Again, it was this place where, in the after-times of the Judges, one hundred and ſeventy years after the death of *Joſhua*, the *Sichemites* made *Abimelech*, the baſe ſon of *Jerubbaal* or *Gideon*, King, as we reade *Judg.* 9. 6. that *all the men of Sichem gathered together, and all the houſe of Millo, and went and made Abimelech King, by the* Oak *of the Pillar which was in Sichem.* The words are אֵלוֹן מַצָּב, even the Oak where *Joſhua* (here in my Text) ſet up this great Stone for a witneſs to *Iſrael*. For the word אֵלָה here, and אֵלוֹן or אֵלוֹן in the other two places, ſignifie one and the ſame thing, to wit, either an *Oak*, *Terebinth*, or ſome other kinde of Tree; as the Seventy perpetually render them.

Yea, that of *Judges* muſt of neceſſity ſo be rendred, by comparing it with this of my Text, to which it hath reference. Nevertheleſs our laſt Tranſlation in the firſt of theſe places, *Gen.* 12. concerning *Abram*, choſe rather to follow S. *Hierome* (wherefore I know not) who follows not himſelf, and tranſlates it a *Plain*, not an *Oak*, to wit, *the Plain of Moreh*: by which Tranſlation the identity of that place with the other two, where it is tranſlated *Oak*, is obſcured and made the leſs obſervable. If there be any difference between the words אֵלוֹן and אֵלָה, it ſhould rather be this, that אֵלָה ſhould ſignifie *a Tree*, and אֵלוֹן *a Grove*, *Holt* or *Wood of ſuch trees*; as the Seventy in that place of the ninth of *Judges* have expreſly rendred it, namely, Βαλανώτῃ τ φάσεως ἐν Συκίμοις, the *Quercetum*, *Oak-toft* or *Holt* of *Sichem*. And ſo, I believe, it ought to be underſtood in the other

Jos. 24. 26. places, that is, to be taken collectively; of which we shall hear more hereafter.

But this is no great matter of difficulty; that which follows is, namely, How this *Oak*, or *Oaken-holt*, of *Sichem* is said here in my Text to have been *in* (for the Hebrew is בְּמִקְדַּשׁ) or *by*, *the Sanctuary of the Lord.* For how comes the *Sanctuary* of the Lord to be at *Sichem*, whenas the *Tabernacle* and the *Ark of the Testimony* were at *Shiloh*, there set up by *Joshua* himself, and so remained (as the Scripture *elsewhere tells us) *until the time of the Captivity of the Land?* which without question was not till after *Joshua* was dead and buried, and is usually understood of that time when the Ark was taken captive by the Philistines. And yet is not onely here a *Sanctuary* mentioned at *Sichem*, but in the beginning of the Chapter, the Elders and Officers of the Tribes are said, upon *Joshua*'s summons, to have *presented themselves there before the Lord*; which speech useth to imply as much.

* Judg. 18. 30, 31.

1 Sam. 4.

Jos. 24. 1.

If we say the *Ark of God* was taken out of its place at *Shiloh*, and brought to *Sichem* by the Levites, upon occasion of this general Assembly; yet the difficulty will not be removed. For first, How could the *Ark* alone give denomination to the place where it stood, to be called the *Sanctuary of the Lord?* Or secondly, If the *Altar* were there with it, how was the Law of God observed, which saith, *Thou shalt not plant a Grove of any trees* (or *any tree*) *near unto the Altar of the Lord thy God, which thou shalt make thee; Neither shalt thou set up a Pillar, which the Lord thy God hateth*: whenas here are both, an *Oak* or *Quercetum* in the Sanctuary of God, and a *Pillar* or *Statue* erected under it? Thirdly, *This Sanctuary*, whatsoever it was, must be something which had a constant and fixed station, and was not temporary and mutable; and that, because the *Oak*, under which this *Pillar* was erected by *Joshua*, is here designed and pointed out by it as by a constant and standing mark: else to what purpose had it been to sign out the *Oak* by it, if it were such as would be here to day and not to morrow?

Deut. 16. 21, 22.

For these reasons it appears, that *this Sanctuary* could not be the Tabernacle where the Ark and Altar for *Israel* were, but that it was something else: And what that should be, is to be enquired.

I answer, It was a *Proseucha* or praying-place, which the *Israelites* (at least those of *Ephraim*, in whose lot it was) after the Country was subdued unto them, had erected in that very place at *Sichem* where God first appeared to *Abram*, and where he built his first Altar after he was come into the Land of *Canaan*; the place where God said unto him, *Unto thy seed will I give this Land.*

For the understanding whereof, you must take notice, that the Jews besides their *Tabernacle* or *Temple*, which was the *onely place for Sacrifice*, had (first or last) two sorts of *Places for religious duties*; the one called *Proseuchæ*, the other *Synagogues.* The difference between which was this: *Proseucha* was a plot of ground encompassed with a wall or some other like mound or inclosure, and open above; much like to our Courts: the use properly for *Prayer*, as the name *Proseucha* importeth: A *Synagogue* was *ædificium tectum*, a covered edifice, as our Houses and Churches are, where the Law and Prophets were read and expounded, and the People instructed in divine matters; according to that *Acts* 15. 21. *Moses of old time hath in every City them that preach him, being read in the Synagogues every Sabbath-day.* From whence also ye may gather, that *Synagogues* were within the Cities, as *Proseucha's* were without; which was another difference between them, as you shall hear confirmed.

That *Proseucha's* were such places as I have described them to be, I prove out

out of a notable place of *Epiphanius*, a Jew bred and born in *Palestine*; who in his Tract against the *Massalian* Hereticks, after he hath told us that the *Massaliani* built themselves πυκὰς οἴκους ἢ τόπους πλατεῖς, φόρων δίκην, &c. *certain houses or large places, like the Ancients places of market, which they called Proseuchæ*; he goes on thus, *And that the Jews of old (as also the Samaritans) had certain places without the Cities for prayer, which they call'd* Proseucha's, *appears out of the Acts of the Apostles, where* Lydia *a seller of purple is said to have met with the Apostle* Paul, *and to have heard him preaching in that place, of which the Scripture saith,* ἐδόκει τόπος προσευχῆς εἶναι, *it seemed to be a place of prayer,* (of which I shall say more anon:) He goes on still, *There is also at* Sichem (saith he) *which is now called* Neapolis, *above a mile without the City a* Proseucha *or place of prayer, like a Theatre, which was built in the open air, and without a roof, by the Samaritans, who affected to imitate the Jews in all things.* Out of these words you may collect every part of my Description. First, That *Proseuchæ* were out of the Cities in the fields. Secondly, That they were φόρων δίκην, like the Ancients *Fora* or places of market, and * ἐν ἀέρι καὶ αἰθρίῳ, under the open air, and without roof, such as the Courts of the Temple also were, whither the people came to pray; so that they were as it were a kind of disjoyned and remoter Courts unto the Temple, whither they turned themselves when they prayed in them. Thirdly, That they were ordained for places of *Prayer*. All these are in this passage of *Epiphanius*; and moreover, that such a one was in his time remaining at *Sichem*, the place my Text speaks of, there erected by the *Samaritans*, in that, as in all things else, imitators of the Jews. What better Testimony could be desired?

Jos. 24. 26.

Acts 16. 13.

* The like he hath a few lines after of the *Sataniani*; τὰ ἴσα ἐν ὑπαίθρῳ ἐξαγόμενοι δὴ τὸ εὔχεσθαι καὶ ὑμνεῖν.

These *Proseucha's* of the Jews, both name and thing, were not unknown to the Poet *Juvenal*; when describing in his third Satyre in what manner proud and insolent fellows in the City of *Rome* used, in their drunken humours, to abuse and quarrell with those they met in the streets in the night-time, whom they took to be of mean condition, he brings them in speaking thus,

Ede ubi consistas; in quâ te quæro Proseuchâ?

Where dwell you? in what Proseucha *should I seek or enquire for you?* intimating that he was some poor fellow, either that dwelt in an house that could not keep out wind and weather, but was like a Jew's *Proseucha*, all open above; or he alludes to the banishment of the Jews out of *Rome* by *Domitian*, in his own time, and then fresh, as who had no where else to bestow themselves but in their *Proseucha's* out of the City; or who used to assemble in the *Proseucha's*. According to some of these senses is *Juvenal* to be understood.

For that the Jews had *Proseucha's* about the City of *Rome*, appears by *Philo Judæus* in his *De legatione ad Caium*, where commending the clemency and moderation of *Augustus Cæsar*, he saith, ἠπίστατο καὶ τὰς προσευχὰς ἐχούσας, καὶ συνιούσας εἰς αὐτὰς, καὶ μάλιστα ταῖς ἱεραῖς ἑβδόμαις, That *he knew the Jews of Rome had their* Proseucha's, *and that they used to assemble in them, especially on the Sabbath-dayes*; and yet never molested them, as *Caius* did. The same *Philo* mentioneth *Proseucha's* elsewhere; though it be not to be dissembled, that he seems to comprehend *Synagogues* also properly so called under that name, as being better known to the Gentiles, who called both by that name. *Josephus* in his Life tells us of a *Proseucha* at *Tiberias* in *Galilee*, in these words, Καλὰ τῇ ἐπιούσῃ ἡμέρᾳ πάντες συνάγονται εἰς τὴν Προσευχήν, *On the next day*, which was the Sabbath-day, *the whole people were gathered together in the* Proseucha; *which is* (saith he) μέγιστον οἴκημα, πολὺν ὄχλον δεξάσθαι δυνάμενον, *a large edifice, fit to receive a great multitude.* He

Vide de Vitâ Mosis, *lib.* 3.

Joſ. 24. 26. afterward tells us of a publick faſt and ſupplication appointed to be had the Monday following in the *Proſeucha*, whither himſelf and others aſſembled ποιεῖν τὰ νόμιμα, &c. *to perform their devotions.*

In the New Teſtament the name of *Synagogue* is frequent, but that of *Proſeucha* ſeldome; whence may be conjectured that both are comprehended under that name, as in *Philo* both are termed *Proſeuchæ.* Yet once or twice, as learned Interpreters think, we read of *Proſeucha's* in the New Teſtament. As namely, *Acts* 16. 13. (which *Epiphanius* even now alledged to thatpurpoſe) where S. *Luke* tells us, that S. *Paul* being come to *Philippi* in *Macedonia* on the Sabbath-day, they went out of the City to a river ſide, οὗ ἐνομίζετο προσευχὴ εἶναι, *where there was taken to be a Proſeucha*, or *where was famed to be a Proſeucha*; προσευχὴ ἐνομίζετο εἶναι, will bear both. The Syriack hath, *Quia ibi conſpiciebatur Domus orationis*; the Arabick, *Locus orationis.* For if προσευχὴ were taken here for *Prayer* it ſelf, as if the ſenſe were, *where prayer was uſed to be made*, it ſhould rather have been ſaid, ἣ ἐνομίζετο προσευχὴ γίνεσθαι, and not εἶναι. Yet, if it were ſo taken, it would ſtill argue no leſs then that there was here an *appointed place for prayer*, and that *out of the City*; which is all one as to ſay, there was a *Proſeucha.* So I take προσευχὴ, in the 16. verſe of the ſame Chapter, where it is ſaid, *It came to paſs*, πορευομένων ἡμῶν εἰς προσευχὴν, *as we went to the Proſeucha*; eſpecially ſince we read not in the Text that S. *Paul* went thither to *pray*, but to *preach*, where he deemed there was an aſſembly that day according to cuſtome: *And we ſat down*, (ſaith S. *Luke*) *and ſpake unto the women which were come together there.*

A ſecond place where a *Proſeucha* is mentioned in the New Teſtament, may be that *Luke* 6. 12. where it is ſaid, that our Saviour *went out into a Mountain to pray, and continued all night*, ἐν τῇ προσευχῇ τοῦ Θεοῦ, *in Proſeuchâ Dei, in an Oratory* or *Prayer-houſe of God*; ſo *Druſius* thinks προσευχὴ is here to be taken, for *a place*, and the Article helps the ſenſe: Otherwiſe it ſeems an odde and unaccuſtomed expreſſion for ἐν τῇ προσευχῇ τῷ Θεῷ to mean *in Prayer made unto God.* And why ſhould it not be as likely that our Saviour might ſometimes *pray* in their *Proſeucha's*, as *teach* in their *Synagogues?*

Thus we have ſeen the Teſtimonies for *Proſeucha's*, their uſe, and difference from *Synagogues.* Now for *Synagogues*, the common opinion is, that they were not before the Captivity of *Babylon*; and that Neceſſity firſt taught the Jews the uſe of them in that Captivity, which afterward they brought with them at their return into their own Country. The reaſon why men ſo think is, I ſuppoſe, the abſolute ſilence of them in Scripture untill the time of the ſecond Temple. But though the name were not, it is poſsible the thing might be. Howſoever, becauſe it is moſt received, that they were not, we will let it paſs for current. But as for *Proſeucha's*, ſuch as we have deſcribed them, none, that I know, have affirmed or determined ought of their antiquity; it may be, not taken it into conſideration, either becauſe they had no occaſion to think of any ſuch matter, or becauſe they confounded them altogether with *Synagogues.*

The matter therefore being yet free and undecided, I will make bold to affirm, That if *Synagogues* were not, yet *Proſeucha's*, that is, *open places for Prayer*, were a long time before the Captivity, yea even from the dayes of *Joſhua* the ſon of *Nun*: And though the Jews had, or were to have, but one Altar or place of Sacrifice, that namely which the Lord ſhould chuſe to place the Ark of his Covenant there, the Tabernacle or Temple; yet had they other places for devotion and religious uſe.

And that *this Sanctuary of God*, here mentioned in my Text, at *Sichem* (which

(which was a *Levitical* City) was ſuch a one, my reaſons are theſe. First, Becauſe it is incredible, that the *Iſraelites* having but one Temple for the whole Nation, whereat they were bound to appear, and thoſe the males onely, but thrice a year, ſhould have no other Places of *Prayer* nearer their dwellings whither they might reſort on Sabbath-dayes; the Temple or Tabernacle being from ſome of them above an hundred miles diſtant at the leaſt. Secondly, Becauſe (as I have already ſhewed) *this Sanctuary at Sichem* could not be the *Tabernacle* (which was then at *Shiloh*, not at *Sichem*) and yet muſt have ſome ſtable and fixed place, becauſe the ſituation of the *Oak* is deſigned by it: yea, muſt have been ſtill there, when this ſtory of *Joſhua* was written, which is thought to have been long after his death: ſurely this Chapter was written after it, where both his death and burial are recorded. Wherefore to ſay the Ark was brought thither upon this occaſion, will not ſerve turn. Thirdly, This place ſhould be a *Proſeucha*, becauſe of that circumſtance of *Trees* growing in it; which, as it proves it not to have been the *Tabernacle*, (where no ſuch thing was lawfull to be) ſo ſeems it to be a Characteriſtical note of a *Proſeucha*. Joſ. 24. 26.

For though it were not lawful to have *Trees* near the *Altar* of God, that is, in or about the Court of the *Tabernacle*; yet was it not ſo with *Proſeucha's*, yea they ſeem to have been ordinarily garniſhed and beſet with them. This may be gathered from a paſſage of *Philo Judæus*, where relating the barbarous outrage of the Gentiles at *Alexandria* againſt the Jews there dwelling, in the time of *Caius*, τῶν Προσευχῶν, ſaith he, τὰς μὲν ἐξενδροτόμησε, τὰς δὲ αὐτοῖς θεμελίοις κατέσκαψαν, *Of ſome of the Proſeucha's they cut down the Trees, others they demoliſhed to the very Foundations.* Mark here, ἐξενδροτόμησε τὰς Προσευχὰς, *They dis-tree'd the Proſeucha's.*

The ſame is implied by that of the Poet, ſpeaking of a Jewiſh Wizard or Fortune-teller,——*conducta ſub arbore conjux.* And *Juvenal* in his ſixth Satyr,

Arcanam Judæa tremens mendicat in aurem,
Interpres legum Solymarum, magna ſacerdos
Arboris, ac ſummi fida internuncia cœli.

Interpres legum Solymarum, that is, of *Moſes* Laws; *magna ſacerdos Arboris*, becauſe of the *Trees* in their *Proſeucha's* or Places of worſhip. The ſame appears alſo out of thoſe Verſes of his third Satyr, complaining that the once ſacred Grove of *Fons Capenus*, where *Numa* uſed to meet with the Goddeſs *Ægeria*, was then let out to the beggarly Jews for a *Proſeucha*, and that every *Tree* (ſuch were the times) muſt pay rent to the people; by which means the Woods, which formerly had been the habitation of the Muſes, were become dens for beggarly Jews to mutter their Orizons in. Hear his words:

Hîc ubi nocturnæ Numa conſtituebat amicæ,
Nunc ſacri Fontis nemus & delubra locantur
Judæis; quorum cophinus fœnumque ſupellex.
Omnis enim populo mercedem pendere juſſa eſt
Arbor, & ejectis mendicat ſylva Camœnis.

Whence comes this connexion between *Jews* and [a]*Trees*, but from their having *Trees* in their *Proſeucha's*? unto which their ſituation without the Cities conduced; as alſo it did for privacy and retirement.

Thus you ſee how well the deſcription and mark of a *Proſeucha* agrees to *this Sanctuary* in my Text. And that the Jews had many other ſuch in other places, as well as at *Sichem*, even in thoſe elder times, as at [b] *Miſpeh*, *Bethel*, and *Gilgal*, I make little doubt; which we reade to have been

[a] Pſal. 52. 8. *I am like a green Olive-tree in the Houſe of God.* Is not *Houſe of God* here a *Proſeucha*?

[b] Which ſeems to be the reaſon why theſe three places are called by the LXX. 1 *Samuel* 7. 16. τόποι ἡγιασμένοι, *ſanctified places*, though in the Original there be no ſuch thing. 'Tis worth the obſerving.

Joſ. 24. 26. places of Aſſembly of the people, and the two laſt ſanctified of old by Divine apparition, as *Sichem* was. Of *Miſpah* the Author of the firſt of *Maccabees*, chap. 3. verſ. 46. if I underſtand him, teſtifieth as much, when he tells us, that whilſt the holy City lay deſolate, and the Sanctuary was troden down by the tyranny of *Antiochus Epiphanes*, *Judas Maccabæus*, and thoſe of the people which adhered unto their God, aſſembled together at *Maſpha*, to make there their ſupplications unto their God, ὅτι τόπος προσευχῆς εἰς Μάσφα τὸ πρότερον τῷ Ἰσραὴλ, *becauſe at Maſpha*, or *Miſpah*, *had been a place of prayer in former time for Iſrael*; as much as to ſay, there had been a *Proſeucha* of old. And do we not reade in that ſtory of the Benjamiticall warre in the Book of *Judges*, that the Tabernacle being at *Shiloh*, (as appears by the laſt Chapter) yet (in the Chapter going before) it is ſaid, that Chap. 20. 1. *the whole Congregation of Iſrael was gathered together, as one man, unto the Lord in Miſpah*; and that in ver. 26. is mention made of *an Houſe of God* there, where the people prayed and faſted? True, it is ſaid the *Ark of the Covenant* was upon that extraordinary occaſion brought thither; but it being certain, out of the next Chapter, that the *Tabernacle* was ſtill at *Shiloh*, this *Houſe of God* could be none of it. Nay, perhaps, we may hence learn, that when the *Ark* upon occaſion of ſuch a generall and extraordinary aſſembly was to be removed, they uſed to bring it to ſuch places as theſe, which were as holy Courts ready prepared for it; and that then it was lawfull, but not elſe, to ſacrifice in them.

Of theſe *Courts for prayer* we may underſtand that alſo in Pſalm 74. 7. *They have caſt Fire into thy Sanctuary, they have burnt up all the* Conventicula Dei *in the Land*, namely, in the captivity by *Nebuchadnezzar*, who deſtroyed both their *Temple* and their *Proſeucha's*. For if we underſtand it of the perſecution of *Antiochus*, as ſome do, it muſt then follow, that ſome Canonical Scripture was written after *Malachi* and the ceaſing of Prophecy, that is, in the time of the *Maccabees*; which will not eaſily be granted: Beſides that we read not that *Antiochus* caſt any fire into the Temple. Now if it ſpeak of the vaſtation by *Nebuchadnezzar*, then had the Jews before that time, not onely a *Sanctuary* for *ſacrifice*, but alſo מוֹעֲדֵי אֵל, *Conventicula Dei*, that is, either *Proſeucha's*, or *Synagogues*; for either will ſerve my purpoſe.

But now you will ſay, What profit is there of this long Diſcourſe? were it ſo, or were it not ſo, as I have endeavoured to prove, of what uſe is the knowledge thereof to us? Yes, to know it was ſo, is uſefull in a threefold reſpect.

Firſt, for the right underſtanding of ſuch places of the Old Teſtament, where a *Houſe of God* and *Aſſembling before the Lord* are often mentioned there, where neither the *Ark* of the Covenant, nor the *Tabernacle* at ſuch time were: as beſides the places before alledged, we read in 1 Sam. 10. 3. of *Saul's meeting with three men going up to God to Bethel*, and in verſe 5. of a place called *The Hill of God*, whence *a company of Prophets came from the high place there, propheſying with a Tabret, Pipe, and Harp before them:* in neither of which places can we find that ever the *Tabernacle* was. And as for the *Ark*, we are ſure it was all this time at *Kiriath-jearim*, till *David* ſolemnly fetcht it thence: and if at any time the *Ark* might (as now it was not) be transferred to any of them upon occaſion of ſome general Aſſembly of the Nation, that ſo they might have opportunity to ask counſel of the Lord, and offer Sacrifice; yet were they not the ordinary ſtation thereof.

Secondly, we may learn from hence, That to have appropriate places ſet apart for *Prayer* and *Divine duties*, is not a Circumſtance or Rite proper

proper to *Legal* worſhip onely, but of a more common nature: Foraſmuch as though *Sacrifices*, wherein the *Legal* worſhip (or worſhip of the old Covenant) conſiſted, were reſtrained to the *Ark* and *Tabernacle*, and might not be exerciſed where they were not; yet were there other places for *Prayer* beſides that; which are no more to be accounted *Legal places*, then bare and ſimple *Prayer* was a *Legal duty*. Joſ. 24. 26.

Laſtly, we may gather from this Deſcription of *Proſeucha's*, which were as *Courts encompaſſed onely with a wall or other like encloſure, and open above*, in what manner to conceive of the accommodation of thoſe *Altars* we reade to have been erected by the Patriarchs, *Abraham*, *Iſaac*, and *Jacob*, in the Book of *Geneſis*; namely, That the ground whereon they ſtood, was fenced and bounded with ſome ſuch encloſure, and ſhaded with Trees, after the manner of *Proſeucha's*; as we may reade expreſly of one of them at *Beerſheba*, *That Abraham there planted a Grove, and called upon the Name of the Lord, the everlaſting God.* Gen. 21. 33. Yea, when the Tabernacle and Temple were, the *Altar* of God ſtood ſtill in an *open Court*; and who can believe that the place of thoſe *Altars* of the Patriarchs was not bounded and ſeparated from common ground? And from theſe patterns in likelihood, after the *Altar for Sacrifice* was reſtrained to *one onely place*, was continued ſtill the uſe of ſuch *open places or Courts for Prayer*, garniſhed with Trees, as I have ſhewed *Proſeucha's* to have been.

DISCOURSE XIX.

1 TIM. 5. 17.

Let the Elders that rule well be counted worthy of double Honour; eſpecially they that labour in the Word and Doctrine.

THERE are two things in theſe words to be explicated: Firſt, What is meant here by *Elders*; Secondly, What is this *double Honour* due unto them. For the firſt, Who are meant by *Elders*, there is no queſtion but the Prieſts or Miniſters of the Goſpel of Chriſt were contained under this name: for ſo the New Teſtament uſeth the word Πρεσβύτερος or *Presbyter* for the Miniſters of the Word and Sacraments in the Goſpel; whence cometh the Saxon word *Prieſter*, and our now Engliſh word *Prieſt*. And the Ancient Fathers thought theſe onely to be here meant, and never dreamed of any others. But in our time thoſe who obtrude a new Diſcipline and Government upon the Church, altogether unknown and unheard of in the ancient, will needs have two ſorts of *Elders* or *Presbyters* here underſtood: one of ſuch as *preach the Word and Doctrine*, whom they call *Paſtours*; another of Lay-men, who were neither *Prieſts* nor *Deacons*, but joyned as Aſſiſtants to them in the exerciſe of *Eccleſiaſticall Diſcipline*, in admonitions and cenſures of manners, and (in a word) in the execution of the whole *power of the Keyes*.

Theſe our Church-men call *Lay-Elders*, and the Authors of this new

1 Tim. 5. 17.

device, *Presbyterians*. Theſe *Presbyters* or *Elders* they will have meant in the firſt words, οἱ καλῶς προεστῶτες πρεσβύτεροι, *Elders that rule*, or govern, *well*, whom therefore they call *Ruling Elders*; the other whom they call *Paſtours*, to be deſcribed in the latter words, *they who labour in the Word and Doctrine*, whom therefore they diſtinguiſh by the name of *Teaching Elders*.

This is their Expoſition, and this Expoſition the ground and foundation of their *new Diſcipline*: but none of the Fathers which have commented upon this Place, neither *Chryſoſtome*, *Hierome*, *Ambroſe*, *Theodoret*, *Primaſius*, *Oecumenius*, or *Theophylact*, (as they had no ſuch, ſo) ever thought of any ſuch *Lay-Elders* to be here meant, but *Prieſts* onely, which adminiſtred the Word and Sacraments.

But how (will you ſay then) is this Place to be underſtood, which may ſeem, as they alledge, to intimate two ſorts of *Elders*, ſome that *ruled* onely, others that *laboured* alſo *in the Word and Doctrine?* The Divines of our Church, who had cauſe, when time was, to be better verſed in this queſtion then any others, have given divers Expoſitions of theſe words; none of which give place to any ſuch new-found *Elders* as theſe *Fautours* of the *Presbyterian Diſcipline*, upon the ſole Authority of this one place, have ſet up in divers forein Churches, and would have brought into ours. I will relate Four of the chief of theſe Expoſitions, to which the reſt are reducible.

1. The Firſt is grounded upon the uſe of the Participle in the Greek tongue, which is often wont to note the reaſon or condition of a thing, and accordingly to be reſolved by a cauſal or conditional Conjunction. According whereunto this Text [Οἱ καλῶς προεστῶτες πρεσβύτεροι, *duplici honore digni habeantur* (or *dignentur*,) μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ,] is to be reſolved thus; *Elders* or *Presbyters that rule* or govern their Flocks *well*, let them be *accounted worthy of double honour*, and that chiefly *in reſpect* or *becauſe of their labour in the Word and Doctrine*. And ſo this manner of ſpeech will imply *two duties*, but not *two ſorts* or Orders *of Elders*; and that though this *double Honour* be due unto them for both, yet chiefly and more principally for the ſecond, their *labour in the Word and Doctrine*. And this way goes S. *Chryſoſtome* and other Greek Writers.

2. A Second Expoſition is taken from the force and ſignification of the word κοπιῶντες, which ſignifies not ſimply πονεῖν, *to labour*, but *to labour with much travell and toyle*; for κόπος is derived from κόπτομαι, *vexor, laboribus & moleſtiis premor*, and ſo properly ſignifies *moleſtiam & fatigationem ex labore*, wearieſome and painfull labour. Thus the meaning will be, *Let Elders* that do *bene præſidere*, that is, govern and inſtruct their Flock well, *be counted worthy of double Honour*; eſpecially ſuch of them as take more then ordinary pains *in the Word and Doctrine*. Or thus; Let the *Elders* that diſcharge their office well, *be*, *&c.* eſpecially by how much the more their painfulneſs and travell ſhall exceed in preaching *the Word and Doctrine*, *&c.*

Thus we have ſeen two Expoſitions of theſe words, neither of them implying *two ſorts* or Orders *of Presbyters*, but onely diſtinguiſhing ſeverall offices and duties of the ſame Order, or implying a differing merit in the diſcharge of them. But if they will by no means be perſwaded but that *two ſorts of Elders* are here intimated, let it be ſo; two other Expoſitions will yield them it: but ſo as will not be for their turn; for their *Lay-Elders* will be none of them.

3. The firſt is this, That the Apoſtle ſhould ſpeak here of *Prieſts* and *Deacons*, conſidering both as Members of the Eccleſiaſticall Conſiſtory or Senate,

Senate, which consisted of both Orders, and in that respect might well include them both under the name of *Elders*; it being a common notion in Scripture to call the Associates of a Court of Judicature by that name: *Senatus* in Latin hath its name *à senibus, i. senioribus*, of Eldership, and is as much to say as Πρεσβυτέριον. According to this supposall the Apostle's words may have this construction; *Let the Elders which rule well*, whether *Priests* or *Deacons*, *be counted worthy of double Honour*, but more *especially* the *Priests*, who, besides their government, *labour* also *in the Word and Doctrine*. Now what can be opposed against such an Exposition, I see not. For it is not improbable but the Apostle should make provision as well for the maintenance of *Deacons* as of *Priests*, seeing he omits it not of *Widows* in the verse going next before this. But unless he includes them under the name of *Elders*, he makes no provision for them at all. Besides, this is not the onely place (some think) where *Deacons* are comprehended under the name of *Elders*: For the Council of *Hierusalem*, *Acts* 15. 23. where they inscribe their Synodicall Epistle thus, *The Apostles, and Elders, and Brethren, to the Brethren which are of the Gentiles in Antioch, &c.* may seem to comprehend the *Deacons* under the name of *Elders* or *Presbyters*; otherwise they should omit them, which without doubt were part of the Council. 1 Tim. 5. 17.

There is another Exposition which allows also of *two sorts* of *Elders* to be here implied, but makes them both *Priests*; namely, That *Presbyters* or *Priests* in the Apostle's time were of two sorts: One of Residentiaries and such as were affixed to certain Churches, and so did προϊσταναι, *præsidere Gregi*, govern and instruct their Flock; Another of such as had no fixed station, or charge over any certain place, but travelled up and down to preach the Gospel where it was not, or to confirm the Churches where it was already preached; such, namely, as are elsewhere known by the names of *Evangelists* and *Doctors* or *Prophets*: That these were those οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *that labour'd in the Word and Doctrine*, spoken of here by the Apostle: That both these sorts of *Presbyters* were to be *counted worthy of double Honour*, as well οἱ καλῶς προεστῶτες, *those that ruled well*, as those that *travelled* up and down to preach the Gospel, οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ· but especially these latter, because their pains were more then the others. This is confirmed from the use of the word κοπᾶν, which in Scripture signifies not onely *corporall* labour, as may appear in many places, but seems to be used by S. *Paul* even in this very sense we have now given; as 1 *Cor.* 15. 10. where he sayes, comparing himself with the other Apostles, περισσότερον αὐτῶν πάντων ἐκοπίασα, *I have travelled up and down more then they all*, as is manifest he did. 4.

These are the principall Expositions given by the Writers of our Church, upon this passage of Scripture which is the foundation and *onely place* whereon they build this *new Consistory*, and are so much in love with it. But this being capable, as you see, of such variety of Exposition, how much too weak and insufficient it is to establish any such *new Order of Elders*, never heard of in the Church from the times of the *Apostles* untill this last age, any man may judge.

But give me leave to propound a *Fifth* Exposition, which shall be more liberal to them then any of those yet given: For it shall yield them all they so eagerly contend for to be implied in this Text, namely, That there are not onely *two sorts of Elders* here implied; but also that the one of them are *Lay-Elders*, such as have nothing to doe with the administration of the Word and Sacraments. What would they have more? Yet they will be never the nearer for this concession. For the *Lay-Elders* we grant 5.

here

1 Tim. 5. 17.

here to be implied, may be no *Church-Officers*, but the *Civile Magiſtrates*, which in Scripture-language we know are called *Elders*: as when we reade of the *Elders of Iſrael*, of the *Elders of Judah*, of the *Elders of the Prieſts*, and *Elders of the people*, of *Prieſts and Elders*, and the like. According to ſuch a notion the words may be conſtrued by way of *Tranſitus à theſi ad hypotheſin*, as Rhetoricians call it, to wit, in this manner; *Cum omnes Seniores, ſive Reipublicæ ſive Eccleſiæ*, or, *Cum omnes Seniores, etiam Reipublicæ* (i. *Civiles*) *qui bene præſident, duplici honore dignandi ſint, tum maximè Seniores Eccleſiaſtici, qui laborant in verbo & Doctrina*; As all *Elders*, whether of the Commonwealth, or of the Church, *that rule well, are to be accounted worthy of double Honour*; ſo eſpecially the *Elders* of the Church, that *labour in the Word and Doctrine*: or thus, Let all *Elders* that *govern well*, of what ſort ſoever, *be counted worthy of double Honour, eſpecially the Elders of the Church which labour in the Word and Doctrine*. Is not this good ſenſe? and doth not the Apoſtle in the beginning of this very Chapter uſe the name *Elder* in the larger and more generall ſenſe, when he ſayes, *Rebuke not an Elder, but exhort him as a Father, and the younger men as Brethren; the Elder women as Mothers, the younger as Siſters?* why may he not then doe ſo here? And doth not S. *James* in his laſt Chapter v. 14. call the Miniſters of the Word and Sacraments Πρεσβύτερι τ ἐκκλησίας, *Elders of the Church*, as it were in diſtinction from Πρεσβύτεροι τ πολιτείας, *Elders of the Commonwealth?*

But it will be objected that this Expoſition is too ambitious, becauſe it makes the Apoſtle to preferre the *Elders of the Church* before the *Elders of the Commonwealth*, that is, the *Prieſt* before the *Civile Magiſtrate*, when he ſayes, that as all *Elders*, whether of *Church* or *Commonwealth, are to be accounted worthy of double Honour*, ſo *eſpecially thoſe Elders which labour in the Word and Doctrine*; which are the *Presbyters* of the *Church*. But here know that the name of *Elder* is never given in Scripture to the *Supreme Magiſtrate*, but to the *Subordinate* onely; and why the *Miniſters of the Word and Doctrine* ſhould not be *accounted* as *worthy of double Honour* as they, or more worthy, I know not; eſpecially if S. *Paul* here ſayes it. Sure I am, this Objection is not ſufficient to refute my Interpretation.

Thus I thought good to acquaint you how many wayes this place may be expounded, without importing any ſuch *new Elders*, (neither *Prieſts* nor *Deacons*) as they would impoſe upon us for *Church-Officers* by the ſole authority thereof. For though this *Diſciplinarian* controverſie of our Church, ſtirred up by the admirers of the *Genevian platform*, were in the heat before our time; yet the Sect is not yet dead, but ready upon every occaſion to ſurpriſe ſuch as they finde unarmed or not fore-warned.

AND thus having informed our ſelves who they are which are here termed *Elders*, come we now to ſee alſo, What is that *Honour* which is due unto them; which was the Second thing I propounded: διπλῆς τιμῆς ἀξιούσθωσαν, *Let them be accounted* (ſaith the Apoſtle,) *worthy of*, or, *Let them be deign'd, double Honour*. That by *Honour* here is meant *honorarium ſtipendium* or a tribute of maintenance, is manifeſt by the following words which the Apoſtle brings to inforce it: *For the Scripture ſaith, Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corn; and, The labourer is worthy of his hire*. Who ſees not what theſe proofs inferre? The firſt of them he alledges alſo in the ſame argument, 1 *Cor.* 9. 9. where he addes, *Doth God take care for Oxen?* V. 10. *Or ſaith he it altogether for our ſakes?* (ours namely who preach the Goſpel) *For our ſakes, no doubt, this is written: that he which plougheth, ſhould plough in hope; and he that threſheth in hope, ſhould be partaker of his hope*. The caſe is plain; 'Tis an Hebrew

Hebrew notion, *To bring honour*, that is, To pay tribute, or bring a present: as *Apocal.* 21. 26. Οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτὴν, *They shall bring the glory and honour of the nations into it*, to wit, the *new Jerusalem*. And thus much of the word *Honour*. 1 Tim. 5. 17

But what is meant by *double Honour?* Some (as among the Fathers S. *Ambrose*) will have this *double Honour* to be *Honour of Maintenance*, and *Honour of Reverence*: But because the Apostle's proofs here inferre onely *Maintenance*, I take it to be meant in this place onely of it. And as for *double*, there seems to be an allusion to the right of the *First-born*, to whom at first the office of *Priesthood* belonged in their Families, and into whose room the *Levites* were taken, and whom the *Presbyters of the Gospel* now succeed: As therefore they had a *double portion* among their Brethren; in like manner should the *Presbyters of the Gospel* be counted worthy of *double Honour*.

And if you will admit of that construction of these words which I gave in the Fifth place, namely, to comprehend as well the *Elders of the Commonwealth* as the *Elders of the Church*, (That both were to be accounted *worthy of double Honour*, but especially those of the Church *who labour in the Word and Doctrine*,) it will agree yet farre better; because both the one and the other succeed in the place of the *First-born*, to whom belonged both to be *Priests* and *Civile Governours* in their Tribes and Families.

Yet howsoever the ancient Christians were wont in their *Agapes* or Love-Feasts to give their *Presbyters* a *double* portion, κατὰ τὸ ῥητὸν, with some reference to this Text, as appears by *Tertullian*: nevertheless, I think *double Honour* is not here to be so precisely taken, but onely to note a *liberal and ingenuous maintenance*, such as might set them above the vulgar; as the *First-born* by their *double portion* were preferred above the rest of their Brethren.

But I have not yet done with the word τιμή. For from this that the Apostle here styleth the *Priest*'s maintenance *Honour* it followeth, That the *Priest*'s maintenance is not to be esteemed of the nature of *Almes*, as some would have it; but is a *Tribute of Honour*, such as is given by an inferiour to his Superiour. For *Almes* and *Honour*,

Nec bene conveniunt, nec in una sede morantur,

they are of a very distant importance; the one respecting those to whom it is given, as *miserable*; the other, as *honourable*: I mean, if *Almes* be taken, as we use the word, for a work of mercy. From the same ground also it follows that the *Priest*'s *maintenance* is no ordinary mercenary wages, but such as is given by way of *Honour*, as well as of *Reward*. For such as is given to ordinary work-men is *Reward* and *Wages* onely, and not a Testimony or Tribute of *Honour*: But that which is due to the *Priest*, as you see, is τιμὴ *Honour*, namely, of the same nature with that which is given to *Princes* and *Magistrates* by those which are under them. For as the *Ministers* of the Gospel are in the nature of *Presbyters* or *Elders* unto the people over whom they are set; so is their maintenance from them such as is sutable to the condition and Dignity of an *Elder*; that is to say, not a common Wages, which the Superiour often gives to his inferiour or servant, but *Honorarium*, or τιμὴ *Honour*.

[*The few lines that remain in the Author's own Manuscript, being about a particular occasion, and relating to the place where this Discourse was delivered, was therefore (I suppose) by the publisher of the former Edition thought not necessary to be added. The particular occasion was the Commemoration of the College-Benefactors.*] Who (*saith the Author*) as they have

honoured

1 Tim. 5. 17. *honoured* us, (for the Apoſtle calleth ſuch Bounty *Honour, viz.* ſuch Bounty as is for the maintenance of the Miniſters of the Goſpel, and the training up of ſuch as are deſtined to that Office;) ſo are we bound (next after our thankfulneſs to Almighty God) to *honour* them. The firſt and chiefeſt part whereof is, to uſe their Bounty according to their pious intendments, and to approve our ſelves worthy to partake thereof; then which no greater honour can be done them: The next is, to remember them all with their due praiſe and honour.

DISCOURSE XX.

ACTS 2. 5.

And there were [κατοικοῦντες] *ſojourning at Jeruſalem Jews, devout men, out of every Nation under heaven.*

Verſ. 9, 10, 11. AT the Feaſt of Pentecoſt, when that wonder hapned of the Holy Ghoſt's deſcent upon the Apoſtles in the likeneſs of Fiery tongues, there were preſent at *Jeruſalem* (as the ſtory a little after my Text informs us) men of ſeveral Nations, as *Parthians, and Medes, and Elamites, and dwellers in Meſopotamia, Judæa and Cappadocia, Pontus and Aſia, Phrygia and Pamphylia, Ægypt and the parts of Lybia about Cyrene, and ſtrangers of Rome,* (or ſtranger-Romans) *both Jews and Proſelytes, Cretes and Arabians.* All theſe, upon the noiſe of this ſtrange accident, came together unto the place, and were confounded, hearing them every man ſpeaking in his own language wherein he was born.

Many, when they reade this ſtory, ſuppoſe the people here mentioned, the moſt of them, to have been *Gentiles*; and ſome Expoſitors cannot be excuſed from this miſtake. For the more clear diſcerning whereof, and their better information who may perhaps be overtaken with the ſame errour, I have made choice of the words before read for the argument of my preſent Diſcourſe; which tells us in expreſs termes, That theſe *Parthians, Medes and Elamites, theſe Meſopotamians, Cappadocians,* and the reſt after mentioned under thoſe National names, were *Iſraelites* or *Jews* of the diſperſion, *Jews* born in *Parthia* and *Media, Jews* of *Elam* or *Perſia, Meſopotamian Jews,* and ſo the reſt of the Countries there named, all of them of the Circumciſion: For ſo ſaith my Text, beginning to ſpeak of them; *There were ſojourning,* or (if you will) *dwelling, at Jeruſalem, Jews of every Nation under heaven*; that is, of every Nation where the *Jews* were diſperſed.

This is yet further confirmed by S. *Peter*'s ſpeech unto them; as when having cited the words of the Prophet *Joel,* verſe the 22. he ſaith unto them, *Ye men of Iſrael, hear theſe words: Jeſus of Nazareth, a man approved of God among you, &c.* v. 23. *Him being delivered by the determinate counſell and fore-knowledge of God, ye have taken, and by wicked hands have crucified*

crucified and ſlain. Men of Iſrael, and ſuch as had *ſlain their Meßias*; ſurely thoſe were no *Gentiles*. Acts 2. 5.

Likewiſe when at the hearing of this they were *pricked in their hearts*, he ſaith unto them, *Repent, and be Baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of ſinnes. For the Promiſe is made unto you and your Children, and to all that are afarre off, even as many as the Lord ſhall call. The Promiſe*, ſaith he, *is made unto you and your children*; were theſe then any others then *Jews* or *Iſraelites*, of the ſeed of *Abraham?* Verſ. 37. Verſ. 38. Verſ. 39.

Laſtly, we finde that of theſe *Parthians, Medes and Elamites*, and of the reſt named with them, *there were added unto* the Church by this Sermon of S. *Peter three thouſand ſouls*: But it is certain that *Cornelius* the Centurion was the *firſt Gentile* that was converted unto the Faith: Therefore theſe *firſt Converts* were no *Gentiles*. Perhaps you will ſay, They were *Proſelytes* of theſe ſeveral Nations, and therefore called *Jews*. I ſay, Not ſo neither; becauſe *Proſelytes* are by name rehearſed among them, when it is ſaid of thoſe *Roman advenæ*, (verſe the tenth) that they were *Jews and Proſelytes*; *Ergo*, the reſt were *Jews* by race, and not by Religion onely. But what need I to have heaped together all theſe proofs, when my Text alone is ſufficient to evince it? Verſ. 41.

I come now therefore to a more particular illuſtration thereof, according to what I have thus in general premiſed. And firſt, for the word κατοικοῦντες, which I tranſlate *ſojourning*, rather then *dwelling*, (for ſo I underſtand it, that they were not proper dwellers, but ſuch as came to worſhip at *Jeruſalem* from thoſe far Countries at the Feaſts of the Paſſeover and Pentecoſt, and ſo had been continuing there ſome good time;) 'Tis true, that in the uſual Greek οἰκέω and κατοικέω ſignifie a *durable manſion*: but with the *Helleniſts*, in whoſe Dialect the Scripture ſpeaketh, they are indifferently uſed for a *ſtay* of a *ſhorter* or a *longer* time, that is, for *to ſojourn*, as well as *to dwell*; as theſe two examples out of the Septuagint will make manifeſt. One in *Geneſis* 27. 44. where *Rebecca* ſayes to her younger ſon *Jacob*, *Son, ariſe, and flee unto Laban my brother to Haran*, καὶ οἴκησον μετ' αὐτοῦ ἡμέρας τινάς, *and tarry with him a few days, untill thy brother's fury turn away*: οἰκεῖν is here *to tarry but a few dayes*. Another is in 1 *Kings*, 17. 20. where *Elijah* cries unto the Lord, ſaying, *O Lord my God, haſt thou alſo brought evil upon the widow*, μεθ' ἧς ἐγὼ κατοικῶ μετ' αὐτῆς, *with whom I ſojourn, by ſlaying her ſon?* here κατοικεῖν is *to ſojourn* onely. In a word, οἰκέω and κατοικέω anſwer to the Hebrew verb יָשַׁב, which ſignifies any ſtay or remaining in a place.

Next for the perſons here ſpecified, *Jews out of every Nation under heaven*; for the right underſtanding thereof we are to know, That before this laſt Diſperſion of the *Jews* by the *Romans*, after their Temple and City were deſtroyed by *Titus* (which at the time of this ſtory was not, nor many years after it,) there had been already two Captivities and great Diſperſions of that Nation, beſides ſome ſmaller ſcatterings. The *firſt* was of the Ten Tribes, by *Salmanaſſer* King of *Aſſyria*, who is ſaid to have planted them *in Halah and Habor, by the river of Gozan, and in the Cities of the Medes*; and theſe never (I mean any conſiderable part of them) returned to dwell again in their own Country: of theſe therefore (at leaſt chiefly) we are to underſtand thoſe to have been which the ſtory here calls *Parthians, Medes and Elamites*; *Elamites*, that is, *Perſians*, of the Province of *Elymais*. For in thoſe Countries which theſe names comprehend were the Ten Tribes placed by the *Aſſyrian*, and there ſtill dwelt and thereabouts in our Saviour and his Apoſtles time, and long after. S. *Hierome* upon thoſe words *Joel* 3. 6. *The children of Judah and the children of Jeruſalem* 1 King. 17. 6. & 18. 11.

Act. 2. 5.

have ye ſold unto the Grecians, (which he underſtands of the Captivity by *Veſpaſian* and *Titus*) tells us thus much; *Filii* (ſaith he) *Juda & Jeruſalem, nequaquam Iſrael & decem Tribuum, quæ uſque hodie in Medorum urbibus & montibus habitant; The children of Judah and Jeruſalem, not of Iſrael and the Ten Tribes, which even to this day have their habitation in the Cities and Mountains of the Medes.* The *ſecond* Captivity was by *Nebuchadnezzar* King of *Babylon*, of the Two Tribes, *Judah* and *Benjamin*, more then a hundred years after that of the Ten. Now a good part of theſe at ſeventy years end returned again, under *Cyrus* and his Succeſſors, to dwell again in their own Land, re-edified the Temple and City of *Jeruſalem*, and re-erected their Commonwealth, which continued till our Saviour's time and a little after. Notwithſtanding all thoſe that were Captives in *Babylon* returned not; no, it may be not much more then the half of them; certain it is, that a great number of them ſtayed there ſtill, thoſe eſpecially which were rich and well accommodated, having no mind to ſtirre: whence in our Saviour's and the Apoſtles times there were an innumerable company of them in thoſe parts, where they flouriſhed with Academies and Schools, and had Doctours not inferiour to thoſe of *Jeruſalem* it ſelf. Yea from them proceeded the *Chaldee Paraphraſe*, and that great Doctour and Patriarch of Rabbies, *R. Hillel.* Of theſe therefore we have reaſon to think were thoſe which are here enumerated by the name of *Dwellers in Meſopotamia*, οἱ κατοικοῦντες τὴν Μεσοποταμίαν. Where note by the way, that οἱ κατοικοῦντες τὴν Μεσοποταμίαν are comprehended in the number of thoſe whom my Text ſaith were κατοικοῦντες ἐν τῇ Ἱερουσαλήμ· which confirms my interpretation, that κατοικοῦντες there ſignifies *ſojourning*, and not *dwelling*, for that they could not be ſaid to *dwell* in both places.

Theſe two Diſperſions beyond the River *Euphrates*, how numerous they were in our Saviour's and the Apoſtles times, we may gather from thoſe words of King *Agrippa*, in *Joſephus*, in that Oration he made unto the Jews before that fatal ſiege, diſſwading them from rebelling againſt the *Romans*, their party being too much too weak to maintain themſelves againſt that mighty Empire. Τίνας ἂν ὅτι τὸν πόλεμον ἐκ τῆς οἰκουμένης, &c. *What aſſociates* (ſaith he) *will you have from ſome Country not inhabited, to aid you againſt the Romans? For all thoſe that at this day dwell in any part of this world that is inhabited, are Romans. Except ſome of you hope for help from beyond* Euphrates, *thinking that your Countrymen in* *Adiabene *will help you.* He goes on, *But they are more wiſe then to engage themſelves raſhly in ſo dangerous a warre: Nor would the* Parthians *ſuffer it, if they ſhould be ſo unwiſe as to appear in ſuch a quarrell.* Mark then, that they were under the dominion of the *Parthians*. *Joſephus* himſelf teſtifieth as much in his Prologue to his *De Bello Judaico*; where he informs us, that that Hiſtory of his he had firſt penned τῇ πατρίῳ γλώσσῃ *in his own Country language*, for the uſe of thoſe of his Nation in the Eaſt: which he thought good alſo to publiſh in Greek, for the better information of the *Greeks* and *Romans* concerning the true geſts of that warre. Ἄτοπον ἡγησάμην, &c. *For I could not* (ſaith he) *but judge it to be very unbecoming, and no way commendable, for me to take all that pains onely for the* Parthians, Babylonians, *and the remoteſt* Arabians, *as alſo thoſe of our Nation inhabiting beyond* Euphrates, *together with thoſe of* Adiabene; *that theſe through my writings ſhould be made acquainted with the true account of both the riſe and end, as alſo the main occurrences and chief events, of that Warre: and to take no care at all to inform and undeceive the* Grecians *and ſuch of the* Romans *as were not in the Warre; who being abuſed by the falſe reports or the flatteries of others, know very little of the true ſtory of theſe affairs.* Obſerve here the rehearſal of his Nation; *Parthians, Babylonians,*

De bello Jud. l. 2. c. 16. Gr. κη'.

*Adiabene is a part of *Aſſyria.*

Ionians, *Arabians*, the *Mesopotamian Jews* or *those beyond Euphrates*, *and those of Adiabene*. Besides he tells us in the same place, *That the Jews believed that all those of their Nation, even those who dwelt beyond* Euphrates, *would have joyn'd with them in their rebellion against the* Romans. Acts 2. 5.

Besides these *two* Captivities by *Salmanassar* and *Nebuchadnezzar*, the first whereof never returned again into their own Land, and the second but in part, there happened a *third* Captivity and Dispersion in the dayes of *Ptolemæus Lagi*, one of the Greek Kings reigning in *Egypt*; who surprising the City of *Jerusalem*, carried many of the People of the Country, of the off-spring of those who returned from *Babylon*, Captives into *Egypt*, planting them at *Alexandria* and the places thereabouts; whom many others followed of their own accord, partly allured by the King's favour, who gave them equal priviledges with those of *Alexandria*, and partly by the fertility of the Country: so that this Colony became a very great one. These were called *Hellenists*, because they spake the Greek tongue, and used the Translation of the Septuagint (which was made in *Egypt*) in their Synagogues. Of these *three* principal Dispersions came those lesser scatterings in all parts of the *Roman* Empire and elsewhere. From that of *Babylon* and *Mesopotamia* was spred that of *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*, to which S. *Peter*, as an Apostle of the Circumcision, writes his two Epistles: which may be gathered, because in his first Epistle he salutes them from *Babylon* which was their *Metropolis*. *The Church*, saith he, *at Babylon, elected together with you, saluteth you*; that is, the Church of the Circumcision there. From those of *Alexandria* and *Egypt* were derived those plantations in *Libya* and *Cyrene*, and all other *Hellenists* whatsoever in several parts of the *Roman* Empire. Adde to these, that many of those of *Judæa* it self, that could not live well at home, upon some occasion or other, either alluring them or constraining them, seated themselves abroad among the Gentiles and in their Cities, being together with themselves under the same Dominion of the *Romane* Empire. Insomuch that King *Agrippa*, in that fore-mentioned Oration of his before that last siege, disswading them of *Judæa* from rebelling against the *Romans*, in regard of the evil they might bring thereby, not upon themselves onely, but upon their whole Nation whersoever living among the Gentiles, sticks not to say, Οὐ γάρ ἔστιν ὅπῃ τὸ οἰκυμένης δῆμος, ὃ μὴ μοῖραν ἡμετέραν ἔχων, *For there is no people in the whole world, which hath not some part of ours dwelling amongst them.* Marvel not therefore that S. *Luke* sayes in my Text, *Jews of every Nation under heaven.* 1 Pet. 5. 13.

All this is confirmed out of the New Testament it self; forasmuch as before the last Captivity by *Titus* (which was not till almost forty years after our Saviour's Ascension) and whilst their Commonwealth in the holy Land was yet standing, we read that almost in every City of the *Gentiles*, whither the Apostles came to preach the Gospel, they found *Jews* with their Synagogues in them. To which adde that S. *James* directs his Epistle, *To the twelve Tribes scattered abroad*, or, as the Greek hath it, Ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ as I have also before noted that S. *Peter* doth his unto the Dispersion of *Asia*. James 1. 1.

This is that I had to speak for the illustration of this Story and Text; out of which, besides the right understanding of Scripture, whereto it conduceth, you may observe these four things.

First, The wisdom and providence of Almighty God, in so ordering the first publication of the Gospel, that the same thereof, and of that convincing Miracle which gave authority thereunto, might be carried unto *all Nations* by so many both eare and eye-witnesses of the same, as those Jews were. 1.

Acts 2. 5. 2. Secondly, A probable reaſon why the *Apoſtles* were ſo ignorant at the firſt, as they ſeem to have been, that the Goſpel was to be preached unto the *Gentiles*, notwithſtanding our Saviour's Commiſſion unto them, *Go preach this Goſpel unto all Nations.* For it may be, they thought this Command might be ſatisfied in preaching the Goſpel to thoſe of the Circumciſion onely, which were *of every Nation under heaven.*

3. Thirdly, The *Elogium* here given to thoſe who made conſcience (as we ſpeak) or Religion, to come unto the Houſe of God to worſhip; they were ἄνδρες εὐλαβεῖς· ſo ſaith my Text, *There were ſojourning in Jeruſalem Jews, devout men, &c.* For there appears no other reſpect why they are ſo called, but becauſe they came ſo long a journey to worſhip God in his Houſe or Temple at *Jeruſalem.*

4. Fourthly, The bleſſed opportunities and means for Salvation which they meet with which come thither to worſhip. For had thoſe *Jews* ſtaid at home, as the reſt of their brethren did, they had not been partakers of ſuch a bleſſing, nor witneſſes of ſo wonderful a Miracle for confirmation of their faith, as now they were.

DISCOURSE XXI.

1 Cor. 9. 14.

Even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel; ἐκ τῦ ΕΥΑΓΓΕΛΙΟΥ ζῆν.

MY purpoſe in chuſing this Text is not to make *the maintenance of the Miniſtery under the Goſpel* the direct aime of my Diſcourſe, but only to enquire what is meant by theſe laſt words, ἐκ τῦ Εὐαγγελίυ ζῆν. Which that we may the more readily and certainly finde, let us examine and conſider a little of the *Protaſis*, whereof the words I have now read are the *Apodoſis. Know ye not*, ſaith the Apoſtle, *that* [οἱ τὰ ἱερὰ ἐργαζόμενοι] *thoſe that miniſter about holy things*, [ἐκ τῦ ἱερῦ ἐσθίυσι] *do eat of the holy thing*, or (as we turn it) *of the things of the Temple*; *and* [οἱ τῷ θυσιαςηρίῳ προσεδρεύοντες] *they which wait at the Altar* [τῷ θυσιαςηρίῳ συμμερίζονται] *are fellow-ſharers with the Altar?* [Οὕτω] *So hath the Lord ordained, that they which preach the Goſpel, ſhould* ἐκ τῦ Εὐαγγελίυ ζῆν.

Here, οἱ τὰ ἱερὰ ἐργαζόμενοι, *thoſe who were imployed about holy things*, are the *Levites*, who lived ἐκ τῦ ἱερῦ, *of the holy thing*, or (if you had rather it ſhould be a Subſtantive) *of the Temple*, that is, of that which belonged thereto, namely, of the Tithes which belonged to the Temple, but were no offering of the Altar: οἱ τῷ θυσιαςηρίῳ προσεδρεύοντες, they who did *incumbere* or *aſsidere altari, wait at the Altar*, were the *Prieſts*, whoſe proper office it was to offer ſacrifices thereon, and had part of the ſame for their proper maintenance, as the breaſt and left ſhoulder before it was burnt, and after ſo much as was reſerved from burning; ſo they did τῷ θυσιαςηρίῳ συμμερίζεσθαι,

συμμερίζεσθαι, as the Apostle speaks, *they were fellow-sharers with the Altar*; the Altar having one part of the Offering, they another. 1 Cor. 9. 14

Thus, you see, the Apostle in both sutes the *maintenance* with the *Office*. The *Office* of the *Levites* was τὰ ἱερὰ ἐργάζεσθαι, *to be imployed about holy things*; their *maintenance*, τὸ ἱερὸν, *the holy thing*, or the revenue of the Temple; ἐκ τοῦ ἱεροῦ ἐσθίουσι, *they eat of the* ἱερόν. The *Office* of the *Priests*, τῷ θυσιαστηρίῳ προσεδρεύειν, *to wait at the Altar*; their *maintenance*, τῷ θυσιαστηρίῳ συμμερίζεσθαι, *to share with the Altar*. Now then must not the *Apodosis* answer the *Protasis*? what manner of similitude, what analogy will there be else? *Ergo*, as καταγγέλλειν τὸ Εὐαγγέλιον *to preach the Gospel* is the *Office* of the *Ministers of the Gospel*, so is their *maintenance* noted by ἐκ τοῦ Εὐαγγελίου ζῆν. Those therefore who so interpret these words, as if Εὐαγγέλιον in the last place were taken in no other sense then it was in the first, namely, to note the Function or Calling of the Ministers, (as if the sense were no other, but that the Ministers of the Gospel, whose Calling it is to preach the Gospel, should get their living by their Calling of preaching the Gospel) make S. *Paul* the Authour of a lame and inconsequent Similitude, whose *Apodosis* answers not unto his *Protasis*. For what a Οὕτω, what an [*Even so*] or analogy would this be? The *Levites* lived of the Holy portion or revenue of the Temple as their ὀψώνιον or wages; Even so the *Ministers of the Gospel* must live by their Calling and Function. The *Priests* were maintained out of the share they had of the Offerings of the Altar; Even just so the *Ministers of the Gospel* must live by their Function of Preaching the Gospel. May not any one see that the *Apodosis* answers not the *Protasis*? For that speaks of the *wages*, this of the *service* for which the *wages* is due. Well therefore, as in the *Protasis* the *wages* was compared with the *work*, so must it be in the *Apodosis* too; and consequently ἐκ τοῦ Εὐαγγελίου ζῆν must here express the *wages*, as τὸ Εὐαγγέλιον καταγγέλλειν doth the *work*.

But now here is the *Quære*; If ἐκ τοῦ Εὐαγγελίου ζῆν note not the *Function*, but the *wages* and *maintenance* due to the Evangelick Ministers; in what notion then is Εὐαγγέλιον here to be taken, and how to be expounded? * *Oecumenius* would have Εὐαγγέλιον in this last place to signifie οἱ τῷ Εὐαγγελίῳ πεπιστευκότες, *the believers of the Gospel*, Εὐαγγελισθέντες, *those to whom the Gospel was preached*; and the meaning to be, That those *who preach the Gospel* should be maintained by those *which believe the Gospel*. But this would make our *Apodosis* to answer the *Protasis* little better then the former: For that speaks of the wages and maintenance of the Levites and Priests, not a word of the maintainers. * Besides, to speak properly, 'tis not true, that the people maintain the Ministers: they are not their Ministers, but God's; and he maintains them out of his own revenue, and not at mens charges. *Quis militat suis stipendiis?* (saith our Apostle, at his entrance upon this Argument) *Who goeth to warre at his own charges?* Now I ask, *Cujus stipendiis militat qui militat? nonne Imperatoris? At whose charges is it that any one goes to warre? is it not at the Sovereign's charges?* To which purpose note also by the way, that it is not said here (as we translate it) *So hath God ordained, that those which preach the Gospel, should live of the Gospel:* but, *So hath God appointed*, or *given order to, those that preach the Gospel, that they should live of the Gospel*; that is, *Non dicit, Dominum mandâsse aliis ut eos alerent, sed mandâsse ipsis ut ex Evangelio viverent, The Apostle doth not say, that God hath appointed others, that they should maintain them; but that he hath given order to his Ministers that they should live of the Gospel.* But to return again to the interpretation of Εὐαγγέλιον, which others therefore had rather take here for

* in vers. 23.

* Philo de Sacerdotum honoribus, ὑπὲρ ἧς τῶν μηδένα τῶν δικαίων ὀνειδίζειν τοῖς λαμβάνουσι, καλεῖσθαι τὰς ἀπαρχὰς εἰς τὸ ἱερὸν κομίζειν προστετάχθαι, εἶτ' ἐνδεῖν δὲ τὰς ἱερεῖς λαμβάνειν· ἠρμοττε γὰρ θεῷ τὰς μὲν εὐεργετεμένους ἐν ἅπασι, &c. — τῷ γὰρ μὴ παρ' ἀνθρώπων, ἀλλὰ παρὰ τοῦ πάντων εὐεργέτου δοκεῖν λαμβάνειν, ἀδυσώπητον ἕξει δωρεάν.

1 Cor. 9.14.

*Joſ. 18.7. The Prieſthood of the Lord is their [the Levites] inheritance.

τὰ δὲ Εὐαγγελίου, for *that which in the Goſpel is conſecrate to God: viz.* As the Prieſts and * Levites had their maintenance out of that which was offered unto God in the Law; ſo God had ordained that the Miniſters of the Goſpel ſhould be maintained of that which is conſecrate to him in the Goſpel. And this ſenſe is ſtraight and good.

But what need we flie to a Trope, when the natural ſenſe of the word Εὐαγγέλιον will ſerve our turn, yea doe it much better? For howſoever in the New Teſtament it moſt commonly ſignifies *good tidings*; yet, in other Greek Writers, the more uſuall ſignification in the ſingular number is δῶρον ὑπὲρ ἀγαθῆς ἀγγελίας, *præmium quod datur lætum afferenti nuncium, the gift or reward wont to be given for good tidings. Homer* (*Odyſſ.* 14.) brings in *Ulyſſes* in a poor traveller's diſguiſe, ſtipulating with his ſervant *Eumæus*, what his reward ſhould be for the good news he promiſed to tell him of his Maſter's life and ſpeedy return: Εὐαγγέλιον δέ μοι ἔστω, *let this be my* Εὐαγγέλιον or *Reward*, ſaith he; χλαῖνα, χιτὼν, καὶ εἵματα καλά, *A cloak, a coat, and other good garments.* To whom *Eumæus* anſwers,

Ω γέρον, οὔτ' ἄρ' ἐγὼν εὐαγγέλιον τόδε πίσω,
Οὔτ' Ὀδυσεὺς ἔτι οἶκον ἐλεύσεται·——

Neither am I able to give ſuch an Εὐαγγέλιον, or Reward, *neither will Ulyſſes ever come home again. Plutarch* (in his *De gloria Athenienſium*) relates, that the *Lacedæmonians* to one that brought them tidings of the victory at *Mantinea*, having been no actour, but a ſpectatour onely, ſent for an εὐαγγέλιον onely a diſh of meat from one of their common ſuppers called *Phiditia*: the words are, εὐαγγέλιον ὄκ Φειδιτίου κρέας ἀπέστειλαν. The ſame Author (within three or four lines after) affirmes that Hiſtorians, who relate and deſcribe Battels and Victories in ſuch perſpicuous ſtyles, deſerve an εὐαγγέλιον or Reward from thoſe who firſt reade them: And (in his *Demetrius*) he tells, that when one *Ariſtodemus* brought news to King *Antigonus* of a notable victory his party had obtained againſt *Ptolemæus Lagi*, but put the King firſt in great perplexity, by diſcovering nothing, either by word or countenance, what his tidings were, till he came to the King's preſence, then ſaying, Χαῖρε, βασιλεῦ Ἀντίγονε, &c. *Hail King* Antigonus, *we have overcome King* Ptolemy *at Sea*: The King anſwered, *Welcome*, Ariſtodemus; *but becauſe thou haſt kept us ſo long in ſuſpence and perplexity, thou ſhalt ſuffer ſome puniſhment for the pain thou haſt put us to*; βεβαίως γὰρ ἀπολήψῃ τὸ εὐαγγέλιον, *for it ſhall be the later before thou receive the reward of thy good tidings.* Which is a ſufficient teſtimony both of the uſe of the word, and the cuſtome. *Cicero* (in one of his Epiſtles *Ad Atticum*) uſeth the plural number: *O ſuaves Epiſtolas tuas*, (ſaith he) *uno tempore mihi datas, duas! quibus* εὐαγγέλια *quæ reddam, neſcio; deberi quidem planè fateor: O thy ſweet and moſt acceptable letters, received both at the ſame time! for the which I know not what gratefull returns to make, though I am very ſenſible they deſerve the beſt.*

Ad Attic. l. 2. ep. 12.

Beſides, in the plural number [εὐαγγέλια] it ſignifies a *ſacrifice for good tidings*. Hence *Plutarch* (in his *Phocion*) hath εὐαγγέλια θύειν. *Iſocrates* (in *Areopagitico*) ὅτι ποιούμενοι πρόξεσιν εὐαγγέλια μὲν δὶς ἤδη τεθύκαμεν, *ob tot ſucceſſus bis quidem ſacrificavimus* εὐαγγέλια. *Xenophon* (in his *Hellanica*) ἔδυε τὰ εὐαγγέλια. To conclude; It is apparent by theſe examples, that Εὐαγγέλιον ſignifies *a gift* or *tribute due for good tidings*; whether as an offering to the Gods, the Authors; or as a reward to men, the meſſengers and bringers.

Now the *moſt Bleſſed and Happy tidings* that ever came to the ears of the ſons of men, is *Salvation by Jeſus Chriſt our Lord*; whereof his Prieſts and Miniſters are the daily meſſengers. Is there not then an Εὐαγγέλιον due for

for this? And is not this that our Apoſtle meaneth when he ſayes here, *Even ſo the Lord hath ordained that they who preach the Goſpel, ſhould* ἐκ τοῦ εὐαγγελίου ζῆν. So that which was required onely for acknowledgement of the Divine Dominion under the bondage of the Law, is now turned into the nature of an εὐαγγέλιον in the liberty of the Goſpel; I mean, that which we offer now unto God for the maintenance of the Evangelicall Miniſtry, and other uſes of his ſervice. The ſenſe is moſt fit and agreeable, and makes the Apoſtle's expreſſion (if ſo underſtood) paſſing elegant. 1 Cor. 9. 14.

But you will ſay, What probability is there the Apoſtle ſhould uſe Εὐαγγέλιον in this notion? For though prophane Authors doe ſo, yet the Scripture's meaning, both here and elſewhere, is to be meaſured by its own Dialect. Have therefore the Hebrew, the Chaldee, the Septuagint any ſuch notion as this? I anſwer, Yes, all three of them. For in the Hebrew, בְּשׂוֹרָה, the onely word for *good tidings*, ſignifies alſo *Præmium boni nuncii, a reward for good tidings.* Yea, being not above five times found in the Old Teſtament, *Schindler* will have it thrice taken in that ſignification; and twice will be eaſily yielded him. Likewiſe in the Chaldee, בְּסוֹרָא and בְּשׂוֹרְתָא ſignifie as well the one as the other, both *nuncium* and *nuncii præmium, good tidings* and *a reward for good tidings.* As for the Seventy, the word εὐαγγέλιον is but thrice found with them, and once ſo apparently in this ſignification, as leaves no place for contradiction. It is 2 *Sam.* 4. 10. where they have, ᾧ ἔδει με δοῦναι εὐαγγέλια, *Cui oportuit me dediſſe Evangelia.* They are the words of King *David*, when *Rechab* and *Baanah* brought *Iſhboſheth*'s head unto him; *When one told me*, ſaith he, *Behold, Saul is dead, (thinking he had brought good tidings) I took hold of him, and ſlew him in Ziklag, when I ſhould have given a reward for his tidings.* The Hebrew word rendred here *Reward for good tidings* is בְּשׂוֹרָה: the Seventy, as I ſaid before, have δοῦναι εὐαγγέλια· the Vulgar, or S. *Hierome*, *mercedem pro nuncio, a reward for the tidings*; the Chaldee Paraphraſt, מַתְּנַת בְּסוֹרְתֵיהּ *a gift*, or *reward, for his tidings.*

Thus you ſee, this notion was familiar to all the Languages that S. *Paul* was brought up in. Why ſhould it then be improbable he ſhould uſe it when he had occaſion? And no marvell it is to be found no oftner; for, unleſs it be in this Chapter, in the whole New Teſtament the thing it ſelf (*Reward for good tidings*) is never mentioned, intimated, or alluded to. How then could the word be uſed? But in this Chapter, methinks, I hear it uſed a ſecond time, (ver. 23.) I will onely propound it to your conſiderations, and ſo conclude.

The matter ſtands thus. S. *Paul*, though he received no Reward at the hands of the *Corinthians* for his pains in making known the glad tidings of Salvation unto them, but did it *gratis* to them-ward; yet he looked for an εὐαγγέλιον from God, ſtored up in the heavens for all his faithfull meſſengers, and to be received at the great Day: In expectation whereof, he not onely thus preached the Goſpel to them freely, but endured all things, and made himſelf a ſervant to all; τοῦτο δὲ ποιῶ (ſaith he) διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι, *This I doe for the* εὐαγγέλιον, *that I might be partaker thereof with you.* What εὐαγγέλιον ſhould it be that S. *Paul* here aimed to be partaker of? Surely, it ſhould ſeem εὐαγγέλιον here notes ſome *Præmium* or Reward, even by that which immediately follows, *Know ye not that they which run in a race, run all; but one receiveth the* Brabeum or *Prize? So run that ye may obtain.* I leave it to your better meditations, and ſo conclude.

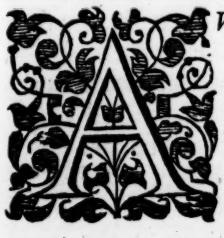
Pſal. 112. 6.

DISCOURSE XXII.

PSAL. 112. 6.

The Righteous ſhall be in everlaſting remembrance.

Prov. 25. 11.



Word fitly ſpoken, ſaith *Solomon*, *is like Apples of Gold in pictures of Silver*; that is, gracefull and comely: ſo is a Text of Scripture fitly choſen, and rightly applied to the occaſion. Such an one, as I take it, is this I have now read, not choſen by me, but appointed by order to be uſed at theſe times of * *Commemoration*. I ſhall need no other Preface to commend it to your attention: Let us therefore ſee what is the Senſe and meaning thereof.

* This Diſcourſe was delivered in the Chappel, at the Commemoration of the College-Benefactors, *Anno* 1634.

The Righteous, that is, The Bountiful; *ſhall be in everlaſting remembrance*: In remembrance with God; In remembrance with men: With God, in the world to come, and in this world; With men, How, and in what manner? Theſe are the ſeveral Heads I ſhall ſpeak of; and firſt of the Firſt, the Subject, *The Righteous*, or the *Bountiful*, man.

For *Righteouſneſs* in a ſpecial ſenſe, in the Hebrew and the reſt of the Oriental Tongues of kin to it, ſignifies *Beneficence* or *Bounty*, both the Vertue and the Work; and therefore by the Helleniſts or Septuagint is it tranſlated Ἐλεημοσύνη, the word ſo frequent in the New Teſtament for that we call *Alms*. 'Tis a known place, *Dan.* 4. 27. according both to the Septuagint and vulgar Latin, *Peccata tua Eleemoſynis redime, & iniquitates tuas miſericordiis pauperum*: where in the Original for *Eleemoſyna* *Alms* is צְדָקָה *Righteouſneſs*, as we in our Engliſh render it, *Break off thy ſins by Righteouſneſs, and thine iniquity by ſhewing mercy to the poor*. This notion of *Righteouſneſs* is to be found thrice together in the 12. of *Tobit*. Verſ. 8. *Prayer* (ſaith old *Tobit* there to his ſon) *is good with Faſting, and with Alms, and Righteouſneſs: A little with Righteouſneſs is better then much with unrighteouſneſs: It is better to give Alms, then to lay up gold. 9. For Alms doth deliver from death, and ſhall purge away all ſin. Thoſe that exerciſe Alms and Righteouſneſs, ſhall be filled with life.* Here in the Greek copy Ἐλεημοσύνη and Δικαιοσύνη *Alms* and *Righteouſneſs* are exegetically put the one to expound the other, but in the Hebrew there is but one word צְדָקָה for them both, that being the word in that language for Ἐλεημοσύνη. Hence in the Syriack Tranſlation of the New Teſtament Ἐλεημοσύνη is rendred by ܙܕܩܐ *Juſtitia*, and ſo in the Arabick. Hence *Matt.* 6. 1. for, *Take heed that you doe not your alms before men*, (as we reade it) the vulgar Latin and ſome Greek Copies have, *Attendite nè juſtitiam veſtram faciatis coram hominibus, Take heed that you doe not your Righteouſneſs before men*; δικαιοσύνη for ἐλεημοσύνη. Namely, as the word *Charity* with us, though in the larger ſenſe it ſignifies our whole duty both to God and man, is reſtrained to ſignifie our Liberality to the poor; ſo is the word *Righteouſneſs* in the Oriental Languages.

If *Righteouſneſs* therefore ſignifie *Beneficence* and *Bounty*, then is the *Righteous* according to this notion the *Bountiful* man, or, as we ſpeak, the *Charitable*. And that it is ſo taken in my Text, both the general ſcope of

the

the Pſalm, and the connexion with the words before and after, is proof ſufficient. For before goes this, **A good man ſheweth favour and lendeth: he will guide his affairs with judgement: Surely he ſhall not be moved for ever.* (Then come the words of my Text,) *The righteous ſhall be in everlaſting remembrance.* After it follows this, *He hath diſperſed, he hath given to the poor; his righteouſneſs remaineth for ever:* which S. *Paul* alledgeth 2 *Cor.* 9. 9. to promote their collection for the poor Saints at *Jeruſalem.*

Pſal. 112. 6.
* Verſ. 5.
Verſ. 9.

For illuſtration of this and our further information, it will not be amiſs, I hope, to commend to your obſervation ſome other places of Scripture where the word *Righteous* is thus taken: as namely *Pſal.* 37. 21. *The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.* Again, Verſ. 25, 26. *I have been young, and now am old; yet have I not ſeen the righteous forſaken, nor his ſeed begging their bread. He is ever merciful, and lendeth, and his ſeed is bleſſed.* Here the *Righteous* is the *merciful* and *bountiful*; to whom namely this bleſſing, *That his ſeed ſhall not want,* is proper and peculiar. The ſame uſe is, *Prov.* 10. 2. *Treaſures of wickedneſs profit nothing, but Righteouſneſs delivereth from death.* The ſame is repeated again Chap. 11. 4. *Riches profit not in the day of wrath; but Righteouſneſs delivereth from death.* Where *Righteouſneſs* to be taken for *Alms* is apparent out of *Tobit* 12. 9. where it is ſo applied and rendred, namely, *Alms doth deliver from death.* I could adde alſo another place, *Prov.* 21. 26. but theſe ſhall be ſufficient.

Hence appears their errour who conceive of the nature of *Alms* as of an arbitrary thing, which they may doe if they will, or not doe, without ſin; as that which carries no obligation with it, but is left freely to every mans diſcretion. And this makes ſome contend ſo much to have the Prieſt's maintenance granted to be *Eleemoſynary*, that ſo they might be at liberty to give ſomething or nothing as they liſted. But if that were ſo, yet if *Alms* be צְדָקָה *Righteouſneſs* in the Hebrew tongue, and the language which our Saviour ſpake; if our Saviour call'd them *Righteouſneſs*, when he mentioned them; who dare affirm then that *Righteouſneſs* implies no obligation, or that a man may leave it undone without ſin?

THUS much of the Subject, *The Righteous*: Now I come to the Predicate, *ſhall be in everlaſting remembrance. In remembrance*, I ſaid, with God and men: *With God, in the life to come*, and *this life.* Let us conſider the firſt, *The world to come.*

It is certain that at the day of Judgement we ſhall receive our doom according to our works of Charity and Mercy; and that of all the works that a Chriſtian man hath done, theſe alone have that peculiar priviledge to be then brought in expreſs remembrance before God: *Come ye bleſſed of my Father, inherit the Kingdome prepared for you from the Foundation of the world. For I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye clothed me: I was ſick, and ye viſited me; I was in priſon, and ye came unto me, &c. Foraſmuch as ye have done thus unto the leaſt of theſe my brethren, ye have done it unto me.* Matt. 25. 34, &c. What doth my Text ſay? *The righteous ſhall be in everlaſting remembrance:* God *remembers* our good deeds, when he *rewards* them, (as he doth our prayers, when he hears them.) If *to remember* then be *to reward*, an everlaſting reward is an everlaſting remembrance. 'Tis remarkable, that this priviledge which the works of Bounty and Mercy ſhall have at the day of Judgement was not unknown to the Jews themſelves: for ſo we read in the *Chaldee* Paraphraſt upon *Eccleſiaſtes* 9. 7. עתיד מרי עלמא וגו׳, *It ſhall come to paſs at the day of Judgement, that the Lord of the world ſhall ſay thus openly to every righteous man*

then

Pſal. 112. 6. *then before him, Goe and eat with gladneſs thy bread which is laid up for thee, as a reward for the bread which thou gaveſt to the poor and needy when they were an hungred; and drink with gladneſs of heart the wine which is kept for thee in the garden of* Eden (or *Paradiſe*) *as a reward for the wine thou gaveſt the poor and needy when they were athirſt: for behold thy good works have found acceptance before the Lord.*

The reaſon of this Prelation of *the works of Mercy* at that great day is, becauſe all we can expect at the hands of our Heavenly Father is merely of his Mercy and Bounty: we can hope for nothing but mercy, without mercy we are undone; according to that of *Nehemiah* in his laſt *Chap. *Verſe 22. *Remember me, O Lord, concerning this, and ſpare me according to the greatneſs of thy mercy.* Now in thoſe that are to be partakers of mercy, the Divine wiſdom requires this *congruity*, that they be ſuch as have been ready to ſhew mercy unto others; judging them altogether unworthy of mercy at his hands, who have afforded no mercy to their brethren: for ſo the James 2. 13. Scripture tells us, that *they ſhall have judgement without mercy, that have ſhewn no mercy.* The tenour of our Petition for *forgiveneſs of ſins*, in the Lord's Prayer, runs with this condition, *As we forgive them that treſpaſs* Matt. 18. *againſt us.* And who can read without trembling the Parable of the *unmerciful ſervant* in the Goſpel, to whom his Lord revoked the Debt he meant to have forgiven him, becauſe he ſhewed no mercy to his fellow-ſervant, who owed him a far leſſer Debt? *Shouldſt thou not*, ſaith he, Verſ. 23. *have ſhewed compaſsion to thy fellow-ſervant, as I ſhewed compaſsion unto thee?* This *rule of congruity*, I ſay, is the reaſon why at the day of our great account we ſhall be judged according to our works of mercy and bounty. *To doe as we would be done to*, hath place not onely between man and man, but between God and men.

Nor is this I ſpeak of manifeſt by the Form of our laſt Sentence onely, but by other Scriptures beſide: what elſe means that of our Saviour, *Luke* 16. 9. *Make unto your ſelves friends of the unrighteous Mammon*, (that is, of theſe ſlippery and deceitful riches, for μαμωνᾶ ἀδικίας in the Scripture's Dialect is μαμωνᾶ ψεύδους,) *that when ye fail, they may receive you into everlaſting Tabernacles?* Or what means that of S. *Paul* 1 *Tim.* 6. 17, 18. *Charge them that be rich in this world,——that they truſt not in uncertain riches, but in the living God,——That they doe good, that they be rich in good works, ready to diſtribute, willing to communicate; Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life? Laying up a good foundation, &c.* in the Greek, Ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς. Here it is obſervable, that works of Beneficence are ſaid to be θεμέλιον or the *Foundation* of the reward we ſhall receive in the life to come. If any but S. *Paul* had ſaid ſo, we ſhould have gone near to have excepted againſt it for an error. Works the Foundation of eternal life? No, that ſhall not need: but the Foundation of that bleſſed Sentence we ſhall receive at the laſt day for them; and that is evident by the form thereof, which we have alledged. Whatſoever is meant, a great priviledge ſure is hereby implied, that theſe works have above others. Where give me leave to tell you what a late ſacred Critick hath obſerved concerning the word Θεμέλιον in this place of *Timothy*; namely, That the ſignification thereof there is not Vulgar, but Helleniſtical, agreeable to the uſe of the Hebrew word יְסוֹד whereto it anſwers; for יְסוֹד ſignifies, as it doth, *Radix, vel fundamentum, the root* or *foundation.* But beſides this in the Rabbinical Dialect it is uſed for *Tabulæ contractûs*, a Bill of contract, a Bond or Obligation whereby ſuch as lend are ſecured to receive their loan again. That therefore

See a like paſſage in *Tobit* 4. 9, or 10. Θέμα γὰρ ἀγαθὸν θησαυρίζεις, &c. the Hebrew copy ſet forth by *P. Fagius* hath פקדון *depoſitum.*

fore θεμέλιον, which anſwers עִקָּר in the firſt ſenſe, doth anſwer the ſame likewiſe in the ſecond; and accordingly the Apoſtle's meaning to be, That thoſe who exerciſe theſe works of Beneficence, do provide themſelves as it were of a Bill or Bond, upon which they may at that day ſue and plead for the award of eternall life, *Vi pacti*, but not *Vi meriti*. Pſal. 112.6.

In the ſame ſenſe he takes Θεμέλιος, 2 *Tim.* 2. 19. *The foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his: And, Let every one that nameth* (or calleth upon) *the name of Chriſt, depart from iniquity.* The mentioning of a *Seal* here, implies a Bill of contract; for Bills of contract had their Seals appendant to them; each ſide whereof had his Motto, the one ſuiting with the one party contrahent, the other with the other. That to this S. *Paul* alludes; *God's* θεμέλιος, ſaith he, *ſtandeth ſure*, (that is, God's Bill of contract, or his *Chirographum*,) having a Seal according to the manner: the one ſide whereof carrieth this Motto, *The Lord knoweth them that are his*; the other this, *Let every one that calleth upon the name of Chriſt, depart from iniquity.*

YOU have heard how God *remembreth the Righteous*, or Charitable man, *in the world to come*. He *remembreth* him alſo *in this*: For that which the Apoſtle ſaith of *Godlineſs*, that it *hath the promiſe of this life* as well as *of that to come*, is moſt properly and peculiarly true of *this Righteouſneſs* of Bounty and Mercy: other Righteouſneſs indeed muſt not look for its reward till hereafter, but this is wont to be rewarded now. 1 Tim. 4. 8.

For *Spiritual* bleſſings we have the example of *Cornelius*, who for his *Alms-deeds* found favour with God, to have S. *Peter* ſent unto him to inſtruct him in the ſaving knowledge of Chriſt: *Thy Prayers and thine Alms-deeds*, ſaid the Angel, *are come up in remembrance before God. Now therefore ſend to Joppa, and inquire for one Simon Peter, &c.* Acts 10. 4, 5.

For *Temporal* bleſſings hear what *David* ſays, *Pſal.* 37. 25, 26. (quoted before) *I was young*, ſaith he, *and now am old; yet have I not ſeen the righteous forſaken, nor his ſeed begging their bread. He is ever mercifull, and lendeth; therefore his ſeed is bleſſed.* This bleſſing is the mercifull and charitable man's peculiar, *that his children ſhall not want*, who was liberal and open-handed to ſupply the want of others. But think not that God remembers the charitable man with a *Temporal* bleſſing in his poſterity onely; for he remembers him alſo in his own perſon. Thus the ſame *David*, *Pſal.* 41. 1. *Bleſſed is he that conſidereth the poor, the Lord will deliver him in time of trouble.* 2. *The Lord will preſerve him and keep him alive, and he ſhall be bleſſed upon the earth; and thou wilt not deliver him unto the will of his enemies.* 3. *The Lord will ſtrengthen him upon the bed of languiſhing, &c.* And doth not his Son King *Solomon* ſay the ſame? *Prov.* 19. 17. *He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, he will pay him again.* But this perhaps ſome will think may be applied to the reward in the life to come: If it be, it would much illuſtrate that of S. *Paul*'s θεμέλιον I now ſpake of. But *Prov.* 28. 27. is a place not capable of this exception; *He that giveth to the poor, ſhall not lack: but he that hideth his eyes, ſhall have many a curſe.*

THUS we have ſeen how *the Righteous man is in remembrance with God*: Now let us ſee how the ſame is and ought to be *in remembrance with men*. And it may be inferred from the former: For why ſhould not we remember thoſe whom God doth? The practice in the Church of God hath been accordingly.

The Jews, when they make mention of any of their deceaſed Worthies, are wont to doe it with this *Encomium*, וכרונו לברכה, *Let his memory be bleſſed*: Otherwhile with this, וכרונו לחיי עולם הבא, *Be his memory bleſſed*

bleſſed to eternity. And of their Rabbies in general, when they men-
Pſal. 112.6. tion them, they ſay, רבותינו זכרונו לברכה, *Our Rabbies, whoſe memory be bleſſed.* Which encomiaſticall Scheme is taken from that of *Solomon Prov.* 10.7, זֵכֶר צַדִּיק לִבְרָכָה, *The memory of the righteous is bleſſed:* which therefore they ſometimes uſe unaltered to the purpoſe aforeſaid; ſometimes with addition, as, *Let the memory of the juſt be bleſſed to eternity*; ſometimes, *Let the memory of the juſt and holy be with bleſſing.* Theſe *formulæ* are frequent in their writings. Nor hath this *commemorative Scheme* been taken up by them (as ſome perhaps may ſuppoſe) ſince the coming of our Saviour in the time of their diſperſion; but was uſed long before, as may appear *Eccluſ* 45. 1. where *Moſes* is thus remembred, *Moſes beloved of God and men,* ᾧ τὸ μνημόσυνον ἐν εὐλογίαις, *whoſe memoriall is bleſſed.* And in the next Chapter
Eccl. 46. 11. like mention is made of the Judges of *Iſrael*; namely, *The Judges every one by name, whoſe heart went not a whoring, nor departed from the Lord,* τὸ μνημόσυνον αὐτῶν ἐν εὐλογίαις, *Let their memory be in benediction.* So of *Judas Maccabæus,* 1 *Mac.* 3. 7. *He grieved many Kings, and made Jacob glad with his acts*; ἕως τοῦ αἰῶνος τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίαν, *His memoriall is,* or *Let his memoriall be, bleſſed for ever.*

But what is the meaning of this *Formula?* what is it for *the memory of the righteous to be* εἰς εὐλογίαν, or *with bleſſing?* The Septuagint's Tranſlation of that *Prov.* 10. 7. (whence, as I told you, this Form of honourable remembrance is taken) will ſoon reſolve us: for they, in ſtead of the words זֵכֶר צַדִּיק לִבְרָכָה, *The memory of the juſt is with bleſſing,* have Μνήμη δικαίου μετ' ἐγκωμίων, *The memory of the juſt is with praiſes.* To make mention therefore of the righteous by way of benediction, is to praiſe them. For the word ברך, or εὐλογεῖν, *to bleſs,* in Scripture hath a treble notion: Firſt, *to ſpeak well of*; ſecondly, *to ſpeak well for*; thirdly, *to doe well unto. To ſpeak well of,* is *to praiſe.* So we are ſaid to bleſs God, when we praiſe
Pſal. 103.1,22. & 104.1,35. and glorifie him: *Benedic, anima mea, Domino*; *Bleſs the Lord, O my Soul*; that is, praiſe him. * *Bleſſed be the Lord God of Iſrael*; that is, praiſed.
* Pſal. 41.13. & 106.48. *Bleſs the Lord, all ye Nations*; that is, praiſe him: and ſo every where in
Luk. 1. 68. the *Pſalms.* The ſecond notion, *To ſpeak well for,* is to *pray for.* So the Prieſt is ſaid to bleſs the people, when he prays for them: *The Lord bleſs you, and ſave you*; *The Lord make his holy countenance to ſhine upon you, and be mercifull unto you.* So other bleſſings of the like kind are prayers for thoſe over whom they are pronounced. The third notion of *bleſſing* is, *To doe good unto,* to beſtow ſome gift or good upon. Thus
Gen. 1. 28. God is ſaid to have *bleſſed* man, when he ſaid unto him, *Increaſe and multiply, repleniſh the earth and ſubdue it*; that is, He endowed him with
Gen. 22. 18. theſe gifts. *In thy ſeed ſhall all the Nations of the world be bleſſed*; that is, receive ſome great benefit. So God is ſaid to have *bleſſed* the Patriarchs, when he made them to thrive, and gave them wealth and riches; according to that of *Solomon,* Prov. 10. 22. *The bleſſing of the Lord maketh rich, and he addeth no ſorrow with it*; namely, ſuch as is wont to accompany riches gotten without God's bleſſing. Hence ברכה, or Εὐλογία, *Bleſſing,* in Scripture ſignifies a gift or preſent, bounty or beneficence:
Gen. 32.13, &c. & 33. 11. The *Preſent of cattell* which *Jacob* provided for his brother *Eſau,* when he went to meet him, is all that Story through call'd *his Bleſſing*: The *Preſents* which *David* ſent of his prey to the Elders of *Judah,* 1 *Sam.* 30. 26.
Verſ. 5,6. are there call'd *Bleſſings.* And in the New Teſtament, 2 *Cor.* 9. the collection at *Corinth* for the poor Saints at *Jeruſalem* is thrice called Εὐλογία, *their bleſſing,* which we tranſlate *Bounty.* I thought good to be a little diligent in this explication, that we might be the better able to diſcern *what kind of remembrance* of righteous men deceaſed is commended

mended unto us in that Scripture, *The memory of the righteous is with bleſſing:* whence not the Jew onely, as you have heard, but the Chriſtian alſo ſeem to have derived their practice in that particular, which I am now to ſhew. Pſal. 112. 6.

For the Chriſtian in this point hath been no whit ſhort of the Jew, but exceeded him rather, not in the later onely, but in thoſe better and Primitive times: witneſs thoſe anniverſary remembrances of the Martyrs and Saints deceaſed; the appointing of Feſtivall days for their memoriall; the cuſtome to aſſemble at their Sepulchres, to make Panegyrick orations in their honour; and above all, that ancient and ſo-long-continued cuſtome without known beginning, to commemorate at the Holy Table, when the Euchariſt was celebrated, the Patriarchs, Prophets, Apoſtles, Evangeliſts, Martyrs, and Confeſſors: All which tended to this, That the *memory of the righteous might be with bleſſing.* In the extent of which *Bleſſing* the Chriſtian went beyond the Jew: For of that threefold notion of *Bleſſing* I now ſpake of, firſt, *to ſpeak well of*, or to praiſe, ſecondly, *to ſpeak well for*, or to pray for, thirdly, *to doe well unto*; the Jews ſeem not anciently (but onely of * late) to have uſed any but the firſt in their Commemorations, namely, that of *praiſe:* But the Chriſtian added the ſecond of *prayer* and good wiſhes for the Saints departed, namely, for their publick acquitall and conſummation at the day of Reſurrection: which, had it continued in the firſt and original meaning, could not be diſliked; but having proved in time the Mother of many Superſtitions and Errours, and kindled the fire of Purgatory, it was thought fit by the Authors of our Reformation to be diſuſed, and the bleſſing of the Dead to be confined to that of praiſe onely, namely, of praiſing and commending them, by recounting their worthy deeds; and then ſecondly, of praiſing God for them. And this is the duty we are now aſſembled to perform to our bleſſed Founders and Benefactors.

* *Vid. Buxtorf. Synag. Jud. c. 35 Schickard Jus Reg. p. 170.*

DISCOURSE XXIII.

S. Matthew 10. 41.

He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophet's reward.

OUR Bleſſed Saviour giving his Apoſtles their miſſion to preach the Goſpel, unfurniſhed with outward things, and forewarning them what harſh and unkinde uſage they and their ſucceſſors were like to finde amongſt men; for the better encouragement of ſuch as ſhould entertain and miniſter unto them, he pronounceth, that *whoſoever received them, received him; and he that received him, received him that ſent him.* Whereby it appeareth how honourable an office it was to afford them entertainment, and ſuch as the nobleſt need not be aſhamed of. But becauſe *the*

Mat. 10. 41.

hope of reward is the moſt forcible ſpur to all undertakings, he addeth that too in the words of my Text, *He that receiveth*, ſaith he, *a Prophet in the name of a Prophet, ſhall receive a Prophet's reward*; that is, He that receiveth a Prophet, not for any reſpect, but *quatenus talis*, becauſe he is a Prophet, ſhall have a Prophet's reward.

Which words contain in them evidently theſe two Propoſitions.

Firſt, *That there is ſome ſpecial and eminent degree of Reward due unto a Prophet above other men.*

Secondly, *That he that ſhall entertain a Prophet, and doe any good office unto him under that name*, that is, *for his office ſake, ſhall be partaker of that Reward.* Of theſe Two I intend to treat, beginning with the Firſt, the more general.

That there ſhall be differing degrees of Reward in the life to come, is evident by ſundry places of Scripture. As firſt, from that ſo often iterated paſſage, wherein God is ſaid *to reward every man according to his works:* Which not to be underſtood only of the differing quality of our works, good and evil, which God rewards accordingly, the one with everlaſting bliſs, the other with eternal fire, (as ſome here except,) but alſo of the differing works of juſt men compared together, is manifeſt by that 1 *Cor.* 3. 8. where the Apoſtle comparing his own and *Apollos* work together, ſaying, *He had planted, and Apollos watered*, addes, that *both ſhould receive their reward, according to their work*; that is, as their work differed, ſo ſhould their reward do.

In the ſecond place the ſame is repreſented by that Parable, *Luke* 19. of the Ten ſervants who received of their Lord, being to go into a far Countrey, ten pounds to trade with till his return. At what time he that had increaſed his pound to ten pounds, was made ruler over ten Cities; he that had gained but five pounds, over five Cities; and ſo the reſt, according as they had improved the ſtock given them.

A third place is that 1 *Cor.* 15. 41, 42. *There is one glory of the Sun, and another of the Moon, and another glory of the Stars; for one ſtar differeth from another ſtar in glory. So alſo is the Reſurrection of the dead.* Here is the full ſtop, and not the words to be referred to that which follows, to wit, that *the body is ſown in corruption, but is raiſed again in incorruption*, as ſome would have them. For the Apoſtle ſpeaks here of the difference of things heavenly and glorious, (*One ſtar*, ſaith he, *differs from another ſtar in glory*;) and not of the difference between glorious and inglorious, corruptible and incorruptible: For this belongs to his other ſimilitude; *There are celeſtiall bodies, and bodies terreſtriall; but the glory of the celeſtiall is one, and the glory of the terreſtriall is another.*

A fourth place is that 2 *Cor.* 9. 6. where the Apoſtle ſpeaking of the reward of beneficence, avoucheth, that *he which ſoweth ſparingly, ſhall reap ſparingly; and he that ſoweth bountifully, ſhall reap bountifully.*

Fifthly, That ſpeech of our Saviour to the twelve, *Matt.* 19. 27. imports as much; *Behold, we*, ſaith *Peter*, *have forſaken all, and followed thee:* Τί ἄρα ἔσται ἡμῖν; *what ſhall we have therefore?* V. 28. *Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me* ἐν τῇ παλιγγενεσίᾳ, *in the Regeneration*, or Reſurrection, *when the Son of man ſhall ſit upon the throne of his Glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve Tribes of Iſrael.* S. *Luke* relates it upon another occaſion; whereby it appears our Saviour uttered it more then once, Ye (ſaith he to the Twelve) *are they which have continued with me in my temptations: Therefore I appoint you a Kingdome, as my Father hath appointed unto me; That ye may eat and drink at my Table in my Kingdome, and ſit on Thrones, judging*

ing the twelve Tribes of Israel, Luke 22. 28, *&c.* Whatsoever is meant by the *Reward* intimated in this expression, for the *quality* thereof, 'tis plain there is some peculiar and more eminent degree of glory here promised the Apostles, which shall not be common to others with them. First, Because it is the reward of their proper and peculiar service unto Christ, as the Text shews. Secondly, Because these twelve thrones in regard of their number can befit no more but these twelve. Thirdly, Supposing the twelve Tribes of *Israel* here mentioned to be likewise in a condition of bliss and happiness, it must needs be that those who *sit upon twelve Thrones to judge*, that is, to govern them, must be in a higher degree of dignitie then those over whom they shall be set. Whatsoever therefore the meaning of the *Reward* be, thus much may be gathered from the description thereof, That there shall be differing degrees of glory in the Kingdome of Christ to come. Mat. 10. 41.

To conclude; It hath been the ancient and constant Tradition of the Church, testified by the unanimous consent of all the Fathers, and was never questioned by any, untill that *Peter Martyr* in this last Age first began to doubt thereof, and others since more boldly adventured to contradict it.

Their main Reasons or Objections are these two. First, That the Reward to come depends not upon the virtue or dignity of our works, but onely upon the merit and satisfaction of Christ: But his merits and satisfaction are uniform and the same to all: *Ergo*, The Reward also which is to be given by virtue thereof shall be so. This Objection proceeds from that scrupulosity which many of ours have to admit of any relation or connexion between our Works and the Reward to come; whence also is that, that they should not be done *intuitu mercedis*, with an eye or respect to the Reward. Which is an Assertion repugnant to the tenour of the Scripture, where the Holy Ghost is wont to ground his Exhortations upon the hope and promise of Reward. Now what an unreasonable conceit is it to think that where wages is promised for the encouragement of the labourer, the labourer should be bound to work without having any eye or respect to his wages? But to the Objection I answer thus; That it is true, the Merits and satisfaction of Christ are the Foundation of our Reward, namely, that alone which makes our works capable thereof, without which they were not: nevertheless it is true also that our Works are the Subject of Reward; and the same Merit of Christ makes differing works capable of a different Reward.

Their other Objection hath a little more likelihood, and seems therefore somewhat more difficult to answer. It is taken from the Parable, *Matt.* 20. where the Kingdome of heaven is compared to a Vineyard, the Master whereof went out in the morning to hire labourers, and agreed with them for a peny a day: Three hours after, or at the third hour, he went out and hired more; and so again at the sixth and ninth hours; yea at the eleventh, but an hour before Sun went down, he did likewise. And when they came all to receive their wages, he gave the last hired as much as he had agreed for with the first, to wit, every one a peny, neither more nor less. Whence it seems to follow, that the *reward* to come, signified by this *peny*, shall not be proportioned according to the difference of works, but be one and the same to all.

I answer; First, The Parable proves no more but this, That the sooner or later coming of men into the Vineyard of the Church, (for all were not to be called at one time, nor in one age) shall not make their reward greater or lesser: not that the reward shall not be different according to the diver-

ſity of our works. Secondly, I adde, That this Parable hath reſpect to the Churches of the Jews and Gentiles not called, nor to be called, at the ſame time. For the Jews were hired into the Vineyard betimes in the morning, the Gentiles not till the day was far ſpent; yet ſhall they by the goodneſs of their heavenly Maſter receive the ſame reward of eternall life which was promiſed to the Jew, with whom the Covenant was firſt made, and who bare the heat of the day, whileſt the other ſtood idle. Beſides, in the new Vineyard of the Goſpel the turn is changed; for into it (becauſe the Jews would not) the Gentiles have firſt been hired, though at ſeveral hours; the Jew being not to come in untill the eleventh hour; yet when Chriſt comes to give us wages, ſhall receive his *peny*, that is, eternall life, as well as we.

Mat. 10. 41.

This to be the genuine ſcope of the Parable, may be gathered by that which is preſently ſubjoyned by our Saviour as it were to be the Key thereof: *So the laſt* (ſaith he) *ſhall be firſt, and the firſt laſt*; πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοὶ, *for many are called, but few are choſen*: which I underſtand thus; *The laſt*, that is, the Gentiles who came in laſt, ſhall be *the firſt* partakers of Chriſt's Kingdome: The Jews, who were *firſt* in Covenant, and had wrought ſo long before us in God's Vineyard, ſhall be *laſt* in the Covenant of Chriſt, and not converted till the fulneſs of the Gentiles be come in: For though many of them were invited at the firſt coming of Chriſt, yet few or none obeyed, and ſo the Nation became not of his *peculium*, but ſtands yet rejected; πολλοὶ γὰρ κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. To the like purpoſe is the ſame ſpeech uſed by our Saviour, *Luk.* 13. 29, 30. *They ſhall come*, ſaith he, *from the Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit down in the Kingdome of God. And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.* What means this? Out of S. *Matthew* 8. 11, 12. where the ſame paſſage is related, we ſhall hear it expounded; for there the words run thus, *Many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham, Iſaac and Jacob, in the Kingnome of heaven: But the children of the Kingdome* (that is, the whole generation of *Iſrael*, who received not the Goſpel at the Preaching of Chriſt and his Apoſtles, and all the generations ſince, who have continued in unbelief) *ſhall be caſt out into outer darkneſs.*

And here by the way, becauſe the Parable uſeth the notion of a *Day* to ſignifie a time of many Ages, it will not be altogether unſeaſonable to note, that the Metaphor may appear the eaſier, how that the Scripture often elſewhere calls the whole time of man's pilgrimage in this world by the name of a *Day*. As, *To day if you will hear his voice, harden not your hearts.* And *Heb.* 3. 13. *Exhort one another* καθ' ἑκάστην ἡμέραν, *every day, whileſt it is called to Day.* Where we ſee *Day* to include *every day*. And I believe we are thus to underſtand *Day* in the Lord's Prayer, in that Petition, *Give us this day our daily Bread*; that is, the whole time we live in this world. For in ſtead of S. *Matthew*'s *This Day*, ſpoken after the Hebrew notion, S. *Luke* hath in the ſame Petition, καθ' ἡμέραν, that is, *every day*. Therefore S. *Matthew*'s *This day* muſt comprehend S. *Luke*'s *Every day*, if the ſenſe of the Petition in both of them be the ſame, as I believe it is. Nay more then this; The world to come, even *Seculum æternitatis*, or Eternity it ſelf, is likewiſe termed *a Day* by S. *Peter*, 2 Ep. 3. 18. *our Lord*, ſaith he, *and Saviour Jeſus Chriſt, to whom be glory both now* καὶ εἰς ἡμέραν αἰῶνος, *and to the Day of Eternity*. A long *Day* indeed. But this *obiter*.

Pſal. 95. 7. Heb. 3. 7.

Thus having cleared my Propoſition *in theſi*, or in general [*That there ſhall be differing degrees of glory in the Reward to come*;] it remains that I make it good in the *hypotheſis* concerning a *Prophet*; namely, That to them who

who inſtruct others in the ways and will of God, which is the Office of a Prophet, there belongs a preeminence of reward above and beſides that which is common to all Saints. This preeminence of glory the School-men term *Aureola*, that is, an Additament of felicity to that eſſential glory in the Viſion of God, which they term *Aurea*. This *Aureola* or Coronet to be added to the Crown of glory, they aſcribe to three ſorts of perſons; to *Virgins*, to *Martyrs*, and to Doctors or *Prophets*. The two firſt are out of my ſcope: The third, of *Prophets*, let us ſee how it is proved out of Scripture. Mat. 10. 41.

Firſt therefore, it is apparent from my Text, *He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophet's reward: Ergo*, there is ſome ſpecial or peculiar Reward belonging to a *Prophet*, and that too an eminent one; otherwiſe our Saviour's ſpeech will have no enforcement in it, as he that conſiders thereof may eaſily ſee.

The ſecond is, *Dan.* 12. 3. where the Angel propheſying of the Reſurrection to be at the end of Time, and ſaying, That *many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt*; he addes, *And thoſe that be wiſe* (that is, have learned the true wiſdome, which conſiſts in the fear of God) *ſhall ſhine as the brightneſs of the Firmament: but thoſe that turn many unto righteouſneſs*, (that is, the Teachers and Inſtructers,) *as the Stars for ever and ever.* Here the difference between thoſe that *teach* and *are taught* is as much as between the light of the Stars and the brightneſs of the Firmament. Some will have the whole ſentence to ſpeak of the eminency of glory laid up for *Prophets*, tranſlating הַמַּשְׂכִּילִים in the firſt place not *docti* or *intelligentes*, but *Doctores: The Teachers ſhall ſhine as the brightneſs of the Firmament; and they that turn many unto righteouſneſs, as the Stars for ever and ever.* But I have followed that interpretation which our Tranſlators thought moſt likely.

Thirdly, To this eminency of glory the Angel ſeems alſo to have reſpect in the end of the Chapter, when he ſays, *But go thy way, Daniel, till the end be; for thou ſhalt reſt, and ſtand up in thy lot at the end of days: in ſorte tua in thy lot*, that is, *in ſorte Prophetarum in the lot of Prophets.* And this perhaps may be that too which our Saviour intends, *Matt.* 5. 19. *Qui fecerit & docuerit, magnus vocabitur* (i. *erit*) *in regno cœlorum, Whoſoever ſhall doe and teach them, the ſame ſhall be called* (i. *ſhall be*) *great in the kingdome of heaven.*

The reaſon of all this is, Becauſe thoſe who teach and convert others to righteouſneſs, have an intereſt and a kind of title to all the good works which they ſhall doe: How then can their Reward but be great and eminent, when not onely their own works, but the works of their converts and diſciples, ſhall be brought into their account? A matter, if we conſider it, of no ſmall encouragement and comfort unto us, whom God hath placed in this condition to be Teachers and Inſtructers of others, if ſo be we bury not our Talent in a Napkin, but imploy it for the advantage of our Lord and Maſter. For it is not the Habit or Faculty, but the Work, which ſhall reap the Reward we ſpeak of. Happy are we therefore, if we neglect not this opportunity of bliſs which God hath given us.

AND thus having done with the Firſt Propoſition I undertook, I come unto the Second; which is, *That he that receiveth a Prophet in the name of a Prophet, ſhall be partaker of a Prophet's reward. He that receives*, that is, doth any good office, or deſerves well of a Prophet. For this to be the meaning, may appear by that which follows; *He that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous man's reward:*

Mat. 10. 41. where *righteous* is to be taken by way of eminency, for one of eminent ſanctity, ſuch as among the Jews had therefore the ſurname of *Juſt* or *Righteous*; as *Simeon the Juſt*, *James the Juſt*, and other the like. Then Verſ. 42. in the next words the expreſſion is varied; *Whoſoever ſhall give to drink to one of theſe little ones a cup of cold water in the name of a diſciple, ſhall not loſe his reward:* whence I ſay we may gather what good office the word *receiving* (before uſed) intimated to us, namely, to *relieve*, *maintain*, *ſupport*, and the like. He therefore that thus *receives a Prophet*, *ſhall be partaker*, ſaith our Saviour, *of a Prophet's reward*; that is, have an eminent reward, or of the quality of a Prophet, though himſelf be none.

The reaſon is, Becauſe he that ſupports and enables a Prophet for his duty, hath an intereſt in his work, and conſequently in the reward that belongs unto it. This appears by the contrary, becauſe he that maintains and abetts thoſe who commit an evil act, makes himſelf guilty of their ſin, and ſo of the puniſhment due to the ſame. An example whereof we have in that of the *Benjamites* in the Book of *Judges*; who by abetting the men of *Gibeah*, who committed that foul abomination with the Levite's Wife, made themſelves guilty of their ſin, and brought that hideous judgment, which at firſt was deſerved only by a few ſons of *Belial*, upon the Heads of the whole Tribe: It is a known ſtory. Now it is *par ratio* for a man to entitle himſelf to anothers good works, as to his ill.

But there is a modification in the Text, whereupon this Reward we ſpeak of depends, otherwiſe not to be looked for: And that is, This good office muſt be done *in nomine Prophetæ*, in the name of a *Prophet*, not for any other reſpect, then as he is, and becauſe he is, a *Prophet: He that receiveth a Prophet* in nomine Prophetæ, *ſhall receive a Prophet's reward.* Not he that receives him only for ſome perſonal or by-reſpect, becauſe he is his kinſman, friend, or friend's ally; or (which is the ground of the moſt reſpect the Prophet gets among the moſt now-a-days,) becauſe he is one of their own ſide and faction: but, ſetting all ſuch reſpects aſide, *eo nomine quia Propheta*, with mere reſpect to their office and calling, or becauſe they are (as *Valens* and *Valentinian* in their Reſcript *apud* * *Theodoretum* calls them) διοικηταὶ τοῦ μεγάλου Βασιλέως, *Stewards of the great King of all the earth.* I may tell you that this is no ordinary thing now-a-days. We may perhaps finde ſome that can be content to make much of the Prophet for ſome perſonal qualities of his, or perhaps becauſe he hath abilities above ordinary, or becauſe it may be he is like to further the way they wiſh good luck to, or that they may gain repute among ſome ſort of men, or for other reſpects of like nature: But are there many which regard them *in the name of a Prophet?* How then comes it to paſs that their courteſies are ſo appropriate to the Perſons of ſome, that they ſhew no reſpect or eſteem to the Calling in others?

* Eccleſhiſt. l. 4. c. 7.

Whence comes that Unchriſtian, or indeed Atheiſtical, language, *A baſe Prieſt, A paultry Prieſt? It would never have grieved me if any other had ſerved me thus; but to be ſerved thus by a baſe Prieſt, who can endure it?* Tell me in good earneſt, is this to honour a Prieſt or a Prophet *in the name of a Prophet?* or not rather point-blank unto it, to reproach and diſhonour him under that reverend Name, that is, to deſpiſe and reproach the Calling it ſelf? For can a man honour that condition, the name whereof he thinks to be a reproach? Is any man wont to ſay, *A baſe Lord*, *A baſe Knight*, *A baſe Gentleman*, *A baſe Chriſtian?* No: And why? becauſe he accounts them all Terms and Titles of Honour. Judge then by this, what account they make of God's *Ambre*, who turn the very Title of their Calling into a name of reproach; and what reward by proportion they are like to merit

merit at Chriſt's hands: Not *a Prophet's*, I am ſure; and whether a Chriſtian's or not, themſelves may judge. 'Tis often, and too often, true indeed, that for our Perſons we are unworthy of any better reſpect; but even then it beſt appears whether a man hath reſpect to the Calling *eo nomine*, when there is nothing in the Perſon to move him to it. Mat. 10.41.

But there is another ſort of men, who honour not a Prophet in the name of a Prophet, yet behinde; namely, ſuch as rob and ſpoil them of their livelihood and daily bread; and not onely themſelves give nothing to enable and encourage them the better to perform their Miniſtery, but take from them ſeveral ways that which the Piety and Bounty of their Anceſtors hath allotted them: yea to many, if not to the moſt, no gain or theft is more ſweet then that which is gotten out of the Prieſt's portion. But whether it will prove ſo at that day when the juſt God ſhall reward every man according to his works, may be greatly feared. I told you a little before, that the reaſon why *he that receives a Prophet in the name of a Prophet, ſhall be partaker of a Prophet's reward*, is, becauſe he that ſupports and enables a Prophet to doe his duty, hath thereby an intereſt in his work, and conſequently in the reward due to the ſame. If this be ſo, what can they look for, who by ſubtracting their daily bread from them, hinder and diſenable them from the free and chearfull performance of their duty, by diſtracting them with the cares of providing for their bodily life? Do they not derive upon themſelves the guilt of whatſoever impediment comes hereby to the propagation of the Kingdome of Chriſt? Shall not the loſs of every Soul that periſheth for want of due proviſion to maintain an able Miniſter, be caſt to their account at the laſt day? I will ſpeak nothing now of the burthen which *Sacriledge* it ſelf, as being a robbing of God, carries with it, (See *Prov.* 20.25. *It is a ſnare to the man who devoureth that which is holy, and after vows to make enquiry*;) nor of thoſe dreadfull execrations which the Donors of ſuch things were wont *antiquo ritu* to lay upon the heads of all ſuch as ſhould divert them to prophane uſes, wherewith theſe men willingly and wilfully involve themſelves. I will, I ſay, not ſpeak of theſe; for the preſent * occaſion calls upon me, and tells me that I came not hither to curſe, but to bleſs. I therefore change my note, and ſay, Bleſſed be God our heavenly Father, who notwithſtanding the malignity of many, hath not left us deſtitute, but in every Age hath raiſed up ſome to ſhew kindneſs unto the Prophets, and to provide entertainment for them. Witneſs the goodly Buildings and liberal Endowments in our two Seminaries for the entertainment and education of Prophets and Prophets Sons: more particularly the Bounty of thoſe Worthies the fruits of whoſe Piety and Devotion we our ſelves here aſſembled by the Divine goodneſs enjoy; Whoſe bleſſed names therefore, as their deſerts challenge at our hands, let us remember with all due honour and thankfulneſs.

* The Commemoration of College Benefactors, *Anno* 1635.

DISCOURSE XXIV.

S. LUKE 2. 13, 14.

*And ſuddenly there was with the Angel a multitude of the heavenly Hoſt, praiſing God, and ſaying, Glory be to God on high, (*or, *in the higheſt) and on earth Peace, Good-will towards men.*

AT the Creation of the world, when God laid the foundations of the Earth, and ſtretched out his line thereon, *the Stars of the morning* (as God himſelf deſcribes it, *Job* 38. 7.) *ſang together, and all the Sons of God* (that is, the holy Angels) *ſhouted for joy.* This in my Text is ſo like it, that a man would think ſome new Creation were in hand; nor were it much wide of truth to affirm it: for if ever there were a day wherein the Almighty *Power*, the incomparable *Wiſdome*, the wonderfull *Goodneſs* of God again the ſecond time appeared, as it did at the world's Creation, it was this day whereof S. *Luke* our Evangeliſt now treateth; when the Son of God took upon him our Fleſh, and was born of a Virgin, to repair the breach between God and man, and make all things new. The news of which Reſtauration was no ſooner heard and made known to the Shepherds by an Angel ſent from heaven, but ſuddenly the heavenly Hoſt deſcended from their celeſtiall manſions, and ſung this Carol of joy, *Glory be to God on high*, and *welcome Peace on earth, Good-will towards men.* A Song renowned both for the ſingularity of the firſt example, (for untill this time, unleſs it were once in a Prophetical Viſion, we ſhall not finde a Song of Angels heard by men in all the Scripture) and from the cuſtome of the Church, who afterward took it up in her Liturgy, and hath continued the ſinging thereof ever ſince the days of the Apoſtles unto theſe of ours. Yet perhaps it is not ſo commonly underſtood as uſually ſaid or chaunted; and therefore will be worth our labour to enquire into the meaning thereof, and hear ſuch Inſtructions as may be learned therefrom. Which that we may the better doe, I will conſider, Firſt, the Singers or Chaunters, *The heavenly Hoſt:* Secondly, the Carol or Hymn it ſelf, *Gloria in excelſis Deo, Glory be to God on high, &c.*

For the Firſt; *The heavenly Hoſt* here ſpoken of is an Army of holy Angels: For *the Hoſt of heaven* in the language of Scripture is twofold, *Viſible*, and *Inviſible.* The *Viſible Hoſt* are the *Stars*, which ſtand in their array like an Army. *Deut.* 4. 19. *Leſt thou lift up thine eyes* (ſaith the Lord there) *unto heaven, and when thou ſeeſt the Sun, Moon, and Stars, even all the Hoſt of heaven, ſhouldſt be driven to worſhip and ſerve them.* The *Inviſible Hoſt* are the *Angels*, the heavenly Guard; according to that of *Micaiah*, 1 *King.* 22. 19. *I ſaw the Lord ſitting upon his Throne, and all the Hoſt of Heaven ſtanding by him, on his right hand and on his left.* So *Pſal.* 103. 20, 21. *Bleſs the Lord, ye his Angels, that excell in ſtrength, that doe his Commandements. Bleſs the Lord, all ye his Hoſts, ye miniſters of his that doe his pleaſure:* Where the latter words do but vary that which is expreſſed in the former. From this it is that the Lord *Jehovah*, the true and only God, is ſo often ſtyled the Lord or God

God of *Sabaoth* or of *Hoſts*, that is, King both of *Stars* and *Angels*: according to that *Nehem. 9. 6. Thou art God alone;* ——— *and the Hoſt of Heaven worſhippeth thee.* By which Title He is diſtinguiſhed from the Gods of the Nations, who were ſome of the *Hoſt*, to wit, of the *Stars*, or *Angels*, but none of them *The Lord of Hoſts* himſelf. For the ſame reaſon, and with the ſame meaning and ſenſe, in the Books written after the Captivity, he is ſtyled *Deus cæli, The God of Heaven*, as in *Ezra*, *Nehemiah*, *Daniel*; in which Books, together with the laſt of *Chronicles*, the title of *Deus Sabaoth The Lord of Hoſts* is not to be found, but the title of *Deus Cæli The God of Heaven* onely, which, as may ſeem, was taken up for ſome reaſon in ſtead of the other. Luk. 2. 13, 14.

But to return to what we have in hand: It was the *Angelicall Hoſt*, as ye hear, who ſang this Song of joy and praiſe unto the moſt High God. And wherefore? For any reſtitution or addition of Happineſs to themſelves? No; but for *Peace on Earth*, and *Good-will towards men.* He that was now born, took not upon him the Nature of Angels, but of men: He came not into the world to ſave Angels, but for the ſalvation of men: Nor was the ſtate of Angels to receive advancement in glory by his coming, but the ſtate of men; and that too in ſuch a ſort as might ſeem to impeach the dignity, and dimme the luſtre of thoſe excellent creatures; when an inferiour Nature, the nature of Man, was now to be advanced unto a throne of Divine majeſty, and to become Head and King not onely of men, but of the Heavenly Hoſt it ſelf. O ye bleſſed Angels! what did theſe tidings concern you, That ruined mankinde ſhould be reſtored again and taken into favour; whereas thoſe of your own Hoſt, which fell likewiſe, remained ſtill in that gulf of perdition whereinto their ſin had plunged them, without hope of mercy or like promiſe of Deliverance? What did it adde to your eminent Dignity, the moſt excellent of the creatures of God, that the Nature of man ſhould be advanced above yours? that *at the Name of Jeſus every knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth?* Phil. 2. 10.

The Obſervation therefore which this Act of the Angels firſt preſents unto us is, The ingenuous goodneſs and ſweet diſpoſition of thoſe immaculate and bleſſed Spirits, in whoſe boſomes Envy, the Image of the Devil and deadly poiſon of Charity, hath no place at all: For if any inclination to this cankered paſſion had been in theſe Heavenly creatures, never ſuch an occaſion was offered (nor greater could be) to ſtir it up as now. But Heaven admits of no ſuch paſſion, nor could ſuch a torment conſiſt with the bliſsful condition of thoſe who dwell therein. It is the ſmoke of that bottomleſs pit, a native of Hell, the character and cogniſance of thoſe Apoſtate Angels, *which kept not their firſt eſtate, but left their own habitation, and are reſerved for chains of everlaſting darkneſs*, Theſe indeed grieve no leſs at the Happineſs of men then the Angels joy: witneſs the name of their Prince *Satan*, which ſignifies the Fiend or malicious one, who out of Envy overthrew mankinde in the beginning; out of Envy he and all his fellow-fiends are ſo reſtleſs and indefatigable to ſeduce him ſtill. 1. Jude 6.

The Uſe of this Obſervation will not be far to ſeek, if we remember the admonition our Saviour hath given us in the prayer left unto his Church, which is, To make the Angels the pattern of our imitation in doing the will of our heavenly Father; for ſo he teacheth us to pray, *Let thy will be done in earth as it is done in heaven*; that is, Grant us, O Lord, to doe thy will here, as thy holy Angels doe it there. And as we ſhould imitate them in all things elſe, ſo in this affection towards the happineſs and proſperity of others. And good reaſon, I think, if we mean at all to approve our ſelves unto God our Father, why we ſhould endeavour rather to be like unto them

then

then unto Devils. But in nothing can we be more like them then in this,
Luk. 2. 13, 14. to rejoyce for the good, and not repine at the happineſs, of our brethren: *Hoc enim Angelicum eſt*, This is the Character of the Angelical nature, and conſequently of thoſe who one day ſhall have fellowſhip with them. To be contrarily affected *Diabolicum eſt*, is the badge and brand of Devils and Fiends; and thoſe who wear their Livery, reaſon good they ſhould keep them company. Let every one therefore examine his own heart concerning this point, that he may learn upon what terms he ſtands with God, and what he may promiſe himſelf of the Bleſſedneſs to come. Do the gifts of God, doth his favour or bleſſing vouchſafed to thy brother, when thou ſeeſt or heareſt of them, torment and crucifie thy ſoul? doſt thou maketheir happineſs thy miſery? *is thine eye evil* to thy Brother *becauſe* God's *is good:* If this be ſo, without doubt thy heart is not right before God; nor doth his Spirit, but the ſpirit of Devils and Fiends, reign therein. But if the contrary appear in any reaſonable meaſure, with a deſire to encreaſe it; (for we muſt not look to attain the perfection of Angels in this life, but in ſome meaſure and degree only) if thou canſt rejoyce at anothers good, though it concerns not thy ſelf; the Spirit of God reſts upon thee: For *emulations and envyings* (ſaith the Apoſtle *Gal.* 5.19. &c.) *are the fruits of the fleſh*; *but the fruits of the Spirit are* χρηστότης and ἀγαθωσύνη, *kindneſs and goodneſs:* So he calls the oppoſite vertues to thoſe former vices.

But as any good that betides our brother ought to affect us with ſome degree of joy, and not with grief and envy; ſo chiefly and moſt of all his *Spiritual* good, and that which concerns his *Salvation*, ought ſo to do. This was that the holy Angels praiſed God for in my Text, on the behalf of men, That unto them a Saviour was born, who ſhould ſave them from their ſins, and reconcile them unto God. Which ſweet diſpoſition of thoſe good and bleſſed ſpirits our Saviour himſelf further witneſſeth, when he ſaith, (*Luk.* 15.7,10.) *There is joy in heaven* (namely, among the holy Angels) *for one ſinner that repenteth.* But is there any man, will you ſay, ſuch a ſon of *Belial* as he will not doe this, will not imitate the holy Angels in this? Judge ye: There is an evil diſeaſe which commonly attends upon Sects and Differences in opinion, That as men are curiouſly inquiſitive into the lives and actions of the adverſe party; ſo are they willing to finde them faulty, and rejoyce at their falls and ſlips, hear and relate them with delight; namely, becauſe they ſuppoſe it makes much for their own ſide, that the contrary ſhould by ſuch means be ſcandalized, and the Patrons and followers thereof diſreputed. But ſhould that be the matter of our grief whereat the Angels joy, or that the matter of our joy whereat the Angels grieve? How is this to doe our Father's will on earth as the Angels doe in heaven? Nay, if this be not to put on the robes of darkneſs, and to ſhake hands with hel-
Gen. 49. 6. liſh Fiends, I know not what is. *O my Soul, come not thou into their ſecret; unto their aſſembly mine honour be not thou united.* And thus much of our firſt Obſervation.

2. There is another Leſſon yet more to be learned from this Act of the Angels; namely, that if they glorifie God for our Happineſs, and the Favour of God towards us in Chriſt; much more ſhould we glorifie and magnifie his Goodneſs our ſelves, to whom ſolely this Birth and the benefit of this Birth redounds. If they ſing, *Glory be to God on high*, for his Favour toward men; we, to whom ſuch Favour is ſhewn, muſt not hold our peace: for ſhall they for us, and not we for our ſelves? No, the Quire of Heaven did but ſet us in, we are to bear a part; and it ſhould be a chief part, ſince the beſt part is ours. As therefore the Church in her publick Service hath ever

ſince

ſince kept it up; ſo muſt every one of us in particular never let it goe down or dye on our hands. Luk. 2.13,14.

THUS much of the Quire; Now come we to the Anthem or Song it ſelf: whoſe contents are two; Firſt, The Doxology or Praiſe, *Glory be to God on high*; Secondly, A Gratulation rendring the reaſon thereof, Becauſe of *Peace on earth, Good-will towards men*. For the conjunction καὶ is not to be taken here for a *copulative*, but, as *Vau* is frequently in the Hebrew, for a conjunction *cauſal*, or for כי: *Glory to God in the higheſt; for that there is Peace on earth, Good-will towards men.* Or, if we retain the *copulative* ſenſe, yet we muſt underſtand the words following as ſpoken by way of Gratulation; *Glory be to God on high, &* welcome *Peace on earth, Good-will towards men.* Or both cauſally and gratulatorily thus, *Glory be to God in the higheſt; for* (ô factum bene!) *there is Peace on earth, and Good-will towards men.* *Ita Zonar. ad c. 74. Concil. Trullan.*

To begin with the Firſt, The Doxology or Praiſe; *Glory be to God in the Higheſt:* that is, Let the Angels glorifie him, who dwell on high: for ἐν ὑψίστοις is to be referred to *Glory*, and not to *God*; the ſenſe being, *Glorified be God by thoſe on high*; and not, God, who dwells on high, be glorified. This may appear by the like expreſſion in *Pſalm* 148. 1, 2. whence this Glorification ſeems to be borrowed: *Praiſe ye the Lord from the Heavens, praiſe him* ἐν τοῖς ὑψίστοις *in the higheſt; Praiſe ye him all his Angels, praiſe ye him all his Hoſts.* And therefore *Junius* for *Praiſe ye the Lord from the Heavens*, hath *Laudate eum cælites, Praiſe him ye that dwell in Heaven:* The Chaldee, for *Praiſe him in excelſis*, hath *Praiſe him* אנגלי מרומא *ye high Angels.* In like manner here, *Gloria in excelſis Deo, Glory to God in the higheſt*, are the words of the Angelicall Quire, inciting themſelves and all the Hoſt of heaven to give glory and praiſe unto God for theſe wonderful tidings. Now therefore let us ſee What this *Glory* is, and How it is given to God.

To tell you every ſignification of the word *Glory* in Scripture, might perhaps diſtract the hearer, but would inform him little. Nor will it be to purpoſe to reckon up every ſignification it hath, when it is ſpoken of God: I will therefore name onely the two principal ones. And firſt, *Glory*, when it is referred to God, often ſignifies the *Divine Preſence*, or שכינה, as in this Chapter a little before my Text, when it is ſaid, *The* GLORY *of the Lord ſhone round about the Shepherds, and they were ſore afraid.* Verſ. 9. But this is not the ſignification in my Text, but another which I ſhall now tell you. For *Glory* beſides ſignifies in Scripture the high and *glorious Supereminency* or *Majeſty of God*, which conſiſteth in his threefold Supremacy of *Power*, of *Wiſdom*, and of *Goodneſs*. And as words of Eminency and Dignity with us (as *Majeſty, Highneſs, Honour, Worſhip*) are uſed for the Perſons themſelves to whom ſuch Dignity belongeth, (as when we ſay, *His Majeſty, his Highneſs, his Honour, his Worſhip:*) ſo in the Scripture, and among the Hebrews, *His Glory*, or the *Glory of the Lord*, is uſed to note the *Divine Eſſence* or *Deity* it ſelf. As in 2 *Pet.* 1. 17. *There came a voice* (ſaith S. *Peter*) *from the excellent* GLORY, (that is, from God the Father,) *This is my well-beloved Son, in whom I am well pleaſed. Rom.* 1. 23. the Gentiles are ſaid to have *changed the* GLORY *of the incorruptible God* into the likeneſs of things corruptible: As it is ſaid (in *Pſal.* 106. 20.) of the Iſraelites in the Wilderneſs, that *they changed their* *GLORY *into the ſimilitude of an Oxe that eateth graſs.* * Jer. 2. 11. S. *John*, chap. 1. 14. of his Goſpel ſays of the Son, *We beheld his* GLORY, *the glory as of the onely-begotten Son of God.* According to which ſenſe he is called *Heb.* 1. 3. *The Brightneſs of his Father's glory, and the expreſs Image of his perſon*; where the latter words are an expoſition of the former, *Image* expounding *Brightneſs*, and *Perſon* or Subſtance expounding *Glory*.

Luk. 2, 13, 14.

If *Glory* therefore ſignifie the *Divine Majeſty* or Greatneſs, to *Glorifie* or *give Glory unto God* is nothing elſe but to acknowledge and confeſs this Majeſty or Greatneſs of His; namely, his *Supereminent Power*, his *Wiſdom*, and *Goodneſs*: for in the peerleſs ſupereminency of theſe Three, (under which all his other Attributes are comprehended) his Glorious Majeſty conſiſteth. Take this withall; That all the religious ſervice and worſhip we give unto God, (whether we praiſe him, pray, or give thanks unto him) is nothing elſe but the acknowledging of this *Glory*, either in deed or word; namely, by confeſſing it, or doing ſome act whereby we acknowledge it. To come to particulars: By our *Faith* we confeſs his *Wiſdom* and *Truth*; by our *Thanksgiving*, his *Goodneſs* and *Mercy*; when we *Pray*, we acknowledge his *Power* and *Dominion*; and therefore the form of prayer our Saviour taught us concludes, *For thine is the Kingdom, Power, and Glory.* In *Praiſe* we confeſs all theſe or any of them, according to that in the Hymn of the Church, *Te Deum laudamus, Te Dominum confitemur*; *We praiſe thee, O God, we acknowledge thee to be the Lord.* All which is evident by thoſe forms of *Glorification* ſet down in the *Apocalyps*, which are nothing elſe but expreſs and particular acknowledgements of the Greatneſs or Majeſty of God, and his peerleſs prerogatives. When the four Wights are ſaid

Chap. 4. 9. Verſ. 11.

to have given Glory, Honour and Thanks to him that ſate upon the Throne; what was their Ditty but this? *Thou art worthy, O Lord, to receive Glory and Honour and Power*; *for thou haſt created all things, and for thy pleaſure they are and were created.* When the Lamb opened the book with ſeven Seals, the Wights, the Elders, and every creature in heaven, in earth, and

Chap. 5. 12. Verſ. 13.

under the earth, ſung, *Worthy is the Lamb to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Bleſſing.* And again; *Bleſſing, Honour, Glory, and Power be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.* In which we may obſerve the whole *Glorification* to conſiſt in the acknowledgement of theſe Three ſoveraign prerogatives of the Divine Majeſty, his *Power*, his *Wiſdom*, his *Goodneſs*: The two firſt, *Power* and *Wiſdom*, are expreſs; and *Riches* and *Strength* belong to *Power*: the third is contained in Εὐλογία, *Bleſſing* or *Thanksgiving*, which is nothing elſe but the Confeſſion of the Divine *Goodneſs*.

Hence it is that the Septuagint and Vulgar Latine commonly render the words הוֹד and הוֹדָה, which ſignifie to *praiſe* and *glorifie*, ἐξομολογοῦμαι, *confiteor*. *Confitemini Domino, quoniam bonus*; *quoniam in ſeculum miſericordia ejus. Confeſs unto the Lord, for he is good*; *for his mercy is for ever.* Pſal. 106. 1. 107. 1. 136. 1. *Confitebor tibi, Domine, in toto corde meo, quoniam audiſti verba oris mei. I will confeſs unto thee, O Lord, with my whole heart*; *for thou haſt heard the words of my mouth.* So the Vulgar Latin in *Pſal.* 137. *Confitemini Domino, & invocate nomen ejus. Confeſs unto the Lord and call upon his name*, Pſal. 105. 1. and the like. And in the 148. *Pſal.* 13. *Confeſsio ejus ſuper cœlum & terram*; that is, *His glory is above the heaven and the earth.* The Holy Ghoſt in the New Teſtament uſeth the ſame language. Matt. 11. 25. Ἐξομολογοῦμαί σοι, πάτερ, *becauſe thou haſt hid theſe things from the wiſe and prudent, and revealed them to babes*; where we have, *I thank thee, O Father*, *Beza* and *Eraſmus* reade, *Gloriam tibi tribuo, I give glory unto thee*; which I think is the better. So *Luke* 2. 38. it is ſaid of *Anna*, ἀνθωμολογεῖτο τῷ κυρίῳ, *ſhe confeſſed to the Lord*, or *ſhe gave praiſe and thanks unto the Lord.* So *Heb.* 13. 15. *By him therefore* (that is, by Chriſt) *let us offer the Sacrifice of Praiſe to God continually, that is*, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ, *the fruit of our lips confeſſing to his Name.* By all which it is evident, That to *Praiſe* and *give Glory unto God*, whether by Praiſe at large, or Prayer and Thanks-

giving

giving in ſpecial, is nothing elſe (as I have ſaid) but to confeſs and acknowledge his peerleſs Majeſty over all and in all; which the Scripture calls *his Glory*. And if ever there were a Work of God wherein all theſe peerleſs Prerogatives of *Power*, *Wiſdome* and *Goodneſs*, all together appeared in the higheſt degree, it was undoubtedly in this wonderfull Work of the Incarnation of the Son of God for man's redemption: well therefore might the heavenly Hoſt ſing, *Gloria in excelſis Deo Glory be to God on high*; The *Power*, the *Wiſdome* and *Goodneſs* of the Glorious God be acknowledged by the holy Angels and all the Hoſt of heaven for ever and ever. This is the meaning of the *Doxology*. Luk. 2. 13, 14.

Come we now to the *Gratulation*, which contains the cauſe thereof; *Glory be to God on high*; *for* (*ô factum bene!* O happy news!) *there is peace on earth, good-will towards men*. One and the ſame thing two ways expreſſed: for it is an Appoſition, or ἐξήγησις, the latter words declaring the meaning of the former; *Peace on earth*, that is, *Good will towards men*, Εὐδοκία ἐν ἀνθρώποις. Ἐν for εἰς: to wit, in imitation of the Hebrew conſtruction, where רָצָה and חָפֵץ verbs which ſignifie εὐδοκέω, and חֵפֶץ the nown ſignifying εὐδοκία, are conſtrued with ב, which is Ἐν in Greek, and accordingly both the Septuagint and New Teſtament expreſs the ſame. But the Vulgar Interpreter reads here, *Pax in terris hominibus bonæ voluntatis*, *Peace on earth to men of good-will*: as if the Greek were ἐν ἀνθρώποις εὐδοκίας, and not εὐδοκία, as now all our Copies conſtantly read, and I believe ever did. Yet *Beza* ſeems here to favour the Vulgar Latine, expounding *Homines bonæ voluntatis Men of good-will*, of thoſe whom God wills well to, to wit, of the Elect, to whom this Peace by Chriſt belongeth; and from the conveniency of this ſenſe, inclines to believe that the Greek anciently read ſo; quoting to this end *Irenæus*, *Origen*, and *Chryſoſtome* (as he ſaith) in divers places. But he truſted too much the Latine Tranſlation of *Chryſoſtome*; for the Greek *Chryſoſtome* hath no ſuch matter; but both in thoſe places *Beza* points to, and in divers others, reads conſtantly ἐν ἀνθρώποις εὐδοκία, as our Copies do. And ſo I make no queſtion *Irenæus* and * *Origen* did too in the Greek Originals, if we had them to look into. But the Latine Tranſlators thought not fit to alter the words of the Hymn ſo ordinarily ſung in the Liturgy, and ſo expreſſed it in Latine as the Latine Church uſed. And for the meaning, I believe the Vulgar Latine aim'd at no other ſenſe then what the Greek implies; namely, That this Peace was no earthly Peace, but the *Peace of God's good-will to man*, referring the Genitive Caſe *voluntatis*, not to *hominibus*, but to *Pax*. *Pax in terris*: what *Pax*? *Pax bonæ voluntatis hominibus*. That which makes me think ſo is, becauſe *Origen*, or his Tranſlator, in the place *Beza* quotes for this reading, expreſly expounds it ſo. And ſo there will not be a pin to chuſe: ſave that the Greek expreſſeth this ſenſe by way of Appoſition, more naturally; the Latine by way of Rection, ſomewhat harſhly; and yet perhaps the Tranſlator thought, leſs ambiguouſly.

* Origen. cont. Celſum *lib.* 1. *p.* 46. *Gr. legit* ἐν ἀνθρώποις εὐδοκία.

Well then, This *Peace on earth* is εὐδοκία ἐν ἀνθρώποις, *God's good-will* or *favour to men*: and God's εὐδοκία ἐν ἀνθρώποις *Good will to men* is the *Peace on earth* the Angels gratulate; namely, the Reconciliation of God to men in Chriſt. For by reaſon of ſin, Heaven and Earth, God and Man were till now at enmity: but by Chriſt this enmity is taken away; and man, by the forgiveneſs of his ſin, reſtored unto peace and favour with God. And as by this Nativity God and Man became one Perſon; ſo by this conjunction Heaven and Earth, Angels and Men, become one Fellowſhip, one City and Kingdome of God: the Kingdome of Satan, that Prince of the powers of the Aire, who by reaſon of ſin had captivated and brought under his ſervice

Luk. 2. 13, 14.

the whole Earth, and thereby held the ſame at open war and enmity with Heaven, being now by degrees to be deſtroyed and rooted out. And this is that admirable Myſtery of our Redemption by Chriſt, which the Angelicall Hoſt here gratulates by the name of *Peace on earth, and Good-will towards men.*

And that we may not doubt but we have hit the meaning, That this *Peace on earth* is God's *Good-will to men*, and therefore expounded by it; beſides that in the Old * Teſtament *Peace* is often taken for God's favour and mercy to men; (as in that of *Eſay* 54. 10. *The mountains ſhall depart, and the hils be removed; but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord that hath mercy on thee:*) ſo if we examine the uſe thereof in the New Teſtament, we ſhall finde it in ſpecial applied to this our Reconciliation to God in Chriſt by remiſſion of ſin. S. *Peter* to *Cornelius*, *Acts* 10. 36. deſcribes the Goſpel thus, *The word which God ſent to the children of Iſrael, preaching peace by Jeſus Chriſt.* And S. *Paul*, *Col.* 1. 19, 20. *It pleaſed God the Father, that in Chriſt all fulneſs ſhould dwell: And (having made peace through the bloud of his Croſs) by him to reconcile all things unto himſelf.* What can be plainer then this? The ſame, as I take it, he means *Eph.* 2. 17. when he tells us, that *Chriſt came to preach peace both to thoſe that were afarre off, and to them that were nigh*; that is, both to Jew and Gentile. But *what peace?* namely, that *through him we both might have acceſs by one Spirit unto the Father.* Hence the Goſpel is called *The Goſpel of peace*; and God ſo often in the New Teſtament, *The God of peace*, that is, of reconcilement and favour: and the Evangelicall ſalutation is, *Grace, mercy, and peace from God our Father and Jeſus Chriſt our Lord.*

* Vid. Num. 6. 26. Judg. 6. 24. Pſal. 85. 7, &c. Cant. 8. 10. Hebr. שלום *peace.* Jer. 16. 5. & ch. 29. 11.

verſ. 18.

The meaning of this Angelicall Gratulation being thus cleared, let us ſee now what may be learned and obſerved therefrom. Where my firſt Obſervation ſhall be this: S. *Peter* tells *Cornelius*, that *to Chriſt give all the Prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins.* Our Saviour after his Reſurrection, expounding the Scriptures to his Apoſtles, ſayes the ſame, *Luke* 24. 46, 47. *Thus it is written,* (ſaith he) *and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day; And that remiſſion of ſins ſhould be preached in his Name among the Nations.* But where is this *Publication of remiſſion of ſins by Chriſt* written? for in thoſe formal words we ſhall hardly finde it. Let us take here the Angels Key, and we ſhall: for they tell us, that *Peace on earth* is this *Good-will towards men.* Now do not the Prophets ſpeak of ſome *Peace on earth* which *Meſſiah* ſhould bring with him when he comes? Yes ſurely. Well then, let us look for this *Publication of remiſſion of ſins* under that name, and we ſhall finde it. *Eſay* 9. 6. *Unto us a Child is born, unto us a Son is given, and the government ſhall be upon his ſhoulder; and his Name ſhall be called Wonderfull, Counſeller, The mighty God, The Father of eternity, The Prince of peace,* (that is, of peace not between men and men, but between God and men) *and of the increaſe of his government and peace ſhall be no end.* Eſay 52. 7. *How beautifull upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth!* Which place S. *Paul*, *Rom.* 10. 15. interprets of the publication of the Goſpel of Chriſt. *Eſay* 53. 5. *The chaſtiſement of our peace was upon him*; that is, he ſuffered for the remiſſion of our ſins. *Eſay* 57. 19. quoted by S. *Paul* to the *Epheſians*, chap. 2. 17. *Peace to him that is afarre off, and to him that is near, ſaith the Lord, and I will heal him.* Ezek. 34. 24, 25. *I the Lord will be their God, and my ſervant David* (King *Meſſiah*) *a*

Acts 10. 43.

Prince

Prince among them.——And I will make a Covenant of peace with them. So Chap. 37. 26. Hag. 2. 9. *The glory of this latter houſe ſhall be greater then of the former, ſaith the Lord of Hoſts; and in this place will I give peace, ſaith the Lord of Hoſts.* Zech. 9. 9, 10. *Shout, O daughter of Jeruſalem; behold, thy King cometh unto thee,——and he ſhall ſpeak peace unto the Heathen, and his Dominion ſhall be from Sea to Sea, and from the River unto the end of the earth.* Luk. 2. 13, 14.

Thus much of the Uſe to be made of the Angels expreſſion in this heavenly Carol: Now I ſhall propound to your conſideration another, and that taken from the argument it ſelf; namely, That if Almighty God, our heavenly Father, be ſo graciouſly diſpoſed to us-ward, as to be reconciled unto us, by forgiving us our treſpaſſes; then ought we ſemblably to be reconciled to our brethren, and forgive them their treſpaſſes, when they have wronged or offended us. *Leo Serm. 6. de Nativit. Natalis Domini natalis eſt pacis, &c. The Birth-day of our Lord is the Birth-day of peace; and therefore let all the faithfull offer up unto God their Father the united affections of peaceable-ſpirited children.* The Illation is good; we have the authority of the Apoſtle S. *John* to back it, 1 *Joh.* 4. 10, 11. *God* (ſaith he) *ſo loved us, that he ſent his Son to be the propitiation for our ſins.* What follows? *Beloved,* (ſaith he) *If God ſo loved us, we ought to love one another.* So ſay I, If God be ſo gracious to forgive and be reconciled to us; we ought, as it were, to echo this his loving-kindneſs, and to forgive and be reconciled one to another.

This *Congruity* or ſemblableneſs of our Actions and Affections one towards another with God's Favour and Mercy towards us, is the Rule and Reaſon not only of this, but of many other duties he requires at our hands. Thus the Jews were every ſeventh year to manumiſe their ſervants, as an act of Congruity and Thankfulneſs to God, who had delivered them, when they were ſervants, out of the land of *Egypt* and houſe of bondage. They were bidden to uſe a ſtranger kindly, becauſe themſelves had been ſtrangers, and God, when they were oppreſſed, had been compaſſionate and kinde towards them, and redeemed them from their thraldome. Likewiſe we reade in the Goſpel, *Luke 6. 36. Be ye mercifull, as your Father alſo is mercifull:* and *Matth.* 5. 7. *Bleſſed are the mercifull, for they ſhall obtain mercy.* In a word, God hath revealed, he will ſhew mercy to none but ſuch as appear before him with this Congruity. *James* 2. 13. *He ſhall have judgement without mercy, that hath ſhewed no mercy.* And therefore the tenour of our Sentence at the laſt Judgement runs, *Come ye bleſſed,* and be partakers of mercy, becauſe ye have ſhewed it: But, *Goe ye curſed* without all mercy into Hell-fire, becauſe ye have ſhewed no mercy.

Thus we ſee how God requires this *Congruity* in general: And as for the particular of *reconcilement* and *forgiving our brother,* it is written in capital letters, and urged in ſuch ſort as it might not unfitly be termed *The Livery of Chriſtianity.* Inſomuch that if we conſider it duly, it cannot but breed aſtoniſhment, that the evidence and neceſſity ſhould be ſo apparent, and the practice among thoſe who look for the benefit of Chriſt and call upon his Name ſo little regarded; whenas I dare boldly pronounce, there is no remiſſion of ſins to be looked for at the hands of God without it.

An invincible argument whereof is, That our Saviour himſelf, in the Prayer he hath taught his Church, hath put in a barre againſt asking it but upon this condition, *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* If we ask not with this diſpoſition, there is no promiſe that any ſuch prayer ſhall be heard: nay, our Saviour tells us in plain terms, it ſhall not: *If* (ſaith he) *you forgive not men their treſpaſſes, no more will* Matth. 6. 15.

your heavenly Father forgive you your treſpaſſes. How then can any man
Luk. 2. 13, 14. whoſe heart is fraught with malice, and meditates revenge againſt his brother, hear this and not tremble? Is it not a fearfull thing for a man to carry in his own boſome, not only an evidence that his ſins are unpardoned, but a barre too, that he cannot ask the forgiveneſs of them? Let no man deceive himſelf: *Though our conſciences ſhould bear us witneſs of many good works we have done; reconciliatione tamen contemptâ, nullum poſſumus promereri ſolatium, yet if we neglect to be reconciled to our brethren, we are not in a capacity to receive any comfort and mercy from God.* So *Chryſoſt.* As
Eph. 6. 2. the fifth Commandement is called by the Apoſtle the *firſt Commandement with promiſe*, ſo is this Petition for *forgiveneſs of ſins* the only Petition *with condition*: and ſuch a condition too as our Saviour dwells upon and enforces, when he had delivered this Form of Prayer to his Diſciples: For he paſſes by all the reſt of the Petitions, and ſingles out this alone to comment upon, as that wherein the chiefeſt moment lay, and without which all our prayer would be uneffectual and to no purpoſe.

2. A further confirmation of which we have in that parable of *Servus nequam, the wicked Servant, Matth.* 18. whom his Lord being moved with compaſſion, when he beſought him, forgave a debt of ten thouſand Talents: But he finding one of his fellow-ſervants which ought him an hundred pence, though he fell at his feet and beſought him, yet would not hear him,
Verſ. 32, &c. but caſt him into priſon. *Then his Lord was wroth, and ſaid, O thou wicked ſervant! ſhouldſt not thou have had compaßion on thy fellow-ſervant, even as I had pity upon thee? And he delivered him unto the tormentors, till he ſhould*
Verſ. 35. *pay all that was due to him.* The Application is terrible: *So likewiſe*, ſaith our Saviour, *ſhall my heavenly Father doe unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.* We are this *Servus nequam*, if when our heavenly Father forgives us thouſands of Talents, we ſtand with our brethren for an hundred pence. For there is no proportion between the offences wherewith we offend God, and the offences wherewith our brother offends us. And therefore we have no excuſe, hath our brother wronged us never ſo often, never ſo much, never ſo hainouſly: For whatſoever it be, or how unworthy or undeſerved ſoever, our ſin, our ingratitude to Almighty God is and hath been infinitely greater, even as ten thouſand Talents to an hundred pence.

3. To theſe two Teſtimonies adde a third, and that alſo, as the former, out of our Bleſſed Saviour's own mouth: *Matt.* 5. 23, 24. *If thou bring* (ſaith he) *thy Gift to the Altar, and there remember that thy brother hath ought againſt thee; Leave there thy gift before the Altar, and goe thy way: firſt be reconciled to thy brother, and then come and offer thy gift*, τὸ δῶρόν σου, the word whereby the Septuagint conſtantly render that which the Law calls *Corban*; and the Goſpel concurres with them, *Mark* 7. 11. Κορβᾶν, ὅ ἐϛι, δῶρον. Now *Corban* in the Law is in ſpecial uſed for thoſe Offerings which were made for atonement of Sin, as the Burnt-offering, Sin-offering, Treſpaſs-offering, and Peace-offering, call'd *Offerings by Fire* or *Sacrifices*. So that this Precept of our Saviour's here is the ſame in effect with the former. When thou comeſt to offer an offering unto God for an atonement of thy ſin, go thy way firſt, and be reconciled unto thy brother, for without this thy ſin ſhall not be forgiven thee. I ſhall not need tell you, that now in the Goſpel Chriſt is the Sacrifice, is the Gift, which a Chriſtian by faith offers unto God for the propitiation of his ſin; and that this Sacrifice is commemorated, ſealed and communicated unto us in the bleſſed Sacrament of the Lord's Supper: whereby it will eaſily appear, how this Precept of our Saviour's, uttered after the ſtyle of the Legal worſhip, is appliable to the Evangelical.

Hence

Hence in the ancient Church, when they assembled to celebrate this Sacrament, the Deacon was wont to proclaim, Μή τις πρός, *Ne quis contra aliquem, Let no man have ought against his brother:* And then, Ἀσπάζεσθε ἀλλήλους ἐν φιλήματι ἁγίῳ, *Salute one another with an holy kiss:* which accordingly they did, first the Bishop and Clergy, then the Laiety, the men apart by themselves, and the women by themselves: and this was a profession of friendship and reconciliation, and therefore called *Osculum pacis, the kiss of peace.* In after-times the Priest gave this *Kiss of peace* unto the Deacon, and he to the chief of the Congregation, and so it was given from one to another. In stead of which at length was brought in that fooliſh ceremony, still used among the *Romanists,* for the Priest to send a little guilded or painted Table, with a Crucifix or some Saint's picture thereon, to be kissed of every one in the Church before they receive the Holy Bread; which they call *the kissing of the Pax.* So oftentimes profitable and usefull Ceremonies degenerate into toyes and superstitions. Our Church, though she useth no ceremony, retains the substance, when the Priest in his Exhortation to the Communicants saith, *If any of you be in malice or envy, or any other grievous crime, bewail your sins, and come not to this holy Table:* and by the Rubrick the Priest, if he knows any such, is to turn them back, unless they will be reconciled. Luke 2.13,14.

4. Lastly, The necessity of this duty is testified by that pious and generally-received Custome amongst Christians, to exhort those that are dying to forgive all the world, that so themselves may finde mercy and forgiveness at the hands of God. Is it needfull at the hour of death, and not as needfull in the time of our health? Is there no forgiveness to be expected at the hands of God without it, when we are dying; and is there while we are living? No certainly; All times are alike here; and there is no time wherein God will forgive us, unless we forgive our brother. What then remains, but that we doe every day as we would doe if we were to dye the next? It is a blessed disposition to have a becalmed heart to those who have wronged us, and not to let *the Sun goe down upon our wrath*; to be able to come before God with confidence, and say, *Lord, forgive us our trespasses, as we forgive them that trespass against us.*

DISCOURSE XXV.

S. MARK 1. 14, 15.

Now after that John was put in priſon, Jeſus came into Galilee, preaching the Goſpel of the Kingdome of God,

And ſaying, The time is fulfilled, and the Kingdome of God is at hand; Repent ye, and Believe the Goſpel.

THESE words are a Narration of our Lord and Saviour *Jeſus* Chriſt his firſt beginning to preach the Goſpel; which they deſcribe 1. by the *Time* when, 2. by the *Place* where, 3. by the *Summe* of what he preached. 1. The *Time* when; *After that John was put in priſon.* 2. The *Place* where; *Galilee: Jeſus came into Galilee, preaching, &c.* 3. Laſtly, The *Summe* of what he preached; *The time is fulfilled, and the Kingdome of God is at hand; Repent ye, and believe the Goſpel.* In which Sermon there are alſo ſome parts to be conſidered, which we ſhall more conveniently diſtinguiſh when we come to handle it.

Mean while let us begin with the Three parts or circumſtances already named, in order. And firſt with the Firſt, *The Time when; After that John was put in priſon.*

I. Our Saviour began not his ſolemn preaching till his Meſſenger *John the Baptiſt*, who was ſent to prepare his way, was caſt into priſon. *This circumſtance* is elſewhere preciſely noted in the Scripture, ſo that we cannot doubt
* Chap. 4. 12. but there is ſome matter of moment therein. For * S. *Matthew* tells us, as S. *Mark* doth, *Now when Jeſus had heard,* ſaith he, *that John was caſt*
* Verſ. 17. *into priſon, he departed into Galilee*: and then it follows, * *From that time Jeſus began to preach, and to ſay, Repent, for the Kingdome of God is at hand.* So S. *Peter Acts* 10. when he came to preach the Goſpel of Chriſt to *Cornelius*, was carefull to mention this circumſtance of *Time*, as well as the other of *Place*. *The word*, ſaith he, (V. 36, 37.) *which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all) That word (I ſay) you know, which was publiſhed throughout all Judæa, and began from Galilee, after the Baptiſme which John preached.* Loe here the *Place*, *Galilee*; and the *Time*, After that *John* Baptiſt had done; as in my Text.

All which argues this circumſtance of *Time* to be *one of the marks of the true Meſſiah*; as namely, That this *Jeſus* was that Lord whom they looked for, who was to ſend a meſſenger before him, *the voice of a cryer in the wilderneſs*, to uſher his preaching and prepare the way of his Goſpel, as was propheſied by *Eſay* and *Malachi*, and the *Jews* at that time expected. Which was the reaſon of that ſcruple of the Diſciples in the Goſpel, when they ſaw our Saviour, and *Elias*, whom they ſuppoſed ſhould be his Fore-
Matth. 17. 10. runner, appear in glory both together at his Transfiguration: *Why then* (ſay they) *do the Scribes ſay, that Elias muſt come firſt?* Our Saviour tells them, that *John* Baptiſt was that *Elias* the Forerunner of *Meſſiah*, ac-
Luke 1. 76. cording to thoſe words of his Father *Zachary, And thou child ſhalt be called the*

the Prophet of the Higheſt; for thou ſhalt go before the face of the Lord to prepare his wayes; namely, (as the Angel told him) *in the power and ſpirit of Elias.* For this reaſon, as our Saviour was not *conceived*, nor *born*, till ſix moneths after *John*; ſo he began not his *prophecy* till *John* had done: that ſo the Scripture might be fulfilled, and *John* be his forerunner and meſſenger both in the one and the other. And laſtly, to conclude the illuſtration of this circumſtance, *John* was not only a *Forerunner* of our Saviour in his *Nativity* and *Prophecy*, but alſo in his *Paſſion* and *Suffering*: For ſo our Saviour himſelf expreſly ſaith *Matth.* 17. 12. *Elias is come, and they knew him not, but have done unto him whatſoever they liſted: even ſo alſo ſhall the Son of man ſuffer of them.* Mar. 1. 14, 15. Verſ. 17.

Now for the Obſervation or, if you will, the Conſideration I will make upon this circumſtance, it ſhall be this: If that *Meſſiah* according to Prophecy were to have an Harbinger to prepare the way for his coming; and the Holy Ghoſt in the New Teſtament thought this circumſtance ſo needfull to prove the verity thereof, as ſo curiouſly to note it in the hiſtory of his *Nativity*, *Preaching*, and *Suffering*; It would be conſidered, ſeeing the *coming of Chriſt* is twofold, *Firſt* and *Second*, whether the ſame prophecy imply not that there ſhould be an Harbinger as well of his *Second* coming as of his *Firſt*; as well an *Elias* to prepare the way for his coming in glory to judge the world, as there was at his Firſt coming in humility to preach the Goſpel and ſuffer for the world: An *Elias*, I mean, to be the Harbinger of Chriſt to the nation of the *Jews* before his *Second* coming, as *John Baptiſt* was at his *Firſt*. For to the *Jews* alone is this *Elias* promiſed, and not to the *Gentiles*; and *John Baptiſt* (we know) the *Elias* of his *Firſt* coming, preacht to them alone. It is well known that all the Fathers (unleſs S. *Hierom* ſomewhat ſtaggered) were of this opinion: and why we ſhould ſo wholly reject it as we are wont to doe, I can ſee no ſufficient reaſon. For if the Fathers erred concerning the perſon and other circumſtances of this *Elias*, yet it follows not but the ſubſtance of their opinion might be true. As we know alſo they erred concerning the perſon, quality and reign of *Antichriſt*; and yet for the ſubſtance the thing was true. Our Saviour rejected not the Tradition of the Scribes concerning the coming of *Elias*, when the Apoſtles objected it, though it were mingled with ſome falſhood; but corrected it only: for they looked for *Elias* the *Thisbite*; but our Saviour admits it only of *Elias* in Spirit, not of *Elias* in Perſon; ſo yielding it true for the ſubſtance, though erring in circumſtance. So ſhould we doe in the like caſe. For he that throws away what he findes, becauſe it is foul and dirty, may perchance ſometimes caſt away a Jewel or a piece of gold or ſilver: So he that wholly rejects an ancient Tenet becauſe it hath ſome Errour annexed to it, may unawares caſt away a Truth; as this ſeems to be of an *Elias* to be the Harbinger of Chriſt's Second coming: and that for theſe Reaſons.

First, Though the Prophecy of * *Eſaias, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight*, alledged by all the four Evangeliſts, and by *John* himſelf, ſeems appliable only to the *Firſt* coming of Chriſt; yet the other out of *Malachi* (expreſly quoted by S. *Mark*, and by our Saviour *Matth.* 11. 14. though elſewhere alluded unto) ſeems by *Malachi* himſelf to be applied not only to the *Firſt* coming of Chriſt, but alſo to his *Second* coming to Judgement. For in his laſt chapter, ſpeaking of the *coming* of that *day which ſhall burn like an oven, wherein all the proud, yea and all that doe wickedly, ſhall be as ſtubble; and it ſhall burn them up, leaving neither root nor branch*, &c. he addeth, *Behold*, [ſaith the Lord] *I will ſend you Elijah the Prophet before the coming of that great* 1. * Chap. 40. 3. Mal. 4. 1. Verſ. 5.

Mar. 1. 14, 15. * Vers. 6.

and dreadful day of the Lord; **And he shall turn* [or *restore*] *the heart of the Fathers to the children, and the heart of the children to their Fathers, lest I come and smite the earth with a curse.* If we will not admit the *Day* here described to be the *Day of Judgement*, I know scarce any description of that Day in the Old Testament but we may elude. For the phrase of *turning* (or, as I had rather translate it, *restoring*, as the LXX. ἀποκαταστῆσαι) *the heart of the Fathers to the children, and the heart of the children to their Fathers*; the meaning is, That this *Elias* should bring the refractory and unbelieving posterity of the Jewish nation to have the same heart and mind their holy Fathers and Progenitors had, who feared God and believed his promises, that so their Fathers might as it were rejoyce in them, and own them for their children; that is, he should convert them to the faith of that Christ whom their Fathers hoped in and looked for: lest continuing obstinate in their unbelief till the great day of Christ's *Second* coming, they might perish among the rest of the enemies of his Kingdom. Therefore the son of *Syrach* in his praise of *Elias* the *Thisbite* paraphraseth this place after this manner, *Who wast ordained* (saith he) an ἔλεγχος or *type* (for so it may be turned) *for the times to come, to pacifie the wrath of the Lord's judgement before it break forth into fury, and to turn the heart of the Father unto the Son, and to restore the tribes of Israel, Ecclus.* 48. 10. Which explication also the Angel warranteth *Luke* 1. 17. in his message to *Zachary* concerning his son, *He shall go*, saith he, *before the Lord in the spirit and power of Elias, to turn the hearts of the Fathers to the Children, and the disobedient to the wisdom of the just* (this is instead of *reducing the hearts of the children to their Fathers*) *to make ready a people prepared for the Lord.*

For the better understanding of this first Reason we must know, That the old Prophets for the most part spake of the *coming* of Christ *indefinitely* and *in general*, without that distinction of *First* and *Second* coming, which we have more clearly learned in the Gospel. For this reason those Prophets (except *Daniel*, who distinguisheth those comings, and the Gospel out of him) speak of the things which should be at the coming of Christ *indefinitely* and all together; which we, who are now more fully informed by the revelation of his Gospel of this distinction of a *Twofold coming*, must apply each of them to its proper time: Those things which befit the state of his *First* coming, unto it; and such things as befit the state of his *Second* coming, unto his Second: and that which befits both alike, (as this of an *Harbinger* or *Messenger*) may be applied to both.

2. My Second Reason for the proof hereof is from our Saviour's own words in the Gospel *Matt.* 17. 10, 11. where his disciples immediately upon his Transfiguration asking him, saying, *Why then say the Scribes that Elias must first come?* Our Saviour answers, *Elias truly shall first come,* καὶ ἀποκαταστήσει πάντα *and shall restore all things.* These words our Saviour spake when *John Baptist* was now beheaded, and yet speaks as of a thing future, ἀποκαταστήσει πάντα, *Elias shall come, and shall restore all things.* How can this be spoken of *John Baptist*, unless he be to come again? Besides, I cannot see how this *Restoring of all things* can be verified of the ministery of *John Baptist* at the *First coming* of Christ, which continued but a very short time, and did no such thing as these words seem to imply; for the *Restoring of all things* belongs not to the *First*, but to the *Second* coming of Christ, if we will believe S. *Peter* in his first Sermon in the Temple after Christ's ascension, *Acts* 3. 19, &c. where he thus speaks unto the *Jews, Repent* (saith he) *and be converted for the blotting out of your sins, that the times of refreshing may come from the presence of the Lord, And that he may send Jesus Christ which before was preached unto you; Whom the heavens must receive untill the times of the Restitution of all things, which God hath spoken by the mouth*

mouth of all his holy Prophets since the world began. The word is the same, ἀπο-καταστάσεως πάντων. If the time of *Restoring all things* be not till the *Second* coming of Christ, how could *John Baptist* restore all things at his *First?* If the Master come not to *restore all things* till then; surely his Harbinger, who is to prepare his way for *restoring all things*, is not to be lookt for till then. Mar. 1.14,15.

These are the Reasons which have induced me to think, that the opinion which the Church hath held as farre as I know from her Infancy, of an *Elias* which should be the *Harbinger* of Christ's *Second* coming, hath some matter of truth in it. But that this *Elias* should be *Elias* the *Thisbite* who was taken up into heaven, I confess I believe not, no more then that he should be slain by Antichrist, as some fable. For that which the Prophet saith, *Behold, I will send you Elijah the Prophet*, proves no more that it should be *Elijah* in person, then that which is said of *Messiah* [*And David my servant shall rule over them*] proves Christ should be *David* in person. It is much more like, if it be one that comes again, it should be *John Baptist* himself, who was the *Harbinger* of the *First* coming: That as Christ himself the Master hath two comings, so should his Harbinger have; And as it shall be the same Christ which comes the second time that came the first, so should his Harbinger be the same. And to this both the words of the Angel to *Zachary* the father of the Baptist, and the words of our Saviour in the place * before quoted, would not be unpliable. The *Second coming* of Christ is the time of the *Resurrection*, and in that respect it would not be unsuitable for the Harbinger thereof to be one risen from the dead. But as for *Elias* the *Thisbite*'s coming, I find no ground at all, but the contrary. Howsoever, though I compare probabilities, I will not determine any thing; lest some perhaps should say, that while I reject old fables, I coin new ones. I rather conclude, with that Jewish Proverb, *Cùm Elias venerit, solvet nodos*, When that *Elias* comes, he shall dissolve hard questions. Mal. 4. 5. Ezek. 37. 24. * and Matth. 11. 14.

AND THUS much of the circumstance of *Time* when our Saviour first began his solemn prophecy or preaching of the Gospel, namely not till his Harbinger *John* had done and finished his preparation. Now I come to the *Second* circumstance, namely of the *Place*, which was *Galilee*: *Jesus came into Galilee*, &c. A circumstance curiously noted by all the Evangelists, That our Saviour published his Gospel in *Galilee*. S. *Peter* also in his Sermon to *Cornelius* stamps it with this character, *The word which began from Galilee.* No name of *Place* in the story of our Saviour's conversation on earth more frequent, more beaten upon, then this of *Galilee*; nor scarce any mark more evidently demonstrates him to be the true *Messiah*, then this of *Galilee*. Yet (which is to be admired) no character so much neglected, or so little understood, as this of *Galilee*: as if we had conspired with the unbelieving *Jews*, and said, *Can there any good come out of Galilee?* But if you please to lend me your attention, I will doe my best to let you see how great a Mysterie, how principal an Evidence of our Faith lyes in this one so unregarded circumstance. In which Discourse I will chalk out my way in this manner. II. Act. 10 37.

First, I will describe What, and Where this Country of *Galilee* was.

Secondly, I will shew that our Saviour's proper and chiefest abode, his preaching and his works, were in *Galilee*.

Thirdly, (which is the Crown of all) That *the true Messiah* according to prophecy was to appear and have his chief conversation in *Galilee*.

For the First, The Land of *Canaan* or *Palæstine* was in our Saviour's time divided into Three principal Provinces. On the South, *Judæa*, which contained the Lot of the two Tribes, *Judah* and *Benjamin*. In the midst was *Samaria*, where the Tribes of *Ephraim* and *Manasseh* anciently dwelt; I.

but

Mar. 1. 14,15. but now was inhabited by the off-ſpring of thoſe Nations which the King of *Aſſyria* placed in their rooms when he carried them captive. On the North was *Galilee*, the remoteſt from *Jeruſalem*; the chiefeſt and fertileſt part whereof towards *Jordan* was the Land of *Zebulun* and *Naphtali*. The reſt had been the habitation of the two ſmall Tribes, *Aſher* and *Iſſachar*. *Galilee* was divided into two parts, the *Higher* and the *Lower*. The *Higher* was for the moſt part thereof the Land of *Naphtali*, wherein (there where it bordered upon *Zebulun*) ſtood the rich and beautiful *Capernaum*, the *Metropolis* or chiefeſt City of all *Galilee*, ſituate upon the bank of *Jordan* upon the lake of *Genneſaret* or *Tiberias*, called *the Sea of Galilee:* over againſt which (on the other ſide the water) ſtood *Chorazin*, which our Saviour Matt. 4. 15. pronounced a *Woe* unto. This *Galilee* was called *Galilee of the Gentiles:* either becauſe part of of it was long and even till *Solomon*'s time inhabited ſtill by *Gentiles*; or becauſe *Solomon* gave twenty cities of the ſame to *Hiram* King of *Tyre*, which perhaps were the ſame which the *Gentiles* till then inhabited; or laſtly, becauſe it was the outmoſt part of the land, and ſo next unto the *Gentiles*. The *Lower Galilee* contained the Tribe of *Zebulun* (and alſo *Iſſachar*) wherein were the cities *Nazareth* and *Bethſaida* near the ſea or lake of *Galilee*; and *Cana*, where our Saviour wrought his firſt miracle by turning water into wine; alſo Mount *Tabor*, where he was transfigured. From *Capernaum* along by the ſea-ſide, and through *Bethſaida*, lay the great road or way from *Syria* into *Egypt*, which is ſuppoſed to be that which the Scripture calls *the way of the ſea*. At the time of our Saviour's preaching and ſuffering, two of theſe three Provinces, *Judæa* and *Samaria*, were governed by the *Roman* Preſident, which then was *Pontius Pilate*; the third, *Galilee*, was under *Herod* the *Tetrarch* (or *Antipas*) ſo called becauſe he was Prince but of the *Fourth* part of the Kingdom of *Herod* his father. This was he that beheaded *John* the Baptiſt, and was reconciled to *Pilate* the Preſident of *Judæa* when our Saviour was condemned.

2. Thus much to ſhew What and Where this Region of *Galilee* was: Now I come to the Second thing I propounded, namely, *That our Saviour's converſation, while he was upon earth, was principally and ordinarily in Galilee*. Firſt, He was both conceived and brought up at *Nazareth*, a City of *Galilee*. Secondly, When he began the ſolemn publication of his Goſpel, he choſe *Capernaum*, the *Metropolis* of *Galilee*, for his ſtation, and went and dwelt there. There he choſe his Diſciples, namely, *Galileans*; which the two Angels at the time of his Aſcenſion can witneſs, when Acts 1. 11. they ſay to the Apoſtles, *Ye men of Galilee, why ſtand ye gazing up into Heaven?* and all the multitude at the Feaſt of *Pentecoſt*, when the Holy Acts 2. 7. Ghoſt came down upon them, and they ſpake with tongues, *Are not*, ſay they, *all theſe which ſpeak, Galileans?* From *Capernaum*, as from an Epiſcopal See, he went two ſeveral times round *all the region of Galilee, teaching in their Synagogues, and preaching his Goſpel in every City and Village*, Matt. 4. 23. and 9. 35. *The beginning of his Miracles*, and the *firſt manifeſtation of his glory* (as S. *John* ſpeaks ch. 2. 11.) was at *Cana* of *Galilee*; and the greateſt part of the Miracles he did afterward were done in that Country. His glorious Transfiguration was upon Mount *Tabor*, a Mount of *Galilee* in the Land of *Zebulun*, where a voice came from heaven, Matt. 17. 5. *This is my beloved Son, in whom I am well pleaſed; hear ye him.* In a word, our Saviour's ordinary reſidence was in *Galilee*; he came into *Judæa* onely at the Feaſt-times, when the whole Nation aſſembled at *Jeruſalem:* during which times (partly during his ſtay there, partly in his going and returning) he did all, in a manner, that he did out of *Galilee*;

and

and the laſt Feaſt he came thither, offered himſelf a Sacrifice upon the Croſs for the ſins of the whole world. Laſtly, when he was riſen from the dead, he appoints his Diſciples to come ſee him in *Galilee*. *When I am riſen again*, ſaith he, *I will goe before you into Galilee*. And after he was ſo, the Angel told the women as much at his Sepulchre; and afterwards himſelf, *Go tell my brethren* (ſaith he) *that they goe into Galilee, and there ſhall they ſee me*. Onely his *Nativity*, his *Paſſion* and *Aſcenſion* were proper to *Judæa*: his *Nativity* at *Bethlehem*, upon what occaſion ye know; his *Paſſion* at *Jeruſalem*, when he came thither to the Paſſeover; his *Aſcenſion* upon Mount *Olivet*, hard by *Jeruſalem*.

Mar. 1. 14, 15. Matt. 26. 32. Matt. 28. 7. Verſ. 10.

And thus much of the Second thing I promiſed to ſhew, That our Saviour's principal converſation and abode was in *Galilee*: Now I come to the laſt, which is the Crown of all, *That Meſſiah was, according to Prophecy, to vouchſafe his preſence, and have his abode principally in the Province of Galilee*. This *Prophecie* is in the ninth of *Eſay*: For the clear underſtanding of which, before I report it, I muſt premiſe a paſſage of Sacred ſtorie; namely, That the Land of *Galilee*, or of *Zebulun* and *Naphtali*, had the hard hap to be firſt in that calamity which befell their Nation by the *Aſſyrian*; For ſo it is written, 2 King 15. 29. *In the daies of Pekah King of Iſrael came Tiglath-Pileſer King of Aſſyria, and took Jion, and Abel-Beth-Maachah, and Janoah, and Kedeſh, and Hazor, and Gilead*, (all theſe, ſave *Janoah* and *Gilead*, were cities of *Naphtali*) *and Galilee, all the Land of Naphtali; and carried them captive to Aſſyria*. By occaſion of which calamity, being then newly happened, *Eſay* comforts them with this Prophecy, that in recompence of that heavy diſadvantage (above the reſt of their brethren,) they ſhould have the firſt and chiefeſt ſhare of the preſence and converſation of *Meſſiah* which was to come. *As the firſt time* (ſaith he) *he made vile* (or *debaſed*) *the land of Zebulun and the land of Naphtali; ſo in the latter time he ſhall make it glorious*. (If ye ask, Why? it follows) *The way of the ſea by Jordan, Galilee of the Gentiles*. v. 2. *The people that walked in darkneſs* (namely, of affliction) *have ſeen a great light; they that dwelt in the ſhadow of death, upon them hath the light ſhined*. v. 3. *Thou haſt multiplied the nation, and increaſed the joy thereof*, &c. If ye ask, How comes this? it follows v. 6. *For unto us a Child is born, unto us a Son is given, and the government ſhall be upon his ſhoulder; and his Name ſhall be called Wonderful, Counſeller, The mighty God, The Father* (or *Author*) *of eternity, The Prince of peace*. v. 7. *Of the encreaſe of his government and peace there ſhall be no end, upon the throne of David, and upon his Kingdom, to order it with judgement and with juſtice, from henceforth even for ever: The zeal of the Lord of Hoſts will perform this*. This is he that ſhould enlighten the Province of *Galilee*, or the land of *Zebulun* and *Naphtali*, with the glory of his preſence, and make it as it were amends for what it ſuffered, before the reſt of the Country of *Iſrael*, by the hand of the King of *Aſſyria*.

3. Eſay 9. 1, 2, 3, &c.

And if this be not a Prophecy of Chriſt, I know not what is. And to the ſame purpoſe I bring it, doth S. *Matthew* quote it ch. 4. 14, &c. upon our Saviour's going (after *John* was caſt in priſon) to dwell at *Capernaum* the *Metropolis* of *Galilee*, to make it the Seat of the preaching and publication of the Goſpel of his Kingdom; which ſhould have made us take more notice thereof then commonly we have done. Blind *Jews* that could not ſee it! nay, for this very reaſon, becauſe he was of *Galilee*, they would not believe him to be *the Meſſiah*: *Shall Chriſt come out of Galilee*, ſay they? ſhould not Chriſt come out of *Bethlehem*? And ſo he did too, and yet was by habitation and converſation a *Galilean*. Nay I muſt yet ſay more; even we Chriſtians cannot altogether be excuſed, who by

John 7. 41.

fol-

Luk. 2,13,14. following the *Jews* too cloſe, have ſo troubled and darkned the beginning of this Prophecy, by miſ-tranſlating and miſ-diſtinguiſhing it, that when we have done, we can hardly tell how to defend S. *Matthew*'s application thereof, much leſs ſee the evidence of ſo noble and clear a Prophecy. I think the devil did owe it a ſpight from the beginning. The Septuagint is here corrupted into pure non-ſenſe, and ſo I believe was even in the Apoſtles times; which made S. *Matthew* that he could quote nothing of that firſt ſentence, but onely the names of *Zebulun* and *Naphtali*, as he may ſee that compares them. The *Chaldee* Paraphraſt is as wide. How we tranſlate of latter times, I ſhall not need to mention, thoſe who are pinched therewith can tell beſt. For my part I am perſwaded, the four or five firſt words, wherewith we are wont to begin this ninth Chapter, belong to the laſt verſe of the Chapter before-going, as both the *Chaldee* Paraphraſt and S. *Jerome* refer them; and that the words following begin a new Prophecy, namely, that which I have hitherto alledged for *Meſsiah*'s abode in *Galilee*; in this manner, כְּעֵת הָרִאשׁוֹן הֵקַל אַרְצָה זְבוּלֻן וְאַרְצַת נַפְתָּלִי וְהָאַחֲרוֹן הִכְבִּיד *According as the firſt time he made vile* (or *debaſed*) *the land of Zebulun and the land of Naphtali; ſo in the latter time he ſhall make it glorious.* Or making כְּעֵת the ſuppoſition of the ſentence thus, *As the firſt time made vile the land of Zebulun and the land of Naphtali; ſo the latter time ſhall make them glorious.* Or ſimply without compariſon thus, *The firſt time he debaſed the land of Zebulun and the land of Naphtali; but in the latter time he ſhall make them glorious.* Then follow the words which S. *Matthew* quotes, *The way of the ſea by Jordan, Galilee of the Gentiles*, &c. It ſeems to me to be exceeding plain, and to make the Prophecy ſo clear as ſcarce any in Scripture goes beyond it. Is not הקל *to make vile* or *baſe*; and הכביד *to glorifie* or *make glorious*? Let him that hath skill in the language judge. What need we then tranſlate *lightly afflict* and *heavily afflict*? True, הקל hath the ſignification of *lightneſs*, but it is of *light worth*; and הכביד of *weight*, but (as in *Piel* frequently, ſo here) of the *weight of glory*; and we our ſelves otherwhiles tranſlate it ſo. And to conclude, the Event is true and evident, That as the land of *Zebulun* and *Naphtali* had the firſt ſhare in the calamity by *Aſſyria*, ſo had they a prerogative in enjoying the preſence of *Meſsiah*.

The Obſervation that this circumſtance of Chriſt our Saviour's habitation and abode ſuggeſts unto our meditation, is an Example of that rule of God's miniſtration S. *Paul* ſpeaks of 1 *Cor.* 1. 27, &c. *to make choice of the fooliſh things of this world to confound the wiſe; and of weak, baſe and deſpicable things in the world's account, to confound the mighty: That no fleſh ſhould glory before him.* For *Galilee* and the inhabitants thereof were in reſpect of *Judæa* reputed ignoble and half ſtrangers; both becauſe they were ſo farre divided from *Jeruſalem* (where the Temple of their Nation was;) and becauſe it was not the proper and original habitation of the Tribes of *Judah* and *Benjamin* which returned from Captivity, but part of the lot of the Kingdom of the ten Tribes which *Salmanaſſer* carried away captive. Howbeit the *Jews* of the two Tribes after their return, eſpecially in the prevailing times of the *Maccabees*, had many of them ſetled themſelves there, and at length ſubdued the *Gentiles* there dwelling, and repleniſhed it with their own people; yet ſo as many of the *Gentiles* dwelt ſtill among them: In which reſpects they were deſpiſed of thoſe that dwelt in *Judæa* their native home, and accounted (though of the ſame Nation, yet) far leſs noble then themſelves: Inſomuch that the name of *Galilæan* was in ſome ſort reproachfull and deſpicable, as we may gather even from thoſe ſpeeches of the *Jews* in the Goſpel; *Shall Chriſt come out of Galilee?* and, *Out of Galilee ariſeth no Prophet.* Yet did God ſo order it, that

John 7.41, 52.

that Christ, the King of *Israel*, the great Saviour of Mankinde, who was to be exalted to sit at the right hand of God, farre above all principalities and powers, should be, as you see, a *Galilean*. And was not the rest of his breeding suitable thereunto? Who would not have looked that that glorious Son of *David* should have been born of the most rich and potent parentage of that line? but behold he was of the poorest and most despised. Who would not have thought but *Jerusalem* the Royal City had been the onely fit place for his Birth? but he was born at *Bethlehem*, one of the least Cities of *Judah*. And what? in some stately and more convenient Palace there? No, in a stable, and laid in a manger. So was *David*, his progenitor, the youngest and most despised son of *Ishai*. *Samuel* thought that brave and goodly *Eliab*, the first-born, was the man surely whom God would chuse to make him King. But God had set his eye upon him whom the Father so little regarded as he could scarce think of him, even the little one which kept the sheep. Thus God derides the conceits of men. Mar. 1.14,15: 1 Sam. 16. 11. Vers. 6.

Fools therefore that we are! why do we value those things so much which God esteems so little? We are wont otherwise to make much account of such things as Kings and Great ones have in esteem, and to think but basely of those things which they despise: why should not the Example of Almighty God bear the like sway in our judgements, to prefer what he preferrs, and slight what he undervalues? Let us therefore, considering this, set our hearts and affections upon heavenly and spiritual things, and say of all the pomp and glory of this world, *Vanity of Vanities, all is Vanity.* Eccles. 1. 2.

III. THUS have I spoken of the two first Particulars I propounded, the *Time* when, and the *Place* where, our Saviour began the publication of his Gospel; I come now to the *Third*, *The Summe of what he preached*: and it was this, *The time is fulfilled, and the Kingdom of God is at hand; Repent ye, and believe the Gospel.* This was the *Summe of what he preached*; and it contains two parts, a *Doctrine*, and an *Exhortation*.

The *Doctrine* is, That the Time foretold by the Prophets when the Kingdom of God should begin, was come: *The time is fulfilled, and the Kingdom of God is at hand.* The *Exhortation* is, That therefore they should *Repent, and believe the Gospel*, or glad tidings, which that Kingdom brings. I'le begin with the *Doctrine*, where I have two things to unfold. 1. *What this Kingdom of God is.* 2. *What was the Time prefixt for the coming thereof*, which our Saviour saith *was fulfilled* when he spake unto them.

1. For the First, *The Kingdom of God* is that which otherwise is called *The Kingdom of Heaven.* These two are both one: and therefore *S. Matthew* (chap. 4. 17.) when he relates this preaching of our Saviour, saith that he *preached and said, Repent, for the Kingdom of Heaven is at hand*; namely the same that *John Baptist* his Harbinger preacht before him: For the Hebrews express *God* by *Heaven*, as we may see *Dan.* 4. 26. where it is said to *Nebuchadnezzar*, that *his kingdom should be restored unto him, when he should acknowledge that the heavens bear rule*; that is, God the most High, who dwells in heaven. The Prodigal child in the Gospel saith, *Father, I have sinned against Heaven, and before thee*, Luke 15.21. So *Matt.* 21.25. *The Baptism of John, was it from heaven, or from men?* that is, from *God*, or from *men*? * This is the reason why the *Kingdom of God* and *Kingdom of Heaven* mean one and the same thing. Let us therefore now see what is meant by it. Matt. 3. 2. * See 1 Maccab. 3. 18. ——ἐναντίον τῦ οὐρανῦ, Coram cœlo, i. coram Deo.

This *Kingdom of God* or *Kingdom of Heaven* is the Kingdom of *Messiah* or Christ foretold in the Prophets; the Kingdom of that *Seed of the woman which should break the Serpent's head*; of that *seed of Abraham wherein all the Nations of the earth should be blessed.* For so the Hebrew Doctors before and at our Saviour's coming had termed this Kingdom, and

Mar. 1. 14, 15. taught their people to look for it under that name, which they had learned out of the Prophecies of *Daniel* concerning it, who in chap. 2. ver. 44. deſcribes it in this manner; *In the dayes of thoſe Kings* or Kingdoms (that is, while the daies of the four Monarchies there ſpoken of yet laſted) *the God of heaven ſhall found*, or *ſet up*, *a Kingdom, which ſhall never be deſtroyed, nor be left unto another people; but it ſhall break in pieces and conſume all theſe kingdoms, and it ſhall ſtand for ever.* In the 7. chap. verſ. 13, 14. he deſcribes it thus; *I ſaw in the night viſions, and behold, one like the Son of man came with the clouds of heaven—And there was given him dominion, and glory, and a Kingdom, that all people, nations and languages ſhould ſerve him: His dominion is an everlaſting dominion, which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed.* From theſe places the *Jews* called the *Meßiah*'s Kingdom the *Kingdom of God*, or the *Kingdom of Heaven*; Becauſe in the firſt place it is ſaid that *the God of heaven ſhould ſet up this Kingdom*; and in the other place, that the *Son of man* (namely *Meßiah*) *ſhould come in the clouds of heaven.* For our Saviour brought not this term or phraſe with him, but found it at his coming uſed among the *Jews*; which being fitly given he approved, and ſo taught them the myſterie of his coming in their own language. As we may ſee in ſo many Parables in the Goſpel, where our Saviour ſets forth the ſtate of his Church and the members of the ſame continually under the name of *The Kingdom of God*, or *The Kingdom of Heaven:* The *Kingdom of Heaven* is like *a field where a ſower ſowed good ſeed*, &c. The *Kingdom of Heaven* is *like unto leaven*, &c. The *Kingdom of Heaven* is *like unto a Merchant*, &c. The *Kingdom of Heaven* is *like unto a net*; and ſuch like: In all which our Saviour deſcribes the ſtate of his Church in that language the people were uſed unto, as he doth alſo in other of his Sermons. Hence it is that when *John Baptiſt* firſt, and our Saviour after him, preached, *The Kingdom of heaven is at hand*, the *Jews* wondred not at that term as at a novelty, nor ever askt what it meant; but underſtood it of the Kingdom of *Meßiah*, which they had been taught to call by that name then, and is ſtill found ſo called among their Rabbies and Doctors untill this day, though through their unbelief they have no portion therein, but look for it ſtill to come.

The *Kingdom of God* or *Kingdom of Heaven* then is nothing elſe but *the Church of Chriſt*, or *the Chriſtian Church*, which is no *Temporal* kingdom, like the kingdoms of this world, which have power over the *Body* only, but *a Spiritual* kingdom, which reigns over the *Souls* and *Spirits* of men. *The Kingdom of God*, ſaith our Saviour, *is within you*, that is, it is a kingdom of the inward man. And therefore this kingdom was not to be *founded* after the manner of the kingdoms of men, by great armies and field-battels; but was to ſubdue the nations and conquer the world by a more divine way, namely by the power of the Word and Spirit, as we ſee it hath done. *My Kingdom*, ſaith our Saviour, *is not of this world*; that is, not from this world, or to be ſet up by worldly means, as other kingdomes are: For *if my Kingdom* (ſaith he) *were of*, or *from, this world, then would my ſervants fight, that I ſhould not be delivered unto the Jews: but now my Kingdom is not from hence*, *John* 18. 36. Armies and Swords are not fit means to *conquer* the *Souls* of men; and therefore Chriſt was to perform his conqueſts by a more divine and inviſible way. And as he *conquered* them, ſo he *governs* and *keeps* them in their *allegiance* to him, not by Garriſons and armed Troops, but by the power of the ſame Word and Spirit. Laſtly, as he *governs* his *ſubjects*, ſo he *fights againſt his enemies*, not as the Kings of the earth do, but by a divine and heavenly working, by divine and heavenly miniſters, by the miniſtery of Angels,

Luke 17. 21.

* who

* who are all at his command. For the *Enemies* of his Church and Kingdome are chiefly *Spiritual*, namely those *Spiritual* powers, those rulers of darkness, the Devil and all his troops of Fiends, which cannot be dealt withall nor resisted after a *corporal* manner, but by *Spiritual* means and *Spiritual* ministers. And though the Arms of flesh and bloud are also lift up against the Kingdome of Christ, yet is it always by the instigation and under the conduct of those invisible Fiends. As for the men employed in such service, they are but the horses in the Devil's battels; the Devil and his Angels are the riders; and therefore to be repelled by a power and forces suitable unto them. In a word, the *whole world* by sin was become the *kingdome of the Devil*; Christ came to recover it from him, and to erect the *Kingdome of God* in place thereof. Such a kingdome therefore as the one was, such must the other be; else it should not match it, as by the tenor of the first Gospel it was to doe, which saith, *The seed of the Woman should break the Serpent's head.*

Mar. 1,14,15.
* Matt. 26. 53.
Gen. 3. 15.

I must adde one thing more for the understanding of this *Kingdome*, namely, That this *Kingdome of Christ* which I have hitherto described hath a *Twofold state:* The one *Militant*, consisting in a perpetual warfare and manifold sufferings; which is the present state begun at his *First* coming, when *he ascended up into heaven to sit at the right hand of God.* The *Second state* is a *Triumphant* state, which shall be at his *Second* appearing in glory in the clouds of heaven, at what time he *shall put down all authority, power and rule, and subdue all his enemies under his feet, even death it self,* (as S. *Paul* tells us 1 *Cor.* 15.24.) and in that great Assizes of the quick and dead shall render everlasting vengeance to his enemies and those who believed not his Gospel; and give rewards of glory to his servants, who have kept their faith and allegiance to him. And that once done, and so his Conquest finished, he shall surrender up his Kingdome into the hands of his Father; that *being subject to him who put all things under his feet, God may be all in all*, as S. *Paul* tells us.

A twofold state of Christ's Kingdome.

1 Cor. 15. 28.

In both which estates how fitly *this Kingdome* is called the *Kingdome of Heaven*, or of *God*, appears in three respects. 1. Because the King thereof hath his seat and throne *in heaven*, where he sits at the right hand of God: 2. Because the Beginning thereof is *from heaven*, and not from earth, or by earthly means: 3. and lastly, Because it is governed and administred by the *power of heaven*, and not by earthly power. Is not such a Kingdome rightly and truly called *The Kingdome of heaven?* Thus much I thought good to speak for the explication of this speech, *The Kingdome of God*, or *Kingdome of Heaven*, because this term is so frequent in the Gospel, and not always, or perhaps not rightly, understood. Henceforth let him that readeth, understand.

Why Christ's Kingdome is called The Kingdome of Heaven, *or of* God.

NOW I come to the Second point, namely, *What was the Time designed and prefixed for the coming and beginning of this Kingdome*, which our Saviour saith here *was fulfilled. The time*, saith he, *is fulfilled, and the Kingdome of God is at hand.* The *Time of this Kingdome* was by the Prophet *Daniel* two wayes foretold; first, *generally* and *at large*; secondly, *more precisely* and *punctually.* The *general time* designed was, That it should begin under and during the *Fourth Kingdome*, or *Roman Monarchy*; which at length it should utterly ruine and destroy. For *Nebuchadnezzar* the King of *Babel* had a Vision of an *Image* of four differing metalls; *The head of Gold*, the *armes and breast of silver*, the *belly and thighs of Braß*, the *legs and feet of Iron, but the feet mingled with clay.* While he beheld this Image and surveyed it from head to foot, he *saw a Stone hewen out of the mountain without hands, which Stone smote the Image* (not upon the *head*, or *breast*, or *belly*, but) *upon the Iron and Clayie feet*; whereby *the Image*, and all his other

2.

Dan. 2. 32, 33.
Vers. 34.
Vers. 35.

Mar. 1.14 15. metalls being mingled with the Iron, vaniſhed away, *and became as chaffe before the winde.* Then *the Stone which ſmote the Image* upon the *feet, became a great mountain, and filled the whole earth.*

This Viſion *Daniel* expounded of four Gentile Kingdoms, which ſhould ſucceed one another in order with great extent of dominion. The *firſt*, compared to *Gold*, was the *Babylonian*, which then reigned. The *ſecond*, reſembled to *Silver*, ſhould be the Empire of the *Medes* and *Perſians*, which ſubdued that of *Babylon*. The *third*, figured by the *Brazen* belly and thighs, was the *Greek*, which ſubdued the *Perſian*. The *Iron* legs (the *fourth* and laſt) was the *Roman*, which ſubdued the *Greek*, and ſo became poſſeſſed of the riches and glory of all the former three. During this *laſt* Kingdome was the *Stone* hewn out of the mountain, and ſmote the *Iron* feet. This *Stone*, ſaith *Daniel*, was the *Kingdome of the God of heaven*, which ſhould be ſet up before the dayes of theſe four Gentile king-
Verſ. 44. doms ſhould expire, namely under the *laſt* of them. *In the days of theſe Kingdoms*, ſaith he, (that is, while theſe times of the Gentiles dominions yet laſted) *the God of heaven ſhall ſet up a Kingdome which ſhall never be deſtroyed, nor left unto another people* (as each of the other were;) *but ſhall break in pieces and conſume all thoſe kingdoms*, (namely in the laſt, in which the other three were incorporated as it were,) *and it ſelf ſhall ſtand for*
Verſ. 45. *ever. Foraſmuch as thou ſaweſt* (ſaith he unto the King) *that the Stone was cut out of the mountain without hands* (that is, without any earthly means) and *that it break in pieces the Iron and the Braſs, the Silver and Gold* mingled with it.

Now the *Roman Empire* (during which this Prophecy was to be accompliſhed) was in our Saviour's time come to the height and higheſt pitch, and ſo next door to a declination and downfall. But this downfall was to be wrought by *the Stone, viz.* the *Kingdome of Chriſt*, who ſhould firſt demoliſh the Gods and Idols thereof, and then the State it ſelf. *The time* therefore (when our Saviour ſpake) *was fulfilled, and the Kingdome of God was at hand.*

Thus you ſee how *the Time* was pointed out *at large:* now hear the *preciſe and punctuall Time*, whereby they might know not only that the Kingdome of *Meſſiah* ſhould be ſet up in the *Roman* Monarchy, but alſo in what time thereof. The Angel tells *Daniel* (9. 24.) That when the Temple, City and Commonwealth of the Jews (which then lay waſt by the *Babyloniſh* captivity) ſhould be reſtored and ſet up again, it ſhould continue 490 years, or 70 times 7 years, and no more: and that before that term ended, *Meſſiah* ſhould come and be *anointed*, and *make atonement for ſin.* His words are theſe, *Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt Holy.* For underſtanding this reckoning, you muſt know, that the Jews according to the Law counted their time and years by *Sevens*; every *Seventh year* being a year of reſt for the Land and freeing of ſervants, and ſo called a *Sabbaticall year:* according to which account the Angel tells *Daniel* that ſeventy of thoſe *weeks of years* were allotted for the ſtanding of their Temple and Commonwealth, when both ſhould be reſtored again after the Captivity; which make in all 490 years. Now if *Meſsiah* were to appear before theſe 490 years were ended, it could not in likelihood be much later then this time when our Saviour publiſhed his Goſpel: becauſe within 40 years after the Temple and State of the Jews was utterly deſtroyed; whereby it was apparent that the 490 years were ended, and therefore the *Time* of *Meſſiah*'s appearing paſt.

But

But *Daniel* yet points out *the Time* more nearly and punctually: For he tells us moreover that from the Edict for reſtoring the State of the Jews and re-building *Jeruſalem* (which was ſome years after the re-building of the Temple) ſhould be unto *Meſſiah the Prince* 62 of thoſe *weeks* or *ſevens of years*: and after thoſe 62 ſeven years *Meſſiah* ſhould be cut off. Now if we reckon this number of *weeks of years* from that week wherein *Ezra* received commiſſion from *Artaxerxes* King of *Perſia* to reſtore and ſettle the Church and State of the *Jews*, and *Nehemiah* ſoon after to build the walls of *Jeruſalem*, we ſhall find *the Time* when our Saviour began this publication of his Goſpel to fall out in the *laſt week* of thoſe 62 weeks. As a woman therefore with child, when her tenth and *laſt* moneth is come, may truly ſay, *Her reckoning is fulfilled, and her travail is at hand*; ſo might our Saviour, when the *laſt* week of *Meſſiah*'s weeks was begun, ſay, *The time is fulfilled, and the Kingdome of heaven is at hand.* Mar. 1. 14, 15. Dan. 9. 24. Vers. 26.

The Leſſon to be learned hence is, for confirmation of our Faith againſt the blindneſs and obſtinacy of the *Jews*, who will not believe that *Jeſus of Nazareth*, who came at the *time appointed*, was their King *Meſſiah*, but look for another yet to come. O blind Miſcreants! If the time of *Meſſiah*'s coming were then fulfilled when our Saviour preached unto them, how are they ſo beſotted as to look for that his coming ſtill? Shall he come 1600 years after the time of his coming was fulfilled? Their Fathers looked for the coming of *Meſſiah* at that time when our Saviour preached amongſt them; yea had filled all the Eaſt with the fame of their expectation; which they would never have done, had they not ſeen the *time appointed* for his coming and kingdome was to come out in that Age. Why did their Fathers never alledge againſt the Apoſtles, *That the time was not yet come?* Had not this been the readieſt way to ſtop their mouths, when they told them, *They had crucified their Meſſiah?* Nay, when our Saviour made *this fulfilling of the time* to be the ground of his doctrine, why did not their great Doctors (their Scribes and Phariſees) oppoſe and gainſay it, unleſs they had known it to be ſo indeed? Nay at his bleſſed Birth, when the *wiſe men* came from the Eaſt to *Jeruſalem*, ſaying, *Where is he that is born King of the Jews?* when *Herod* and all *Jeruſalem* was troubled, when he aſſembled all the chief Prieſts and Scribes of the people about it; why did they not tell him the Time was not yet come, unleſs they had known it had been come? But of *the Time* there was no queſtion, only *the Place* was inquired of. In a word, All the exception the *Jews* could finde againſt our Saviour, was the *meanneſs of his Perſon*, becauſe he came not like a King; and *the Place of his education*, becauſe he was a *Galilean*: But againſt *the Time of his coming* they took no exception. Nay (which is an invincible confeſſion) the moſt of them at this day have no other ſhift but to ſay, That *Meſſiah* was born then, namely, before their Temple was deſtroyed, and lies hid all this time ſomewhere for their ſins, but at length ſhall ſhew himſelf unto them. Matt. 2. 1.

Let us pray unto Almighty God, that he would at length open their eyes to ſee him to be their King, whom they have pierced, and that there is no other to be looked for. And let us continually magnifie his goodneſs unto us, unto whom (being Gentiles, and *Aliens from the Commonwealth of Iſrael, a people without God in the world*) he hath, nevertheleſs, vouchſafed this great light, and made known that Myſterie which is hidden from his own people, *to whom appertained the adoption, and the glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the Promiſes: Whoſe were the Fathers, and of whom, as concerning the fleſh, Chriſt* Eph. 2. 11. Rom. 9. 4, 5.

Mar. 1. 14 15. *came, who is over all, God blessed for ever.* What are we, that it should please the great and mighty God to look upon such dead dogs as we are?

Repent ye, and believe the Gospel.

WHILEST our Blessed Saviour preached here on earth, what else, in likelihood, could the argument of his preaching be, but the Mysterie of Christian Religion, or way of attaining Salvation through himself? Accordingly this *Brief* of his Sermons, recorded by our Evangelist, contains no less then the *Summe* of all Christian Divinity. For the *Knowledge of the Kingdome of God*, and the *means how to attain to be a member*, and so to have interest in the benefits and priviledges of the same, (which is Salvation) containeth the *Summe* of all a Christian is either to *know* or *doe*. The first of which (*The knowledge of the Kingdome of God*) is in the first words, *The time is fulfilled, and the Kingdome of God is at hand*; of which I have spoken already. The second is contained in the next words, *Repent ye, and believe the Gospel*; of which I am to speak now.

None can be *Members* or *Citizens of the Kingdome of God*, but onely those who are the *Sons of God*: The *means* to become the *Sons* or *Children of God*, is by *Regeneration* or *New birth*. This is the Mystery our Saviour told *Nicodemus* of, when he came to him by night; *Except a man* (saith our Saviour) *be born again, he cannot enter into the Kingdome of God*, John 3. 3. Now *Regeneration*, or *New birth*, consists of these two parts, *Repentance towards God*, and *Faith towards Christ*; according to that which the Apostle *Paul* told the Elders of the Church of *Ephesus*, Acts 20. 21. that he had *testified both to Jews and Greeks, Repentance towards God, and Faith towards our Lord Jesus Christ*; that is, the whole mysterie of *Regeneration*, whereby a man becomes the *Child of God, and a member of his Kingdome*. Where we are to note (and it will serve us to understand these things the better) that *Repentance*, properly and distinctly taken, looks towards God the Father; and *Faith* unto Christ our Mediatour. The one is our returning unto God, from whom we are gone astray by sin: the other, the means or way of our return unto him, by Christ, without whom we can neither be reconciled to our heavenly Father, nor perform any service acceptable unto him.

These two therefore our Saviour distinguisheth, when he saith, *Repent, and believe the Gospel*; the one looking to his Father, the other to himself. Both joyned together make the New birth or a new man: even as in natural generation, the Soul being united with the Body makes a natural man; *Repentance* here being as the *Body* or *Matter*, which *Faith* in the Gospel of Christ inlivens and informes as a *Soul*. Those therefore who make *Faith* a part of *Repentance*, understand by *Repentance* the whole Regeneration of a sinner. Otherwise, if *Repentance* be taken precisely and distinctly, as it is here by our Saviour, then is not *Faith* a part, but a necessary concurrent of *Repentance*; as the *Soul* is no part of the *Body*, but concurres therewith to the making of a Man.

AND thus much I held needfull to speak of *Repentance* and *Faith* in general, to make my way the more straight and easie to the handling of them severally and apart; which now I come unto. And first to begin with that which is first, *Repentance*.

REPENTANCE is *A turning of the whole heart from Satan and Sin, to serve God in newnes of life*. I say, *from Satan and Sin*, because he that lives in *Sin*, serves the *Devil*, and belongs to his jurisdiction. And therefore in our Baptism, which is the Seal of our New birth, we profess our

Repentance

Repentance by *renouncing the Devil and all his works*; that is, the works of Sin wherewith he is served: and then we swear fealty to God, saying, *I believe in God the Father Almighty, maker of Heaven and Earth, &c.* Mar. 1. 14, 15.

The Definition I have given, you shall finde full and whole in our Saviour's words to S. *Paul*, when he appeared to him going to *Damascus*, *Acts* 26. 18. as S. *Paul* himself reporteth them; namely, that he would *send him to the Gentiles, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and inheritance among them that are sanctified.* Which *voice* S. *Paul* there saith V. 19. *he was obedient unto*; and thereupon went and shewed first to the *Jews* and then to the *Gentiles*, that they *should repent, and turn to God, and doe works meet for repentance*, V. 20. The Commission therefore given him in the words aforesaid was, *To preach Repentance.*

And howsoever the name of *Repentance* be by a custome of speech restrained only to that *Sorrow and Remorse for sin* which is but the *beginning* of our Turning; yet, if we will speak according to Scripture, (as we must do when we expound it) the word Μετάνοια, translated *Repentance*, is of a larger extent, signifying not only those pangs of *Contrition* wherewith *Repentance begins*, but the whole change and journey (as I may so speak) of the Soul of a sinner, leaving the service of the Devil, and turning to the service of God. For this word in the New Testament answers to that of *Turning* and *Returning* so frequent in the Old; as appears not only by the *Syriack* which so renders it, but by those places in the New Testament where the one is put to explain the other; as in that of S. *Paul* now quoted. And that the word, *Turning*, is of as large sense as I speak of, I shall need go no further for proof, then to the words of our Saviour to S. *Paul* even now mentioned. But this will appear better by the ensuing Discourse of the *Parts of Repentance.* Repentance is more then a Sorrow for sin.

Repentance (as any one almost may gather by the Definition given thereof) hath two parts, according to the two terms, *à quo*, & *ad quem*; An *aversion* or *turning away*, and A *conversion* or *turning unto.* An *aversion* or *turning away from* Satan and Sin; that is the *first* part: then A *conversion* or *turning unto* God by newness of life; that is the *second* part. The one is a *falling off from the Creature*, the other a *betaking to the Creatour.*

The first some call *Mortification*, from that phrase in Scripture of *Dying to sin*, (*Rom.* 6. 11. *Col.* 3. 3.) that is, of ceasing to be the servants of sin. The second, *Vivification*, from that Scripture-phrase of *Living to God*, (*Rom.* 6. 11. *Gal.* 2. 19.) that is, of beginning to be to God-ward; (the first receiving virtue from Christ's death, the other from his resurrection.) For *to live*, in the Scripture notion, is as much as *to be*; to *die*, as *not to be.* Because therefore to turn away from Satan and Sin is to renounce them, and to be no more (theirs) under them; it is called *Dying to sin:* And because to turn unto God by newness of life is to become his, and be that to him which before we were not; it is called *Living unto God.* *See* Rom. 8. 13. Col. 3. 5. Eph. 2. 5. Col. 2. 13.

But the more usual name of the *first part of Repentance*, or the act of *aversion* and *turning away*, is *Contrition*; a term borrowed from the * Old Testament. The other part is simply called *Conversion unto God*, (or, by some, *Reformation* or *Newness of life.*) I shall use some of these terms, so as not to neglect the rest. And the *first part* of *Repentance* I will call *Contrition*, or *Dying to sin*, as the most easie expression; of which I shall now begin to speak. * Psal. 51. 17. Esay 57. 15. & ch. 66. 2.

Mar. 1. 14, 15.

Contrition, or *Dying unto ſin*, hath ſometimes the whole name of *Repentance* and *Turning* given to it; namely, as often as the thing to be turned from is ſolely mentioned. As *Heb.* 6. 1. we have *repentance from dead works*. S. *Peter* ſaith to *Simon Magus*, *Act.* 8. 22. *Repent of thy wickedneſs*. S. *Paul*, 2 *Cor.* 12. 21. ſpeaks of *repenting of uncleanneſs, and fornication, and laſciviouſneſs*. In all which, and the like places, *Repentance* ſeems to ſignifie only *Contrition*, or the act of averſion and turning away from ſin. Otherwiſe, as I have already ſaid, it ſignifies the whole act of our turning, from the beginning to the end: as appears plainly, either when both terms are mentioned, or but the thing or terme to be turned unto: as *Acts* 20. 21. *Repentance unto God*; and *Act.* 26. 20. where S. *Paul* ſaith, that he *preached both to the Jews and Gentiles, that they ſhould repent and turn to God*. For no man can *turn unto God*, unleſs he firſt have *turned from the Devil*.

But to leave words, and come to the matter. *Contrition*, or *Dying unto ſin, is ſuch a Compunction of the Heart for the ſame as is joyned with a purpoſe to leave and forſake it*. Not every *Compunction* for ſin is true *Contrition*, but ſuch a *Compunction* only as is joyned with a *purpoſe* to leave and forſake it. *Contrition* hath therefore, as you ſee, two parts or degrees. The firſt is, *A Compunction of the Heart for ſin*; the ſecond, *A Purpoſe to forſake and renounce ſin*. The one is a turning away from ſin, in the *affections* or *paſsions* of the *Mind*; the other is a turning of the *Will*.

Compunction is a turning in the *affections* and *paſsions* of the Mind; and that not of one paſſion only, but of every paſſion wherewith we abhor and flye a thing as evil; as *Fear*, *Grief*, and *Hate*: for we muſt turn with our whole hearts. *Fear* leads the rank, and trembles at the wrath of God and dreadfull Judgement to come, when it ſhall be ſaid to every unrepentant ſinner, *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels, there to be tormented for ever and ever*. For *Fear* is of an evil to come.

Matt. 25. 41.

Next comes *Grief*, and laments that ever it was committed, whereby we have incurred ſo great an evil as to become vaſſals of Satan, and the loſs of ſo great a good as the favour of Almighty God, yea, of ſo good and gracious a God, as ſaith again and again, *As I live, I have no pleaſure in the death of the wicked, but that the wicked turn from his waies, and live*. What wretch would have loſt the favour of ſuch a God as this? O that it were to doe again! I would never doe it. For we *grieve* at the preſence of evil and abſence of good, as we *joy* in the contrary.

Ezek. 18. 23. & 33. 11.

Thirdly comes *Hate*, and begins to loath and deteſt ſin as a thing not only hurtfull, but ugly and abominable, a foul and beaſtly thing, moſt contrary to and unbefitting the nature and excellency of a reaſonable creature, as man is. For we *hate* that which is contrary, and *love* what is agreeable to us.

Theſe are the ſeveral motions and degrees of that *Compunction of Heart* whereby a *Repentant* ſoul turneth from his ſin. And that this is the order of them, may appear, becauſe that is alwaies firſt which may be without the reſt. Now a man may *tremble* at God's judgements for ſin and wrath to come, and yet not *grieve* for them; yea, a man may *tremble* and *grieve* too for his ſins, and yet not *hate* and *loath* them.

But all theſe repentant paſſions of *Compunction*, though diverſe in themſelves, yet are wont to be comprehended under the name of *Sorrow* and *Remorſe for ſin*: Not as though that were the only paſſion in our *Compunction*; but becauſe all paſſions of the Mind which ſpring from the apprehenſion

sion and sense of evil are grievous and painful, and so may, as by a general name, be comprehended under the word *Sorrow*: as the contrary passions, being pleasing and delightful to nature, may be, and are wont to be, comprehended under the name of *Pleasure*. For *Dolor* and *Voluptas*, Pain and Pleasure, divide all our passions between them. Πάσῃ πράξει, saith *Aristotle*, ἕπεται ἡδονὴ ἢ λύπη, *Every action of ours is attended with some either pleasure or pain.* Though yet there be among the *doleful* passions a passion peculiarly called *Tristitia* or *Sorrow*; and among the *delightful* passions one likewise in special called *Latitia* or *Joy*. Mar. 1.14,15.

But all this *Fear* and *Trembling* at the wrath of God to come for sin, this *Sorrow* for sin, this *Hating* and *Loathing* of sin, will not make our *Contrition* full and perfect, unless our *Will* also doe his part, and resolve to forsake and leave it. For so I defined true *Contrition*, or Dying to sin, to be *A compunction of the Heart for sin, joyned with a will and resolution to forsake it.*

Hath then the wrath of God Almighty, and the everlasting woe denounced to all impenitent sinners, made thee *fear* and *tremble?* Hath thy *trembling* been seconded with a true and hearty *sorrow* for thy sins? Hath thy *sorrow* been such as brought forth *hate* and *loathing* of sin, so that sin appeared ugly and abominable unto thee? Hath there then followed a *Will* to be rid of it, a *Purpose* to forsake and leave it? Then art thou *truly contrite* and *dead to sin-ward.* With this *last Act* thy service of sin gave up the ghost. Thou hast turned away, bidden farewell, and shaken hands with Sin and Satan.

An *Effect* of this *Contrition* is *Confession*: when out of a contrite and wounded heart, we acknowledge and lay open our sins before the face of Almighty God (our heavenly Father) begging pardon and forgiveness for them. A Duty alwaies necessary to be performed to God himself, whom we have chiefly and principally offended; and in some cases also convenient to be made unto his Ministers, not onely for advice, but for consolation, by that power and authority which God hath given them to exercise in his name, according to that, *Whose sins ye remit, shall be remitted.* *For if we confess our sins* (saith S. *John* 1 Epist. 1. 9.) *he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*; and *Proverb.* 28. 13. *He that covereth his sins, shall not prosper; but whoso confesseth and forsaketh them, shall have mercy.* John 20. 23.

THUS have we seen the several degrees and steps of *Contrition* and *Dying to sin*: *Trembling* at the fearfull doom and vengeance due unto it; *Grieving* for it; *Hating* and loathing of it; a *Will* and *Purpose* to forsake and leave it; together with the common *Effect* of them, *Confession.* And so now we are arrived at the main *Cardo* and hinge of *Repentance*, the Joynt where the two parts thereof, *Aversion* and *Conversion*, meet and are knit together: For where the Act of *Aversion* from sin endeth, there *Conversion* unto God begins. The *last Act* of *turning* from sin was that of the *Will*, to *forsake* and *leave* it: The same Act is the beginning of our turning unto God. For no man can resolve to forsake and leave sin, but he must purpose also to lead a new life to God: Nor can any man have a purpose to lead a new life, but he must withall resolve to leave sin. This is then the main Joynt of *Repentance*, where the Spirit and Grace of God (the *vis* πλαστικὴ of our Regeneration, which from the beginning stirred our Hearts) gives that great and powerful lift which doth the deed.

Here, and not before now, that *Faith* in the Gospel, which applies and reaches hold of Christ, first comes in to give life unto *Repentance*, as a *Soul* unto a *Body*. Which union of *Faith* and *Repentance* (as I said in the beginning

ginning of this Diſcourſe) makes the *Regeneration* of a ſpiritual man; as the
Mar. 1.14,15. union of the Soul with the Body makes the generation of a natural man. And as in natural generation, the Soul is not infuſed at the firſt conception, but after the Body hath been in ſome meaſure faſhioned and formed: So in our Regeneration, or generation ſpiritual, *Juſtifying Faith*, or that Faith whereby the Soul flies unto and relies upon Chriſt, hath no place till *Repentance* be come to the *laſt degree* of *Contrition*. For then our Saviour inviteth a
Matt. 11. 28. ſinner to come unto him, and not till then: *Come unto me*, ſaith he, *all ye that labour, and are heavie laden*, (that is, all ye that are contrite, and groan under the burthen of your ſins,) *and I will eaſe you*. Till then he invites
Matt. 9. 12. them not, as being not till then fit to be eaſed; *For the whole hath no need of the Phyſician, but the ſick*. I ſpeak not of an *Hiſtoricall* faith, whereby a man believes in general, that Chriſt is the Saviour of mankind; nor of a *Legal*, wherewith a man believes the puniſhments and threatnings of the Law, (for theſe may be, yea are, before Repentance:) but of a *Saving* faith, which applies Chriſt as a ſalve to a ſick and wounded ſoul.

BUT now, to dwell no longer upon the connexion of the two parts, let us ſee what are the degrees alſo of this ſecond part, namely, *of Turning and Living unto God*, by a new and reformed life, anſwerable to the degrees of the former part, which was *Dying and Turning from ſin*. Where firſt we are to know, that becauſe *Turning to* a thing, and *Turning from* a thing, are motions of a contrary nature; therefore the degrees of our *Turning unto God* are to be ranked in a clean contrary order to thoſe of our *Turning from ſin*. For the firſt degree here, is the *Act of the Will*, which as it concluded our *Turning from ſin*, by reſolving to forſake it, ſo it begins our *Turning unto God*, by a firm purpoſe of Heart to ſerve him thenceforth in newneſs of life. After this, the *Affections* begin to act their parts anſwerably, and as it were to echo the good choice the *Will* hath made.

Firſt *Love*, when a man begins to finde himſelf affected and enamoured with this change of life. After *Love* comes *Delight*, when the Penitent takes ſome pleaſure in doing the duties whereby God is ſerved, and findes joy and comfort in his favour. From whence in the third place ſprings *Hope* of the reward; namely, to be partaker of the glory and life to come, promiſed unto all thoſe who unfeignedly turn to God, and ſet themſelves to doe his will. But we muſt know, that *theſe Affections* appear not all at once, nor in like meaſure, but according as a mans growth and proficiency in *Converſion* is more or leſs.

Howſoever the inſeparable *Effects* of this ſecond part of Repentance
* ἄξια τῆς μετανοίας ἔργα. are *good works*, or, as the Scripture calls them, * *works worthy of*, or *meet for*, or *beſeeming Repentance*; that is, works of Religion towards God, and of Righteouſneſs towards men. *I ſhewed*, ſaith S. *Paul*, Acts 26. 20. *firſt to the Jews, and then to the Gentiles, that they ſhould repent and turn to God, and doe works meet for repentance*. Without ſuch works, he that ſaith he is turned unto God, and yet doth them not, is a lier, and deceives his own ſoul.

THUS much of the *ſecond* part of *Repentance*. I will conclude this whole Diſcourſe with theſe two excellent deſcriptions of *Repentance* in the Prophets *Eſay* and *Ezekiel*, which contain the Summe of what I have hitherto ſpoken concerning the ſame.

For thus ſaith *Eſay*, chap. 1.16. *Waſh ye, make ye clean, put away the evil of your doings from mine eyes, ſaith the Lord, ceaſe to doe evil:* This is the *firſt* part of Repentance. V.17. *Learn to doe well, ſeek judgement, relieve*

the

the oppreſſed, judge the fatherleſs, plead for the widow: This is the *ſecond* part. Mar. 1. 14, 15.

Ezek. chap. 33. v. 14, 15. thus; *When I ſay unto the wicked* (ſaith the Lord) *Thou ſhalt ſurely die; If he turn from his ſin,* [there is *Contrition*, the *firſt* part] *and doe that which is lawfull and right; If he reſtore the pledge, give again that he had robbed, walk in the Statutes of life, without committing iniquity* [here ye ſee the *fruit of a New life*, the *ſecond* part] *he ſhall ſurely live, he ſhall not die.*

Believe the Goſpel.

THUS much ſhall ſuffice to have ſpoken of *Repentance*, the *firſt* part of our Regeneration. I come to the *ſecond, Faith in the Goſpel, Repent, and believe the Goſpel.* Where firſt I will ſhew, What this *Goſpel* is; ſecondly, What it is *to believe* it, or, What is that *Faith* concerning it which our Saviour here requires.

For the First; *The Goſpel is the glad tidings of Salvation to be attained by Chriſt; who by taking away of ſin, reconciles us unto his Father, that through him we might turn unto God, and perform ſervice and obedience acceptable unto eternal life.* Before I prove every part of this Deſcription out of Scripture, and explain the ſame as ſhall be needfull for your underſtanding, we will firſt ſpeak of the *Antiquity* of this *Goſpel*, and ſhew when theſe *glad tidings* were made known to the ſons of men.

Know therefore, that albeit the Fulfilling and ſolemn publication thereof were not untill our Saviour's coming, yet *the Promiſe* of the ſame was from the daies of old, even as ancient as the time of man's ſin; and afterwards continued and repeated all the time of the Covenant of the Law, untill the Mediatour of the New Covenant came in the fleſh. For when the Devil, abuſing the ſhape of a Serpent, had ſeduced our firſt Parents unto ſin, and ſo had gotten dominion over them and theirs by this title; the *Goſpel* or *Promiſe of a Redeemer* (that they might not be without all comfort) was given them in theſe words, *The Seed of the woman ſhall break the Serpent's head.* The Serpent's head is Satan's ſoveraignty, which is *Principatus mortis*, the ſoveraignty or principality of death; a Soveraignty that whoſoever is under, is liable to death both temporal and eternal; the power thereof conſiſting not in ſaving and giving life, but in deſtroying both of body and ſoul. The Sword whereby this dominion is obtained, the Sceptre whereby it is maintained, or, as S. *Paul* ſpeaks, the *Sting* of this Serpent's head, is *Sin.* This is that which got this dominion at the firſt, and the title whereby he ſtill maintaineth the remainder of his juriſdiction in the world. This Soveraignty, this Headſhip of the Devil, one to be born of mankind, the *Seed of the woman* (which is Chriſt our Lord) ſhould one day deſtroy and overthrow; as was then promiſed, and we at this day ſee fulfilled. 1 Cor. 15 56.

But this *Promiſe* was *general*, and not yet reſtrained to any part of mankind, but ſo that any ſon of *Adam* might, for ought was yet revealed, be the progenitor of *that Seed* which ſhould deliver man from the Devil's thraldom, and reconcile him to his God. But when God called *Abraham* forth of *Ur* of the *Chaldees*, the *Promiſe* was made *more ſpecial*, being reſtrained to the off-ſpring of his loyns: For the Almighty tells him once, and again, and the third time, That *in his ſeed all the Nations of the earth ſhould be bleſſed*, Gen. 12. 3. 18. 18. 22. 18.

Now *Abraham* had two ſons, *Iſhmael* the ſon of the bond-woman, and *Iſaac* the ſon of *Sarah* his wife. Of which of theſe two the *promiſed Seed* ſhould come was yet indifferent, till God entailed it to *Iſaac*; both telling

Abraham,

Mar. 1.14,15. *Gen. 21. 12.

Abraham, *That *in Isaac his seed shall be called*, and repeating to *Isaac* the *Promise* made to *Abraham*, That *in his seed all the nations of the earth should be blessed*, Gen. 26.4.

Isaac had two sons, *Esau* and *Jacob*: *Esau* was excluded, and the *Promise* entailed to *Jacob*, That *in his seed all the families of the earth should be blessed*, Gen. 28.14. that is, the *blessed Seed* should come of his loyns.

Of *Jacob* came the *twelve Patriarchs*, and of them the *twelve Tribes* of *Israel*, among whom the *Promise* of the *blessed Seed* was entailed to the Tribe of *Judah*, and of him prophesied that *Shiloh*, that is, the *Saviour* or *Peace-maker*, to whom the Nations were to be gathered, should come. *The Sceptre*, saith the Text, *shall not depart from Judah, nor a Law-giver from between his feet, untill Shiloh come, and unto him the gathering of the people be*, Gen. 49.10.

After this Tribe was multiplied, and some hundreds of years together with the other Tribes settled in the land of *Canaan*, the *Promise* was made *yet more special*, and entailed to *David*, a man of that Tribe, whom God exalted to be King of his people, as a Type of that Blessed King to come. And to this all the Prophets bear witness, That *Messiah* the Redeemer should be a *Rod out of the stem of Jesse*, *a Branch* or *Impe* of *David*, the Son and Heir *of David's house*, yea *another David*. For under these terms *Esaiah*, *Jeremiah*, *Ezekiel*, *Zachary*, prophesy of him, and the rest of the Prophets to like purpose.

And this was the last limitation of the *blessed Seed* untill the Angel *Gabriel* was sent of God to a Virgin of the house of *David*, with a message, That God had chosen her of all *David's* house to be that *highly favoured one*, and that blessed Mother of that Great King, who *should be called the Son of the Highest*, *of whose Kingdom there should be no end*. Luke 1. 32, 33.

Thus was the *Gospel* or *glad tidings of a Redeemer* prophesied; and not onely so, but it was also signified and sealed by the *Types* and *Shadows* of the Law. For the Legal Sacrifices, which were offered to make atonement for sin, were nothing else but shadows and representations of that *Offering upon the Cross* which *Messiah* was one day to make of himself for the sins of the world. For the way whereby the *blessed Seed* should vanquish Satan, and redeem his Elect out of his power and jurisdiction, was by becoming a *Sacrifice for sin*, so to cancel the title whereby the Devil held the world in thraldom.

This was foreshewed unto *Abraham*, unto whose loyns, as ye have heard, the *Promise* of the *blessed Seed* was first confined. For when *Sarah* had born him his son *Isaac*, the son wherein his seed should be called, and so either himself to be that *happy Seed*, or the progenitor of the same; God, to reveal unto him by way of mysterie, how that Seed of his should make all the Nations of the earth blessed, commanded him to take his son *Isaac*, the onely hope and pledge of that happy and *blessed Seed*, and to offer him for a burnt-offering to the Lord upon the mountains of *Moriah*: to intimate and signifie, that this *blessed Seed* of *Abraham* should suffer death, and by sacrifice of himself redeem the world from the claws of the Serpent; yea and more then so, that he should be offered even in that very place, even in the land of *Moriah*: and so he was; for there was *Jerusalem* and the Temple for Sacrifice afterwards builded. But when *Abraham* had brought his son to the place appointed, had built an Altar there, and made all things fit, and was now ready to slay his son; the Angel of the Lord stayed his hand, and shewed him a Ramme caught in a thicket by the horns; which

Of this see *Discourse* XIII.

Ramme

Ramme *Abraham* took and offered for a burnt-offering in ſtead of his own ſon: To ſignifie, that the offering of the *bleſſed Seed* ſhould be yet ſuſpended, and that God in the mean while would accept the offerings of Bulls and Ramms, as a pledge of that expiation which the *bleſſed Seed* of *Abraham* ſhould one day make. So this wonderful Story was to be *the Key of the Sacrifices* of the Law, whereby it might be known what they meant, and whither they tended: namely, That the bloud of Bulls and Ramms and other Beaſts of themſelves do not work atonement for ſin, but onely as they were ordained by God to ſtand for *Types* and *Pledges* of the Sacrifice of Chriſt to come. Which that they might the more lively expreſs, God ſo diſpoſed, that that very place where the Ramme was offered in ſtead of *Iſaac*, ſhould be the place of Sacrifice for *Iſrael*. For there it was where the Lord anſwered *David* by fire from heaven, and ſo deſigned it for the place which he had choſen for his Altar. There *David* pitched him a Tabernacle; there *Solomon* built him his Temple. Mar. 1,14,15.

By all which it is plain and manifeſt, That the Fathers in the Old Teſtament under the Law were ſaved by Chriſt as well as we: but with this difference, That to them Chriſt was but in promiſe, and hoped for; to us he is already ſent and exhibited: To them the Myſterie of Redemption by him was obſcure and dark, as known but for the general, *That it ſhould be*, not in particular for the manner, *How it ſhould be*; but to us all is open and revealed: Their faith groped after ſhadows; but ours lays hold on the ſubſtance. And let this Information be the Uſe of this Diſcourſe.

This being premiſed touching *the Promiſe of Chriſt* ſo long before he came, and how the *Myſterie of his Goſpel* was pourtraied by *Types* and *Shadows* before it was openly revealed and exhibited; I come to confirm and explain the Deſcription I gave thereof; to wit, *That it is the glad tidings of Salvation to be attained by Chriſt*, &c.

I ſay, It is *the glad tidings*; for ſo the name thereof both in the Greek and in our Engliſh imports: For *Spell* in old Engliſh was to *ſpeak* or *reade*, and ſo *Goſpel* is as much as *Good ſpell*, that is, *the good ſpeak* or *ſay*, the good tidings, the word of good news. Under which name it was revealed by the Angel to the Shepherds who were watching their flock in the fields the night our Saviour was born; *Behold*, ſaith the Angel, *I bring you good tidings of great joy which ſhall be to all people: For unto you is born this day a Saviour, which is Chriſt the Lord*, Luk. 2. 10, 11.

I call it the *glad tidings of Salvation to be attained by Chriſt*; for ſo much the name of *Saviour* implies. And ſaith S. *Paul*, 1 *Tim.* 1. 15. *This is a faithfull ſaying, and worthy of all acceptation, That Jeſus Chriſt came into the world to ſave ſinners. Neither is there*, ſaith S. *Peter* Acts 4. 12. *Salvation in any other; for there is no other name under heaven given among men, whereby we muſt be ſaved,*

The next words I uſed, ſhew the way and manner how and whereby Chriſt purchaſed this Salvation unto men, and the means whereby it is attained through him: namely, by *cancelling of ſin, by his atonement made he reconciles us to his Father, that we through him might turn unto God, and perform works of obedience acceptable unto eternal life.* All which was foretold by *Daniel*, chap. 9. 24. where propheſying of the time of *Meſſiah*'s coming, he ſaid, *Seventy weeks were determined upon the people, and upon the holy city, to finiſh tranſgreſſion, and to make an end of ſin, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs.*

To prove in particular that Chriſt dyed for ſin, I ſhall not need. No man that ever read the Goſpel but knows it. That by the atonement he made for ſin by death he hath reconciled us to his Father, is as evident by what

Mar. 1.14,15. S. *Paul* tells us 2 Cor. 5. 19. *That God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes to them.* That the miniſtery of the Goſpel is *the Miniſtery of reconciliation*, v. 18. whoſe Miniſters *as Embaſſadours for Chriſt, beſeech men in Chriſt's ſtead to be reconciled unto God*, v. 20. For by reaſon of ſin all mankind is at enmity with God, and liable to eternal wrath: Chriſt, by taking our ſins upon him, aboliſhed this enmity, and ſet us at peace with God his Father, according to that the Luke 2. 14. Quire of Angels ſang at his bleſſed Birth, *Glory be to God on high, and on earth Peace, Good-will towards men*; that is, *Glory* be aſcribed to God, forasmuch as *Peace* was come upon earth, and *Good-will* towards men.

All this is plain. But that which the greateſt part of men (as may be gueſſed by their practice) ſeem to make queſtion of, is, that laſt parcel of my Deſcription; That therefore Chriſt took away ſin and reconciled us to his Father, *that we might through him, whoſe righteouſneſs is imputed to us, perform works of piety and obedience, which God ſhould accept and crown with eternal life.* But that this is alſo *a part of the Goſpel*, as well as the former, is plain and evident. Firſt, by that of S. *Peter*, 1 Epiſt. chap. 2. ver. 24. where he tells us, That *Chriſt his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, might live unto righteouſneſs.* Secondly, by that of the Apoſtle *Paul* to *Titus* chap. 2. 11, &c. *The grace of God* (ſaith he) *that bringeth ſalvation hath appeared unto all men:* Wherefore? *Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; Looking for that bleſſed hope, the glorious appearing of the great God, and our Saviour Jeſus Chriſt; Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works.* Is not this plain? Thirdly, by that of the ſame Apoſtle, *Eph.* 2. 10. where the Apoſtle having told us (v. 8, 9.) that we *are ſaved by grace, through faith, and not of works* (that is, not according to the *Covenant of works*, wherein the exact performance was required) *leſt any man ſhould boaſt*, namely, that he was not beholden to God for grace and favour in rewarding him; he addes preſently, leſt his meaning might be miſtaken, That *we are God's workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained* (προητοίμασεν) *that we ſhould walk in them.* As if he ſhould ſay, Though of our ſelves we are no waies able to perform thoſe works of obedience ordained by God aforetime in his Law for us to walk in, yet now God hath, as it were, new created us in Chriſt, that we might perform them in him; namely, by way of acceptation, though they come ſhort of that exactneſs which the Law requireth. And thus to be ſaved, is to be ſaved by grace and favour, and not by the merit of works; becauſe the foundation whereby our ſelves and ſervices are approved in the eyes of God and have promiſe of reward, is the mere favour of God in *Jeſus* Chriſt, and not any thing in us or them.

Rev. 1. 5, 6. Agreeable to theſe Scriptures is that in the *Revelation*, where glory is aſcribed to *Jeſus* Chriſt *who loved us, and waſhed us from our ſins in his own bloud, and hath made us Kings and Prieſts unto God his Father*; that is, *that he might make* us Kings and Prieſts unto God his Father. For [*and*] is here to be taken τελικῶς, for [*that.*] Kings, to ſubdue the world, the fleſh, and the Devil; Prieſts, to offer Sacrifices of prayer, thanksgiving, works of mercy, and other acceptable ſervices to our heavenly Father.

Moreover and beſides theſe expreſs Scriptures, this Truth may be yet further confirmed by Demonſtration and Reaſon. *Repentance is a forſaking of ſin to ſerve God in newneſs of life.* Now the *Goſpel includes Repentance*

pentance as the *ſubject* wherein it worketh, as the *Body* which it enliveneth as a *Soul*. Or, to uſe a ſimilitude from *weaving*, Repentance is the warp of the Goſpel, and the Goſpel the woof of Repentance: Repentance is as the warp which the Goſpel, by the ſhuttle of Faith, runs through as the woof, whence proceeds the web of Regeneration. Therefore is *Repentance* everywhere joyned with the *Goſpel*: Both *John Baptiſt* and our Saviour ſo publiſhed it, *Repent, for the Kingdom of heaven is at hand: Repent*, and *believe the Goſpel*. Our Saviour in his laſt words or commiſſion to his Diſciples, tells them, *Luk.* 24.47. that *Repentance and Remiſſion of ſins* (which is the Goſpel) *ſhould be preached in his Name among all Nations; beginning at Jeruſalem*. All which is elſewhere compriſed in the ſole name of *preaching the Goſpel*: which argues that the *Goſpel* of Chriſt, and conſequently our *Faith* in the ſame, ſuppoſeth *Repentance* as the ground to doe its work upon. So S. *Peter*, in his firſt Sermon, *Acts* 2.38. conjoyns them, *Repent*, (ſaith he,) *and be baptized in the Name of Jeſus Chriſt, for the remiſſion of ſins*: as if he had ſaid, Repent; and that thy Repentance may be available, betake thy ſelf to Chriſt, become a diſciple and a member of his Kingdom. S. *Paul* likewiſe taught the Goſpel in like manner, for himſelf tells us ſo, *Acts* 20.21. that *he teſtified both to Jews and Gentiles, Repentance toward God, and Faith toward our Lord Jeſus Chriſt. Repentance* therefore and the *Goſpel* cannot be ſeparated. If Repentance includes newneſs of life and good works, the Goſpel doth ſo. For Chriſt is the way of Repentance; without Repentance there is no uſe of Chriſt, and without Chriſt Repentance is unavailable, and nothing worth: for without him, we can neither be quit of the ſins we forſake, nor turn by a new life unto God, with hope of being received. He is the bleſſed *Ferry-man*, and his Goſpel is the Boat, provided by the unſpeakable mercy of God, for the paſſage of this ſea. As therefore in Repentance, we forſake ſin to ſerve God in newneſs of life; ſo in the tenour of the Goſpel, Chriſt delivers us from ſin, that we might through Faith in him bring forth the fruits and works of a new life acceptable to our heavenly Father. Mar.1.14, 15.

Hence it is that we ſhall be judged and receive our ſentence at the laſt day according to our works: *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was hungry, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye clothed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me. Foraſmuch as ye have done theſe things unto the leaſt of my brethren, ye have done them unto me.* Lord! how do thoſe look to be ſaved at that day, who think *good works* not required to Salvation, and accordingly doe them not? Can our Saviour paſs this bleſſed ſentence upon them? No; aſſuredly he will not. Matt. 25. 34, &c. Verſ. 40.

But if the caſe be thus in the Goſpel; What is the reaſon, will ſome men ſay, that the Apoſtle tells us, that we Chriſtians *are no longer under the Law, nor juſtified by the works of the Law*, but *under Grace*, and *juſtified by Faith onely*? Rom. 6. 14. Gal. 5. 18. & 2. 16. Rom. 3. 28. and elſewhere.

I anſwer, It is true, that we are juſtified, that is, freed and acquitted from ſin, by *Faith onely*: But beſides *Juſtification*, there is *Sanctification*, with the works of piety towards God and righteouſneſs towards men, as the Fruits, yea as the End of our Juſtification, required to eternal life: For therefore we are *juſtified*, that we might doe works acceptable to our heavenly Father, through the imputation of the Righteouſneſs of Chriſt (which of our ſelves we could not,) and ſo obtain the reward he hath promiſed the doers of them.

As for the *Law*, it is to be conſidered either as *a Rule*, and ſo we are

Mar. 1.14,15. bound to conform and frame our actions to it, (for who dare deny but a Christian is bound to fear God and keep his Commandments?) or the *Law* may be considered as it is taken for the *Covenant of works*. The Apostle, when he disputes of this argument, by the *Law* means the *Covenant*
Rom. 3. 27. *of works*, which he also calls, *Rom.* 3. *the Law of works*; and by *Faith*, and the *Law of faith*, he understands the *Covenant of grace*, the *condition* whereof is *Faith*: as will easily appear to him that shall diligently read the third and fourth chapters of the Epistle to the *Galatians*, where he expressly changeth those terms of *Law* and *Faith* into the equivalent appellations of the *Two Covenants*.

Now as the *Law* is taken for the *Covenant of works* (the seal whereof was Circumcision) 'tis true, we are not under it. For the *Covenant of works*, called by the Apostle *the Law*, is that Covenant wherein *Works* are the *condition* on our part, which if we perform in every point as the Law requires, we are justified before God, as keepers of his Covenant; otherwise, if we fail in the least thing, we are condemned as guilty of the breach thereof. Under this Covenant we are not; for if we were, and were to be judged according to it, alas! who could be saved? For, *all* (saith the A-
Rom. 3. 23, 10. postle) *have sinned, and come short of the glory of God. There is none righteous, no not one.*

But the Covenant we are under, is, *Believe, and thou shalt be saved*; the *Covenant of Grace*: the condition of which Covenant, on our part, is not the doing of works which may abide the touch-stone of the Law; but Faith in *Jesus Christ*, which makes our *works*, though of themselves insufficient and short of what the Law requires, accepted of God and capable of reward. This is that S. *John* saith, 1 Ep. 5. 3,4. That to *love God, is to keep his commandments, and his commandments* (now under the Gospel) *are not grievous. For whatsoever is born of God, overcomes the world: and this is the victory that overcometh the world, even our Faith, &c.* Whence our Saviour
Matt. 11. 30. also saith, that *his yoke* (the yoke of the Gospel) *was easie, and his burthen light*. The condition of the first Covenant was that which we could not doe; the condition of the second Covenant is that which enableth us to doe, and makes accepted what we can doe: and this is the Covenant of the Gospel, a Covenant of favour and grace through *Jesus* Christ our Lord.

And thus we have seen what the Apostle's meaning is, when he saith, *We are not under the Law, but under Grace.* Not as though a Christian were not bound to walk after God's commandments; but that the *exact fulfilling of them* is not the condition whereby we are justified in the New Covenant, but *Faith* in *Jesus* Christ, in whom whosoever cometh unto the Father, is accepted, be his offering never so mean, so it be tendered with sincerity and truth of heart.

Most unworthy therefore should we be of this so great and unspeakable favour of Almighty God our heavenly Father, offered us in the Gospel, if when he hath given us his onely Son, to make the yoak of our obedience easie and possible to be born, we, contemning this superabundant grace, should refuse to wear and draw therein. Far be it from the heart of a Christian, to think it possible to have any benefit by Christ as long as he stands thus affected; or ever to win the prize of eternal life, without running the
Rom. 6. 1. race appointed thereunto. *Shall we sin that grace may abound?* saith S. *Paul: God forbid.*

THUS much of the *Gospel*. Now of *Faith*, whereby we are partakers of the grace therein, being the *condition* of the *New Covenant* which God hath struck with men.

Faith is, to believe the Gospel, that is, to attain Salvation through Christ.

But

But there is a three-fold Faith wherewith men believe in Christ. 1. There is a *false Faith*: 2. there is a *true Faith*, but not a saving: and 3. there is a *saving Faith*. Mar. 1,14,15.

A *false Faith* is, to believe to attain Salvation by Christ any other way then God hath ordained; as namely, to believe to attain Salvation through him without works of obedience to be accepted of God in him: which is a Faith whereof there is no Gospel. A *true Faith* is, to believe Salvation to be attained through obedience to God in *Jesus* Christ, who by his merits and satisfaction for sin makes our selves and our works acceptable to his Father. A *saving* and *justifying Faith* is, to believe this so as to embrace and lay hold upon Christ for that end, to apply our selves unto him and rely upon him, that we may through him perform those works of obedience which God hath promised to reward with eternal life. For a *justifying Faith* staies not onely in the *Brain*, but stirrs up the *Will* to receive and enjoy the good believed, according as it is promised. This *motion* or *election of the Will* is that which maketh the difference between a *saving Faith* which joyns us to Christ, and that which is *true* indeed, but *not saving*, but *dogmatical* and *opinionative* onely. And this motion or applying of the *Will* to Christ, this embracing of Christ and the Promises of the Gospel through him, is that which the Scripture, when it speaks of this *Faith*, calleth *coming unto Christ*, or *the receiving of him. Come unto me, all ye that are heavy laden, and I will ease you*, Matt. 11. 28. See *John* 5. 40. and chap. 6. 37, 44, 45. So for *receiving*, John 1. 12. *As many as received him, to them he gave power* (or priviledge) *to be the sons of God, even to them that believe on his Name*; where *receiving* and *believing*, one expound another.

Now if this be the *Faith* which is *saving* and unites us unto Christ, and none other; then it is plain that a *saving Faith* cannot be severed from good works, because no man can embrace Christ as he is promised, but he must apply himself to doe them. Would we then know whether our Faith be true and saving, and not counterfeit? This is the onely signe and note whereby we may know it; if we finde these fruits thereof in our lives and conversations. For, 1 John 1. 6. *If we say we have fellowship with Christ, and walk in darkness, we lye, and doe not the truth.* Ch. 2. 3. *Hereby we know that we know him*, (namely, to be our *Advocate with the Father*, and the *propitiation for our sins*) *if we keep his commandments.* And ch. 3. 7. *Little children, let no man deceive you: He that doeth righteousness, is righteous, even as Christ is righteous.* For if every one that believes in Christ truly and savingly, believes that Salvation is to be attained by obeying God in him, and so embraces and laies hold on him for that end; how can such a ones Faith be fruitless?

DISCOURSE XXVI.

Acts 5. 3, 4, 5.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the holy Ghost, and to purloin of the price of the land?

Whiles it remained, was it not thine own? and after it was sold, was it not in thy power? why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

And Ananias hearing these words, fell down and gave up the ghost.

IN the 110. *Psalm*, where our Saviour is Prophetically described in the Person of *a King*, advanced to the Throne of Divine Majesty, glorious and victorious, *The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, &c.* amongst other Kingly Attributes and Graces it is said, (if it be translated as it should be) That *his people in the day of his power should offer him Free-will-offerings*; that is, bring him Presents at *the day of his Inauguration* or *Investment*, as a signe of their *Homage*. For so was the manner of the East to doe unto their Kings: and therefore when *Saul* was anointed King by *Samuel*, it is said of those *sons of Belial*, which *despised* and acknowledged him not, that *they brought him no presents*: But of *Messiah*'s people it is said, *Thy people in the day of thy power* (that is, the day when thou shalt enter upon thy power, or *the day of thy Investment*) *shall be* עַם נְדָבוֹת, *a people of free presents*, or *shall bring thee Free-will-offerings*. It is an Elliptical speech, עַמְּךָ נְדָבוֹת for עַם נְדָבוֹת עַמְּךָ, or עַמְּךָ יִהְיוּ נְדָבוֹת, and rightly expressed in the Translation of our Service-Book, *Thy people shall offer* (or *bring*) *thee Free-will-offerings*.

Vers. 1.

Vers. 3.

1 Sam. 10. 27.

This we see fulfilled in the Story of the foregoing Chapter, when after our Saviour's ascension into heaven to sit at the right hand of God, which was *the day of his power* or Inauguration in his Kingdom, assoon as this his *Investment* was published by sending of the Holy Ghost, presently such as believed in him, that is, submitted themselves to his power, and acknowledged him to be their King, dedicated their goods and possessions to his service, selling their lands and houses, and laying down the money at the Apostles feet; namely, to be distributed as were the sacred Offerings of the Law, partly to the maintenance and furnishing of the Apostles for the work whereabout they were sent, and partly for the relief of the poor Believers, which belonged to Christ's provision.

According to this Example one *Ananias* with *Sapphira* his wife consecrated also a possession of theirs unto God, and sold the same to that purpose; but having so done, covetousness tickling them, they purloined from the price, and brought but a part of the summe, and laid it down at the Apostles feet. *Then said Peter*, according to the words I have read, *Why hath Satan filled thine heart* (that is, made thee so daring: the like phrase we have *Esth.* 7. 5. מִי הוּא זֶה אֲשֶׁר מָלְאוּ לִבּוֹ לַעֲשׂוֹת כֵּן, * *Where is he whose heart hath filled him* (we reade it, *that durst presume*) *to doe so?* and again, *Eccles.* 8. 11. *The heart of the sons of men is fully set in them to doe evil.*

* *Quis tantos spiritus sumpsit & tam audax evasit, ut hoc facere sustineat?* Lud. de Dieu *in* Jo. 11. & Act. 5.

In

In the former place the Septuagint hath ἐτόλμησε, *emboldened*; in the latter, ἐπληροφορήθη, *is filled*) *to lie unto the Holy Ghost, and to purloin from the price of the field, &c?* Acts 5. 3, 4.

The words I have read contain two things; *Ananias* his *Sin*, and his *Punishment* therefore. His *Sin* in the third and fourth verses; his *Punishment* in the fifth, *Ananias hearing these words, fell down and gave up the ghost.*

Concerning his *Sin*, as appears by the relation I have already made, it was *Sacriledge*, namely, the *purloining of what was become holy and consecrate unto God*; not by *actual performance*, but *by vow* and inward *purpose of the Heart*. For, as it is well observed by *Ainsworth*, on *Levit.* 7. 16. out of *Maimon.* in his Treatise *of offering the Sacrifice*, Chap. 14. Sect. 4, 5. *&c. In vows and voluntaries, it is not necessary that a man pronounce ought with his lips; but if he shall be fully determined in his heart, though he hath uttered nothing with his lips, he is indebted.* And this is no private Opinion of mine, the Fathers so determine it: S. *Augustine*, that *Ananias* was condemned of Sacriledge, * *quòd Deum in pollicitatione fefellisset, because he had deceived God, had been false to him in what he had promised him.* And in another Sermon, * *Ananiam detraxisse de pecunia quam voverat Deo, Ananias purloined and kept back part of the money he had devoted to God.* S. *Chrysostome* in his 12. Homily upon this place; Ταῦτα γὰρ ἱερὰ λοιπὸν ἦν τὰ χρήματα, *&c. The money or price of the land being by Ananias devoted to God's service, henceforth became sacred. And therefore he that, after he had voluntarily sold his estate with a purpose to have all the money distributed for the use of the Church, durst yet nowithstanding purloin and take part thereof to his own private use, was clearly guilty of Sacriledge.* Again, in the same place, *You see that Ananias is most justly charged with Sacriledge,* ὅτι ποιήσας ἀυτὰ ἱερὰ χρήματα, τότε ἔλαβε, *because he took back again part of that money which he had made sacred by devoting it unto God.* S. *Jerome* in his 8. Epistle, *Ananias & Sapphira dispensatores timidi, imò corde duplici; & ideo condemnati, quia post votum obtulerunt quasi sua, & non ejus cui semel ea voverant, partemque sibi alienæ substantiæ reservaverunt; præsentem meruere vindictam non crudelitate sententiæ, sed correctionis exemplo: Ananias and Sapphira were distrustfully covetous, false and double-hearted in disposing the money they received for the sale of their estate; and being therefore condemned, because that after their Vow they presented the price of their estate as if it had been their own still, and not God's, to whom they had given it by vow, and withall kept back and reserv'd to themselves part of that which was no more theirs, but another's,* viz. *God's; upon these accounts they did most worthily deserve that punishment of Death. Nor was this condemning of them to such a punishment an over-severe or cruel sentence; but an usefull exemplary severity, that others might amend and fear to transgress in the like manner.* *Cæsarius* brother to *Gregory Nazianzen*, in his fourth Dialogue, expresseth the sin of *Ananias* thus; τῷ ἅπαξ Θεῷ ἀνατεθέντα χρυσία, ἱερουλία τρωθεὶς ἐνοσφίσατο, ἐρωτηθεὶς δὲ ἠρνήσατο· *He alienated the money dedicated unto God, being wounded with Sacriledge; and when he was asked thereabout, denied it.* Lastly, *Oecumenius*, in whom we have the currant interpretation of the Greek Fathers, thus expounds the words of S. *Peter* to *Ananias*;——μὴ γὰρ ἀκόντας ὑμᾶς ἔλκομεν, *&c. We were far from compelling or forcing you in the least to sell your estate: But whenas you were pleased of your own accord to offer it as a Sacrifice to God, for you afterwards to withhold any part of what ye had given to God for the use of the Church, and to keep it for your own use; this without question is plain Sacriledge.* And then addes, διὸ καὶ τῶν ἱερούλων κἂν ὀλιγοστὸν τροσπίμψῃ.

* *Serm.* 25. *De verb. Ap.*

* *Serm.* 10. *De diversis.*

Acts 5. 3,4. προστίμῳ. τίνι τούτῳ; θανάτῳ. *And therefore they received the punishment due to Sacrilegious persons: what's that? even Death it self.* Also *Asterius* Bishop of *Amasea*, who lived near the time of *Julian*, in his Hom. against *Covetousness*, calls *Ananias* and *Sapphira* τῶν οἰκείων ἀναθεμάτων ἱεροσύλους, *persons guilty of Sacriledge even in their own Offerings.*

I quote these Fathers the more fully, because many of our late Commentators omit *the main Sin*, and dwell upon the *circumstances* onely, as *Hypocrisie*, *Vain-glory*, *Covetousness*, and the like. But we must distinguish between *Ananias* his *Fact*, and the *manner* and *circumstance* thereof. The *Fact* was *Sacriledge:* In the *manner* of doing, *other sins* attended as handmaids. It will be plain, if we ask but these two questions: First, What *Ananias* did: The Text will make answer, ἐνοσφίσατο ἀπὸ τῆς τιμῆς, *He purloined of the price, the holy money.* This was *his Fact.* Ask secondly, *How* and *in what manner* he purloined: The story will tell us, *dissemblingly* and *hypocritically*, making an appearance to the contrary. This then was but the *manner* and *circumstance* of his Fact, and so the *species* of the *Fact* not to be placed therein.

Now this *Sacriledge* or *Sacrilegious act* committed by *Ananias* is in the words of the Text partly *expressed*, partly *aggravated* from the inexcusableness thereof. In the *expression* is spent the third Verse; the *aggravation* is in the fourth.

1. The *Crime* or *Fact* of *Ananias* is *expressed* two ways. First, by νοσφίσασθαι ἀπὸ τῆς τιμῆς, *purloining of the* sacred *price.* Secondly, by ψεύσασθαι τὸ Πνεῦμα τὸ ἅγιον, by *lying unto*, or *deceiving*, *the Holy Ghost.* For both these I suppose to mean one and the same thing; namely, the same Fact of *Ananias* two ways expressed. The first, νοσφίσασθαι ἀπὸ τῆς τιμῆς, I translate by *stealing* or *purloining*, for so the word signifies. Our English which turns it *Keeping back of the price*, doth not sufficiently express the propriety thereof in this: In another place it doth, *Tit.* 2.10. where it turns νοσφιζομένους, *purloining*; *Exhort servants*, saith the Apostle, *to be obedient unto their Masters, and to please them well in all things*, μὴ νοσφιζομένους, *not purloining, but shewing all good fidelity.* The Vulgar in both places useth *Fraudare*, *defrauding.* In a word, the true signification of νοσφίζεσθαι is *surripere, suffurari, aut clam subducta in commodum nostrum convertere; to steal or take away privily, or to convert to our own use and advantage what was so closely purloined.* Whence *Beza* turns it by *Intervertere*, *Intervertit ex pretio*, *He purloined*, or *closely and cunningly took unto himself, part of the price*; and in *Titus*, *Intervertentes.* In the same sense it is used by the Septuagint in two several places, both pointing at the sin of *Sacriledge.* One is in *Achan*'s story, *Josh.* 7. 1. where what we reade, *Achan took of the accursed thing*, the Septuagint renders, ἐνοσφίσατο ἀπὸ τῶν ἀναθεμάτων, *he purloined the accursed thing*; that is, *the thing that was consecrated to God*, as all the *silver* and *gold* was, Ch. 6. Ver. 19. For which cause when God relates to *Joshuah Israel*'s sin as the reason of their flying before their enemies, he makes a distinction between *Achan*'s *Sacriledge* and his *theft* and *dissembling*, Ver. 11. of the 7. Chap. saying, *For they have even taken of the accursed thing, and have also stollen and dissembled also, and they have put it even among their own stuffe.* The other is in 2 *Macc.* 4. 32. where *Menelaus* his *Sacriledge* (who stole the sacred Vessels) is expressed by it; *Menelaus* (saith the Author) *supposing he had got a convenient time*, χρυσώματά τινα νοσφισάμενος, *stole certain vessels of gold out of the Temple, and gave some to Andronicus, and some he sold into Tyrus and the Cities round about.*

2. The second expression of *Ananias* his *Sacriledge* is by ψεύσασθαι τὸ Πνεῦμα

Πνεῦμα τὸ ἅγιον, *deceiving*, or *lying to, the Holy Ghoſt*; or, as it is repeated immediately after, ψεύσασθαι τῷ θεῷ, *lying unto God*. Ψεύδομαι is *fallo, fruſtro, mentior, to deceive, cozen, lie*; (as alſo the Hebrew word מָעַל, which peculiarly ſignifies *Sacrilegious* tranſgreſſion, as *Lev.* 5. 15. and in the ſtory of *Achan*, is in all thoſe places (as elſewhere) rendred in the *Targum*, שקר *to lie*, and the ſubſtantive מעל, שקר *a lie*;) and in *Oaths* and *Promiſes*, *Non ſervo, frango, not to keep*, or *to break them*. So *Ananias* his ſin was *a lying unto*, or *breaking of promiſe with, God*: for having vowed, or promiſed unto him in his heart, the whole price of the field, he brought him but part thereof. Both expreſſions point out the *ſame Fact*; which, in regard of the *matter*, was *ſtealing* or *purloining*; in regard of the *Vow* and *Conſecration*, a *breach of promiſe* or *lying unto God*. So that when *Peter* ſays in the third verſe, *Why hath Satan filled thine heart, to lie unto the Holy Ghoſt, and to purloin of the price of the land?* the latter is the explication of the former, and is as if it had been ſaid, *Why hath Satan filled thine heart to lie unto the Holy Ghoſt, in purloining the price of the land?* Acts 5. 3, 4.

But what, will ſome man ſay, means this *ſpecial* expreſſion of the Deity in the Perſon of *the Holy Ghoſt?* why is *Ananias* ſaid to have lied to the *Holy Ghoſt*, rather then to have lied *unto God* only? For *lying unto God* would bear the ſenſe I ſpeak of. Should not then *lying unto the Holy Ghoſt* ſeem to have ſomething elſe, or ſomething more in it? I anſwer; *Ananias* his *lie* or *breach of promiſe* is applied thus *in ſpecial* to the *Holy Ghoſt* in reſpect of the Prerogative of that Perſon, as to ſtir and ſanctifie, ſo *to take notice of the motions of the Heart*. Foraſmuch therefore as *Ananias* his *Vow* and *Promiſe* which he *broke* was not ſuch as men could witneſs or take notice of, but ſuch as his own Heart and Conſcience only was privy to; hence it is ſaid to have been done *under the privity of the Holy Ghoſt*, and he in the breach thereof to have *lied unto him*; becauſe that which none but the inward man knoweth of, and is yet but in the purpoſe of the Heart, is under his privity. There is a plain place *Rom.* 9. 1. to this purpoſe; *I ſay the truth in Chriſt*, (ſaith the Apoſtle) *I lie not, my Conſcience alſo bearing me witneſs in the Holy Ghoſt*; that is, the Holy Ghoſt, who is privy to my Conſcience, bearing me witneſs, or my Conſcience which the Holy Ghoſt is privy to. Some other places of Scripture I could name which may receive light from this notion, but I am loth to meddle with them.

But for their interpretation, who expound this *Lying unto the Holy Ghoſt* of *Ananias* his *Hypocriſie*, I cannot well ſee how it can ſtand: for *Ananias* diſſembled not with the Holy Ghoſt, but with men; the Holy Ghoſt knew his Heart well enough. And the *Hypocrite* properly lies unto men, who gueſs only by the outſide, and not unto God, who knows the Heart.

Others expound *Lying unto the Holy Ghoſt*, as if it were *Lying to try whether the Holy Ghoſt in the Apoſtles could diſcover him or not*: But this is an harſh and forc'd ſenſe. As for that in the 9. verſe whereon it is grounded, viz. *How is it that ye have agreed together to tempt the Spirit of the Lord?* The word *Tempt*, or πειράζειν, is miſtaken; the notion thereof in Scripture being otherwhile, *To provoke God by ſome preſumptuous fact to anger*, as it were *to try* whether he will puniſh or not, *to dare God*. There is an evident place for this ſenſe, *Numb.* 14. 22. *Thoſe men*, ſaith the Lord, *which have ſeen my glory and my miracles which I did in Egypt and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkened to my voice*, 23. *Surely, they ſhall not ſee the land which I ſware to their Fathers; neither ſhall any of them that provoked me ſee it.*

And

Acts 5. 3, 4. And thus much of the bare deſcription of *Ananias* his Sin: Come we now to the *aggravation* thereof; *While it remained, was it not thine? and after it was ſold, was it not in thy power?* That is, Before it was ſold, was it not thine? and being ſold, was not the money paid thee? was not the price in thine hand? Thou haſt therefore no excuſe for what thou haſt done.

For there were two Caſes which might have excuſed *Ananias* for bringing but part of the price: If either he had not been *Dominus in ſolidum*, the full Proprietary of what was ſold; or had not received the whole price it was ſold for. For, as for the Firſt, it is a Rule in Law, *Quoties Dominium transfertur ad alium, tale transfertur quale apud eum fuit qui tradit.* A man can ſell no more then is his. So that if *Ananias* had been owner but in part, he had power to diſpoſe but in part. Secondly, Though he were *Dominus in ſolidum*, the full Proprietary of the Field, and ſo had right enough to ſell it; yet had not the whole price been received, and in his power and poſſeſſion, he might ſtill have been excuſed for bringing but part thereof. But *Ananias* could plead neither of theſe: for, ſaith S. *Peter*, Οὐχὶ μένον σοὶ ἔμενε; *whileſt it remained unſold, did it not remain thine?* or *waſt not thou owner?* καὶ οὐχὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; *and when it was ſold, was not the money it was ſold for in thy poſſeſſion?* The firſt words, Οὐχὶ μένον σοὶ ἔμενε; (though there be no ſuch ſpeech again in Scripture) yield the ſenſe I ſpeak of pliantly enough, nor will they bear any other meaning; unleſs ſomewhat forſaking the letter, we ſhould with others conſtrue them to imply, That *Ananias* was not conſtrained or urged to ſell his poſſeſſion at all, but might have kept it ſtill. Which ſenſe is moſt commonly followed, and hath the authority of *Oecumenius* in the words before alledged;—μὴ γὰρ ἀναγκάσας, &c. *We were far* (ſaith S. *Peter* to *Ananias* and *Sapphira*) *from compelling you in the leaſt to ſell your eſtate: But whenas you were pleaſed of your own accord to offer it as a Sacrifice and Free-will-offering to God, for you afterwards to withdraw any part of what ye had devoted to God, and take it to your own uſe; this is* ἱεροσυλία ἀναντίῤῥητος, *downright Sacriledge without all controverſie and diſpute.* Therefore *Beza* tranſlates the words, *Nonne, ſi ſervâſſes*, (ſo he renders μένον) *manebat tibi?*

True it is, this ſenſe makes as much for the unexcuſableneſs of *Ananias* as the other: For could he have alledged, that what he had done for the ſale of his land was done not *ſponte*, but *coactè*, not willingly, but by way of conſtraint; it might have excuſed him: Becauſe that act only is taken to be of force in Law which a man conſents unto; but that which is done by conſtraint or compulſion, is not done with full and free conſent, and therefore binds not. So this ſenſe agrees well enough with the ſtory, only it may ſeem ſomewhat to ſtrain the words: Howſoever if you had rather follow it, becauſe of the authority, I will not contend. Only note thus much, that the *Syriack* Tranſlator inclines to the firſt ſenſe; for he tranſlates, Οὐχὶ μένον σοὶ ἔμενε; לא הוא דילך הות עד לא תודבן, *Was it not thine before it was ſold?*

A ſecond plea for the excuſe of *Ananias* might have been in caſe he had not yet received the full price, and ſo had not the whole money in his hand. But this S. *Peter* alſo takes from him, Οὐχὶ πραθὲν (ſaith he) ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; *Was it not, when it was ſold, in thy power?* that is, was not the price it was ſold for in thine hands? For τὸ πραθὲν muſt here be underſtood for the price of what was ſold, or the Field reduced to money: otherwiſe the contrary would be true to that which *Peter* intimates, namely, That when it was ſold, it was now no longer in his power, becauſe he had ſold it.

But

But the latter words, ἐν τῇ σῇ ἐξουσίᾳ, *in thy power*, I understand to be as much as, *in thy possession*, or *in thine hand*; meaning, as I have said, that he had received the price. For not only that which a man hath *dominion* and propriety in, but that also which he hath but in *bare possession*, is rightly said to be *in his power*. For in the Law *Jus possessionis* extends farther then *Jus dominii*, namely, as far as *habere*, to have a thing: *Habere autem dicitur, non solùm qui rei dominus est, sed qui rei quidem dominus non est, sed rem tenet*; that is, as they speak, *corpore possessioni insistit*. And in this sense the price which *Ananias* had received is said to have been ἐν τῇ ἐξουσίᾳ αὐτοῦ, *in his power*, that is, *in his possession*. Which will not seem a forc'd exposition, if we consider that ἐν τῇ ἐξουσίᾳ hath the same sense with בידו, or *in manu*, in the Hebrew; which implies not *dominion* only, but also *bare possession*. As it is said of *Abraham*'s servant, *Gen.* 24. 10. that *all the goods of his Master were in his hand*; as well as of the rich miser's son, *Eccles.* 5. 14. that *there was nothing in his hand*, that is, he was a beggar. Both which might be expressed by ἐν τῇ ἐξουσίᾳ, as *manus* in Hebrew, yea and in Latine too, is well enough known to be put for ἐξουσία, *power*.

Acts 5. 3, 4.

Possession.

Propriety.

I confess there is another Exposition usually given of these words, but it is such an one as directly contradicts the story; namely, that *Was it not in thy power?* should be, *Was it not in thy power to have kept the price* when it was sold? But first there is no such word in the Text as *to keep* it, and so we are not bound to understand it. It is only said, *Was it not in thy power?* And if any verb be to be understood to supply the sense, why should it not as well be the contrary? *Was it not in thy power* to *dispose* it according to thy Vow? intimating there might be some just impediment after the sale, whereby he could not; especially if he could not get the money. But to expound, *Was it not in thy power?* to be, *Was it not in thy power to have kept it?* is directly against the drift of the story: For how did *Ananias* sin in bringing but part of the price, if he might have kept all? Is not his sin expressly placed in that he *purloined of the price?* what other Fact of his is mentioned save only this? Nay, if this should be the meaning of the words, it would follow, a man might vow a thing unto God, and yet be at liberty, when he had done, whether he would perform it or not; he might lie unto God, and yet be guiltless. Without doubt this Exposition was it that so obscured the whole Narration, that it could not appear wherein *Ananias* his Sin consisted. But his Sin, as I have already shewed out of the Fathers, was *Sacriledge*, and of that kinde whereof *Solomon* speaks, *Prov.* 20. 25. *It is a snare to the man who devours that which is holy, and after vows to enquire.* He had dedicated the whole value of the Field in his conscience and the purpose of his heart, as was evident by his sale thereof to that end; and yet when he had done, he repented him, and brought but part thereof. This meaning is evidently contained in the body of the Narration, and therefore such a sense of any part as cannot stand with this is in no wise to be admitted. He that considers it, will perceive the necessity of what I say.

HAVING thus cleared the words of the Text where there was any doubt or obscurity; let us come to the *Observations* to be deduced thence; and the Relation affords us three evident ones.

1. *That* Sacriledge *is a sin against God, and not against men.*

2. *That that which is consecrate to God must not be alienated to other uses.*

3. *That it is an hainous sin which God thus severely punished.*

For the First, *That* Sacriledge *is a sin against God, and not against men*, is plain by the Text, *Thou hast not lied* (said *Peter*) *unto men, but unto God.* Observ. 1.

For

Acts 5. 3,4. For whatſoever is *ſacred*, is his; yea, *to be ſacred* is nothing elſe but to be ſet apart from man's intereſt *to be God's* in a peculiar propriety and relation. To ſteal then or alienate that which is ſacred, is to rob God, and not man; for he is robbed whoſe the propriety is, but of *ſacred* things God is the Proprietary, and not man. It is an errour therefore to be obſerved among the Expoſitors of the Decalogue, who rank *Sacriledge* as a Sin of the Eighth Commandment: when *Sacriledge* as *Sacriledge* is a Sin of the Firſt Table, and not of the Second; a breach of the loyalty we immediately owe to God, and not of the duty we owe to our neighbour. True it is, He that committeth *Sacriledge*, indirectly and by conſequent robbeth men too, namely, thoſe who live of God's proviſion; but *Sacriledge* it ſelf is the *robbing of God.* This is evident by that of the Prophet *Malachi*, *Mal.* 3. 8. *Will a man rob God? yet ye have robbed me*, (ſaith the Prophet in the perſon of God:) *But ye ſay, Wherein have we robbed thee? In Tithes and Offerings.* ver. 9. *Ye are curſed with a curſe: for ye have robbed me, even this whole Nation.* v. 10. *Bring ye all the Tithes into the ſtore-houſe, that there may be meat in mine houſe; and prove me now herewith, ſaith the Lord of Hoſts, if I will not open you the windows of heaven, and pour you out a bleſſing, that there ſhall not be room enough to receive it, &c.*

The obſervation of this would be uſefull in the Queſtion of the due of *Tithes*; for the ſtate thereof is not rightly framed, when the *Quære* is made, Whether *Tithes* are due to the Miniſters of the Goſpel, meaning as a duty of the people unto them. We ſhould ſay rather, *Tithes* are due unto God; for ſo is the ſtyle of the Scripture, *All the Tithes are mine:* theſe I give to *Levi*, and not you. God maintains not his Miniſters at others charges, but out of his own Revenue which he had reſerved to himſelf: As was well obſerved by *Philo* the Jew, in his Book *de Sacerdotum honoribus*, where ſpeaking of that σεμνότερον τρόπον καὶ ἀπονώτερον, that *honourable maintenance and without bodily toil*, which God had provided for his Prieſthood, ὑπὲρ δὲ τοῦ μηδένα πρὸς διδόντων ὀνειδίζειν τοῖς λαμβάνουσι, *to take away from them out of whoſe labours this maintenance did accrue all occaſion of upbraiding thoſe who by God's aſſignment were to receive it*, he ſaith, κελεύει τὰς ἀπαρχὰς εἰς τὸ ἱερὸν κομίζεσθαι πρότερον, εἶτ' ἐνθένδε τοὺς ἱερεῖς λαμβάνειν. ἦρμοττε γὰρ θεῷ τοὺς μὴ ἐυεργετουμένους, &c. *The people were commanded to bring their offerings firſt to the Temple, that thence the Prieſts might fetch them: It being not unworthy God himſelf, in token of gratitude for his infinite bounty and benefits, to take ſome part back again from him upon whom he had conferred ſo great benefits; and ſeeing himſelf, the Giver of all good gifts, ſtood in need of nothing, it pleaſed him to transfer that honourable maintenance, which was ſo returned him by way of thankfulneſs, upon thoſe that ſerved at his Altar and miniſtred about holy things:* τῷ γὰρ μὴ παρ' ἀνθρώπων, (as he gives the reaſon) ἀλλὰ παρὰ τοῦ πάντων ἐυεργέτου δοκεῖν λαμβάνειν, ἀδυσώπητον ἔχει δωρεάν· *becauſe they* (the Prieſts) *might take that their proviſion without being aſhamed, as not coming from men, but from God the Giver of all good gifts to every one.* For they are his Miniſters, and not the people's; and therefore to receive their wages from their own Maſter who imploys them, and not from them. The ſtating of the Queſtion thus would make the way to the reſolution of the controverſie more eaſie, and leſs invidious, whileſt we ſhould plead for God, and not for our ſelves. For it is not needfull that all which is given unto God ſhould be ſpent upon his Miniſters; though it be true that their maintenance ſhould be out of his Revenue, and that honourable and competent. But there are many other uſes for the imployment of *bona ſacra*, the ſacred Revenues, if there be more then is competent for

for them and theirs; building of Churches; defraying of such as are sent to Synods and imployed upon other occasions of the Church; furnishing of treasures for a Holy War; the relief of the poor, the Orphan, the Widow, the Captive and the distressed: All which belong to Christ's provision. Acts 5. 3, 4.

Thus much of the First Observation: Now I come to the Second, Observ. 2. *That that which is consecrated to God may not be alienated to other uses.* The Reasons whereof are,

1. Because none can *alienate* but he that hath the propriety and is Owner; *Dominium transferre non potest qui ipse Dominus non est*: But in things consecrate to God, none hath the propriety but God. For certainly a man cannot be said to have given that unto God wherein he still reserves the Title to himself as the Owner. He that gives, transferrs the *Dominium* from himself unto him to whom the gift is made. If therefore that which is given to God be God's, then must those who goe about to *alienate* it, dispose of that which is none of theirs: which whether it be just or not, let any man judge.

2. To *alienate* that which is given unto God is a Breach of *Vow* or *Promise* made unto him; *a lying unto him*, as my Text speaks. And if it be a Sin not to perform what was vowed in the purpose of the Heart onely, (as we see it was in this Story of *Ananias*;) much more is it to revoke a Vow already performed. Nor will it serve turn to say, This reason may indeed concern the person himself that vowed, that he should not revoke again what he hath vowed; but doth not take away from the Commonwealth or publick Magistrate their power to dispose of things subject to them. For howsoever it be true, That every private person and his goods are under the tuition of the Publick; and the interest the Publick hath in either cannot be given away by the sole act of a private person: yet in this case that Rule hath place which is given by Almighty God, *Numb.* 30. 3, &c. concerning a Maiden's vow in her Father's house, or a Woman's vow under covert; That *if the Father or the Husband hear the Vow, and the bond wherewith she bound her soul, and disallow it not, but shall hold his peace; then the vow shall stand.* So when the Commonwealth or publick Magistrate consents to and allows what is done, as in this case it is supposed they do; the vow and dedication is also irrevocable on their part.

Hence in Scripture it is made an inseparable property of that which is *Sacred* or *God's*, not to be alienable. As in *Ezek.* 48. 14. it is said of the portion of land to be laid out for the Levites, *They shall not sell it, neither exchange, nor alienate the first-fruits of the land*; (mark the reason;) *for it is holy unto the Lord.* This was the reason likewise why a Jew might not sell out-right his possession in the land of *Canaan*, but onely for fifty years term, or untill the year of Jubilee; because the whole land was holy, and God's land, and they but *Usufructuaries*. So saith God *Levit.* 25. 23. *The land shall not be sold for ever*, or *out-right*, *for the land is mine*; *for ye are strangers and sojourners with me*: therefore v. 24. *in all the land of your possession ye shall grant a redemption for the land.* Where he saith, *ye are strangers and sojourners with me*; the meaning is, That as the Gentiles who became Proselytes had no inheritance in the land, but dwelt therein as sojourners; so was all *Israel* in the sight of God, who would have none accounted *Proprietaries* of that land but himself, having acquired it by his own powerful conquest from the *Canaanite*. For although in the same land *some part* were yet in a more *special* manner the *Lord's land*; yet comparatively and *secundum quid* the whole land was *Sacred* and *His*. As all *Israel* was a peculiar and holy people, though the Tribe of *Levi* were in a more

Acts 5. 3, 4. ſpecial ſort the holy Tribe. Now if that which was but in a more *general* ſenſe holy and the Lord's might not be alienated; what ſhall we ſay of that which is holy and His in the moſt *ſpecial* manner of all? I ſpeak all this while of that which is dedicate unto God abſolutely, and not with limitation or for term of time onely; for ſuch Dedications I ſuppoſe there may be.

Now if any ſhall ask me, whether this Aſſertion, *That things dedicate to God are unalienable*, admits not of ſome limitations; I anſwer, It may; and that in two caſes: If either it can be proved that the Donation made unto God were a nullity; or ſhewed that God hath relinquiſhed the right which once he had. But here the water begins to grow too deep for my wading; yet I hope I may ſay thus much, That whoſoever he be that ſhall plead either of theſe Caſes to acquit himſelf of *Sacriledge*, had need be ſure in a point of ſuch moment that his evidence be good, and ſuch as he can ſhew good warrant for out of God's own Book: To go upon bare conjectures will not be ſafe. And for direction and caution in this Caſe, I will adde further, That not every ſinfulneſs of the perſon who is the Donor, nor every default or blemiſh in the Conſecration, makes the act it ſelf void. It appears in the ſtory of *Korah*, *Dathan* and *Abiram*, in that oblation of Incenſe made by the two hundred and fifty Princes of the Congregation; whoſe ſervice though it were ſo diſpleaſing unto the Lord, that he ſent fire from heaven to conſume them, yet when all was done, he gave this commandment to *Moſes*, *Speak* (ſaith he) *unto Eleazar the ſon of Aaron the Prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed. The cenſers of thoſe ſinners againſt their ſouls; let them make of them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they are hallowed*, *Numb.* 16. 37, 38. Mark here; Though they were offered by ſinful men, and in a ſinful manner, and were not to be uſed any more for *Cenſers*; yet muſt they be applied to ſome other holy uſe, becauſe they were become ſacred by having been offered unto the Lord. So Rabbi *Solomon Farchi*, קדשו ואסורין בהנאה שהרי עשאום כלי שרת, *Unlawful for common uſe, becauſe they had made them veſſels of Miniſtery.*

Obſerv. 3. My laſt Obſervation is raiſed from the *Judgement* which befel *Ananias*; *That it muſt needs be a hainous ſin which God ſo ſeverely puniſhed*, namely, *with death:* For there is no Example to be found again in the whole New Teſtament of *ſo ſevere a Puniſhment* inflicted by the mouth of the Apoſtles for any ſin whatſoever. But this was the *firſt Conſecration of goods* that ever was made unto Chriſt our Lord, after he was inveſted to ſit at the right hand of God; and this tranſgreſſion of *Ananias* and *Sapphira* the *firſt Sacriledge* that ever was committed againſt him: Wherefore it was requiſite that by the ſeverity of the puniſhment thereof, he ſhould now manifeſt unto men what account he made of, and how hainous he eſteemed that Sin; that it might be for an Example to the world's end unto all that ſhould afterward believe in his name to beware thereof. So ſaith S. *Hierome*, *Ananias & Sapphira, quia poſt votum obtulerunt quaſi ſua, & non ejus cui ſemel ea voverant, præſentem meruere vindictam, non crudelitate Sententia, ſed correctionis exemplo. Ananias and Sapphira moſt worthily deſerved to be ſo ſeverely puniſhed*, viz. *with death; becauſe that after their vow they preſented the price of their eſtate as if it had been their own, and not God's to whom they had given it, and withall kept back and reſerved to themſelves part of that which was no more theirs, but anothers*, viz. *God's. Nor was this an over-ſevere and cruel ſentence, but an uſefull exemplary Severity, that others might amend, and beware of offending in the like kind.* For the *Firſt* in every kind is the Meaſure of that which follows: and though *Sacriledge* be not ſince puniſhed

puniſhed by God, as often as it is committed, by ſuch a viſible death; yet was it his purpoſe that by this *Firſt puniſhment* we ſhould take notice how great that Sin was, and how diſpleaſing in his ſight, which was a puniſhment by the greateſt viſible judgement that could be. Acts 5. 3, 4.

The like ſevere Example to this, and for the like end, was that upon him who *at firſt* profaned the Sabbath-day in the Wilderneſs by gathering ſticks, *Numb.* 15. 32, *&c.* who by the ſentence of God himſelf was put to death, and ſtoned by the whole Congregation: that the Jews hereby might know, that howſoever the like were not ordinarily afterward to be inflicted for the like ſin, yet the gravity thereof in the eyes of God was ſtill the ſame which that *Firſt ſeverity* intimated.

Furthermore, it is worthy to be noted, that we finde three Examples of ſuch a kind of coactive juriſdiction, (if I may ſo term it) exerciſed either by our Saviour when he was here on earth, or by his Apoſtles; and all three for the profanation of that which was ſacred. The firſt two by our Saviour himſelf againſt thoſe that profaned his Temple, by buying and ſelling therein as a common place: For which, at the firſt Paſſeover after his beginning to preach the Goſpel, he made him a whip, and whipped ſuch profaners out of it, ſaying, *Make not my Father's houſe a houſe of Merchandiſe, John* 2. 16. Another time, which was at his laſt Paſſeover, *He overthrew the Tables of the Money-changers, and the ſeats of them that ſold doves, and would not ſuffer any to carry a Veſſel through the Temple; telling them, that his houſe was made for an houſe of prayer, but they had made it a den of Thieves, Matt.* 21. 12. *Mark* 11. 15. *Luke* 19. 45. The third Example is this which the Apoſtle *Peter* exerciſed upon *Ananias* and *Sapphira* for *Sacriledge.* Whereby it ſhould appear that, how ſmall account ſoever we are now-a-days wont to make of theſe ſins, yet in God's eſteem they are other manner of ones then we take them for.

Another argument of the *hainouſneſs of the ſin* of *Sacriledge* is, That there was no Sacrifice appointed in the Law to make atonement for the ſame, if it were committed willingly and wittingly; but onely if it were ignorantly done. For ſo we have it, *Levit.* 5. 15, 16. *If a ſoul commit a treſpaſs, and ſin through ignorance in the holy things of the Lord; he ſhall bring for his treſpaſs unto the Lord a ramme without blemiſh out of the flock.——And he ſhall make amends for the harm that he hath done in the holy thing, and adde the fifth part thereunto.——And the Prieſt ſhall make an atonement for him, and it ſhall be forgiven him.* Thus if it were done ignorantly; but if wittingly and preſumptuouſly, there was no atonement appointed for it: though for other ſins there be, even to *Perjury* it ſelf. For, as it is in *Mal.* 3. 8. *Will a man rob his God?*

Another proof and teſtimony of the *hainouſneſs* of this ſin, is that ſo ancient a cuſtome in Dedications *to lade it with a Curſe*: Which to be no late cuſtome (as ſome may ſuppoſe) taken up among Chriſtians, but uſed both by Jew and Gentile before Chriſt was born, may appear by that Decree of King *Darius* for the building of the Temple of *Jeruſalem*, which concludes with this Execration; *The God that hath cauſed his Name to dwell there, deſtroy all Kings and people that ſhall put to their hand to deſtroy this houſe of God which is at Jeruſalem. I Darius have made a Decree, let it be done with ſpeed. Ezra* 6. 12.

From this cuſtome it came, that *Anathema* ſignifies both a *Donary given unto a Temple*, and an *accurſed thing*, or that which hath a curſe with it. So חרם in Hebrew *a thing curſed* and deſtined to deſtruction, and alſo *a kinde of offering* or *conſecration which had a curſe laid upon it*, namely, a curſe to him that ſhould meddle with it. Which kind of *Conſecration* had this peculiar,

Acts 5. 3, 4. that even the very individual might never be altered, changed, or redeemed upon any terms, *Levit.* 27. 28. whereas other offerings might, so that a valuable thing or better were given for them. Such a *Consecration* (I mean a *Cherem*, or *Consecration under pain of a curse* in the very individual) was that of the City *Jericho* as the First-fruits of the conquests of *Canaan*.

To these *Arguments* I will adde two or three *Examples* to this of *Ananias*, of the *Punishment of this sin*, and so conclude. To begin then with the beginning of all: Was not *the First sin of Mankind*, for which himself, his posterity, and the whole earth was accursed, a great and capital sin? But this, if we look well into it, was no other for the *species* and kind of the Fact then *Sacriledge*: Such the ancient *Jews* conceived *Adam*'s sin to have been, namely, a *species* of *Theft*; as may be gathered out of the Book *De morte Mosis*, where *Moses* is brought in deprecating death, and answering God that his case was not such as *Adam*'s; for he *transgressed by stealing, and eating what God forbad him to meddle with*, and so was justly condemned, עבר אדם הראשון גנב ואכל מה שלא רצית: But who could *Adam steal* from, save from God onely? And therefore I say the *First sin* of mankind for the Fact, was the sin of *Sacriledge*: For whereas among all the Trees of the Garden, which God gave man freely to enjoy, there was one *Noli me tangere*, which he had reserved unto himself *as holy*, in token he was Lord of the Garden; Man by eating of this *as common*, violated the sign of his Fealty unto the great Landlord of the whole Earth, and *committed Sacriledge*: for which he was cast out of Paradise, and the whole earth accursed for his sake. Might I not say, that to this day many a son of *Adam* is cast out of his Paradise, and the labours of his hands accursed, for medling with this forbidden fruit? But to go on.

Achan for nimming a wedge of gold and a *Babylonish* garment of the devoted thing of *Jericho* aforementioned, brought a curse both upon himself and the whole Congregation of *Israel*.

For the *Sacriledge* of *Eli*'s sons, who, not content with those Offerings which God allowed them for their maintenance, robbed him of his Sacrifices to furnish their own Tables, God gave not onely his people, but even the Ark of his Covenant, into the hands of the *Philistins*.

For the *Sacriledge* of the Seventh or Sabbatical year, God caused his people to be carried captive, and the land to lie waste *seventy* years. By the Law of *Moses* every *Seventh year* the whole land was *sacred* unto the Lord, so that no man that year might challenge any right of propriety, either to sow his field, or prune his vineyard, or reap that which grew of it self, or gather the fruits of his vineyard undressed; onely he might eat thereof in the field, as at other times any might of that which was none of his, as he travelled by; otherwise every man's field and vineyard was that year free as well to the Servant as the Master, to the Stranger as the Owner, to Beasts as well as to Men. The same year also were all *Servants* and all *Debts sacred unto the Lord*, and so to be *released*; whence that year was called *The Lord's release*. See *Exod.* 21. *Levit.* 25. *Deut.* 15. This consecration being as much as the forgoing of the *seventh part* of every man's profits, the covetous Jews for many years neglected the observation thereof: For which sin the Lord, as himself professeth, caused them to be carried captive, and the land to lie waste *seventy* years without Inhabitant, till it had fulfilled the years of Sabbath which they observed not. For their *Idolatry* he gave them into the hands of the Gentiles their enemies: for their *Sabbatical Sacriledge* he added this unto it, that they should, beside their bondage, be carried captives into a strange Country, and their Land lie desolate *seventy* years.

For

For the *Sacrilegious* profanation of *Belſhazzar*, in cauſing the **Veſſels of God's Houſe* to be made his Quaffing-bowls *for himſelf and his Lords, his Wives and his Concubines* to carouſe in; was the *hand-writing upon the wall* ſent, which did ſo affright him, that the Text ſaies, *His countenance was changed, and his thoughts troubled him, ſo that the joynts of his loyns were looſed, and his knees ſmote one againſt another.* And the ſame night God's vengeance lighted upon him. Acts 5. 3, 4. * Dan. 5. 2. Verſ. 6. Verſ. 30.

Laſtly, In the days of the Greek Kings God gave his own *Temple* and *Worſhip* to be profaned, and his People to be troden under foot by *Antiochus Epiphanes* a Gentile King; becauſe they themſelves had a little before profaned the ſame with Sacrilegious hands, having betraied the Treaſures and Offerings of the ſame unto a Gentile's coffers, and ſold the ſacred Veſſels to the Cities round about them. 2 *Maccab.* 3, 4, & 5. chapters.

DISCOURSE XXVII.

NEHEMIAH 13. 14.

Remember me, O my God, concerning this, and wipe not out my good deeds [Heb. חַסְדַּי] *that I have done for the Houſe of my God and for the Offices thereof.*

with Verſ. 22.

Remember me, O my God, concerning this, and ſpare me according to the greatneſs of thy mercy.

THE preſent Occaſion is *Remembrance*, and my Text, you ſee, is of *Remembrance*; and that too for *good deeds* done to the *Houſe of God.* The difference is, that in my Text is *God's Remembrance*, the occaſion of this meeting is * *Ours:* But ſeeing the one will follow from the other, the Text is every way fit enough for the Occaſion. * The Commemoration of Colledge-Benefactors.

The words I have read are the words of *Nehemiah* himſelf, by way of a ſhort Ejaculatory prayer and *Apoſtrophe* unto Almighty God. But what were thoſe *good deeds*, will you ask, which he ſpeaks of, *done for the Houſe of his God and the Offices thereof?* Of this the words going before will inform us: *I perceived* (ſaith he) *that the portions of the Levites had not been given them*; whereby *the Levites and the Singers that did the work, were fled every one to his field. Then contended I with the Rulers, and ſaid, Why is the Houſe of God forſaken? And I gathered them together, and ſet them in their place* (or, *Station.*) *Then brought all Judah the tithe of the corn, and the new wine, and the oyle, unto the treaſuries* (or, *ſtore-houſes:*) *And I made treaſurers over the treaſuries*, ſuch of the *Prieſts* and *Levites* as were *accounted faithful*; *and their office was to diſtribute unto their Brethren.* Verſ. 14. *Remember me, O my God, concerning this, &c.* Verſ. 10. Verſ. 11. Verſ. 12. Verſ. 13.

There needs no more for underſtanding the meaning of the Words:

Nehem. 13. 14, 22. I.

Now therefore let us see what Lessons we may learn therefrom. And in the first place, that which is most pregnantly to be gathered thence, and best fits our turn, namely, *That to make provision for the maintenance of God's Worship and the Ministers thereof, is a worthy work, and of high esteem and favour with God:* Forasmuch as *Nehemiah* here commendeth himself unto the Divine favour and remembrance, under that name of having done good deeds or kindnesses unto the House of God, and the Offices thereof; a manifest argument he took them to be most pleasing and acceptable unto him. The truth of this Observation appears not onely by this, but by other places of Scripture both of the Old and New Testament: Let us take some survey of them.

And first for *the furnishing a place for God's worship*, take notice of that famous benediction and prayer of King *David*, when his people offered so willingly and liberally towards the building of the Temple; *In the uprightness of my heart* (saith he) *I have willingly offered all these things: and now I have seen with joy thy people which are present here to offer willingly unto thee. O Lord God of Abraham, Isaac and Israel our Fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their hearts unto thee.* 1 *Chron.* 29. 17, 18. Surely therefore it was a most excellent disposition, and such as he knew God prized and esteemed.

For *entertainment and provision for his Prophets and Ministers*, in what account God hath it, appears by his great solicitude in his Law that they should not be neglected: *Take heed to thy self* (saith he, *Deut.* 12. 19.) *that thou forsake not the Levite, as long as thou livest upon the earth.* What expression can go beyond this? Again, by that story of the *Shunamite* woman, 2 *Kings* 4. who entertained the Prophet *Elisha* and made provision for him, when he should have occasion to pass that way: Vers. 9. *Behold,* (said she to her husband) *this is an holy man of God which passeth by us continually.* v. 10. *Let us make, I pray thee, a little chamber on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be when he cometh unto us, then he shall turn in thither.* How acceptable to Almighty God was this good office done to his Prophet, appears by the double miracle he wrought for her, both in giving her a child, when her husband was now so old she despaired; and in raising him again to life, when he was dead: both in the same Chapter.

But let us come now to the New Testament, and see whether the like be not to be found there; lest otherwise any might think (as some are prone enough to do) the case were now altered. And first also to begin here with *the provision of a place for God's worship*, the story of that Centurion of *Capernaum* in S. *Luke*'s Gospel is worthy our consideration; *Who when he heard of Jesus,* (saith the Text) *sent unto him the Elders of the Jews, beseeching him that he would come and heal his servant. The Elders came to Jesus, and besought him instantly, saying, He was worthy for whom he should doe this.* Why so? *For* (say they) *he loveth our Nation, and hath built us a Synagogue.* *Luke* 7. 3, 4, 5. *Then Jesus* (saith the Text, v. 6. without any more adoe) *went with them*; namely, as well approving of their Motive, that he who had done such a work deserved that favour should be deign'd him. Also concerning *provision and entertainment for his Apostles and Ministers*; Are they not our Saviour's own words and promise when he sent them forth? *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward:* Nay, *He that should give them but a cup of cold water, should not lose his reward.* According to which S. *Paul*, speaking of the *Philippians* bounty and communication towards him, *I have received* (saith he) *of Epaphroditus the things which were sent from you, an odour of a sweet*

Matt. 10. 41. Vers. 42.

Phil. 4. 18.

ſweet ſmell, a ſacrifice acceptable, well-pleaſing unto God. And 2 *Tim.* 1, 16, 18. concerning the like good office done him by *Oneſiphorus*, he ſpeaks in this manner; *The Lord* (ſaith he) *give mercy unto the houſe of Oneſiphorus; for he oft refreſhed me, and was not aſhamed of my chain. The Lord grant unto him that he may finde mercy of the Lord in that day.* Which is not much unlike this of *Nehemiah* in my Text, if it had been ſpoken in the firſt perſon by *Oneſiphorus* himſelf, as it is in the third by S. *Paul*: Howſoever, who will deny but it implies the ſame thing? Nehem. 13. 14, 22.

Now then, if this be ſo as I think we have proved, what ſhall we think of the times we live in, when men account them the moſt religious to God-ward who do or would unfurniſh the Houſe of God moſt, who rob his Prieſts moſt? But they have an excuſe ſufficient to bear them out; and what is that? The Prieſts, they ſay, have too much. If this excuſe would ſerve turn, ſome of themſelves perhaps might ſoon have leſs then they have: for ſure ſome body elſe as well as the Prieſt have more then they need, and might ſpare ſome of it. But whether the Prieſts have too much or not, will not be the queſtion: Suppoſe they had; hath God too much too? For theſe men conſider not that the *Propriety* of ſuch things as theſe is God's, and not the Prieſt's; and that to *change* the *Propriety* of what is *Sacred*, by *alienating* thereof to a *profane* and *private* uſe, (I ſay not, by diverting it from the Prieſt's livelihood to *any other holy uſe*, in caſe the Prieſt have more then needs) is to *rob God* himſelf: yea, God tells us ſo much, *Malach.* 3. 8, 9. *Will a man* (ſaith he) *rob God?* (as if it were a thing intolerable, and ſcarce ever heard of) *yet ye* (ſaith he) *have robbed me. But ye ſay, Wherein have we robbed thee? In Tithes and Offerings. Ye are curſed with a curſe, becauſe ye have robbed me.* (For that's the burden that goes with things conſecrated, *Curſed be he that alienates them.*) This *Malachi* lived at the ſame time with *Nehemiah*, and the Jews ſay 'twas *Ezra*; whence this exprobration of his, and this fact of *Nehemiah* in my Text, may juſtly ſeem to have relation one to the other. And thus much of my *firſt Obſervation.*

II. My ſecond is, *That God rewardeth theſe, and ſo all other our Good deeds and works, not for any Merit or Worthineſs that is in them, but of his free Mercy and Goodneſs: Remember me, O my God,* (ſaith *Nehemiah*) *and wipe not out my good deeds*: Why? is there any Reward due to them of *Juſtice*? No; But *remember me, O my God, and ſpare me,* חסד *according to the greatneſs*, or *multitude*, *of thy mercy.* Thus he expounds himſelf. And S. *Paul* taught us even now the ſelf-ſame thing in his *Votum* or Prayer for the Houſe of *Oneſiphorus*, for like good ſervice done to the Offices of God's Houſe; *The Lord* (ſaith he) *grant unto him that he may finde mercy of the Lord in that day*; that is, the day of Judgement, which is *Tempus* μισθαποδοσίας *the Time of rewarding*, when every one ſhall receive according to his work.

The controverſie therefore between the *Romaniſts* and us, is not, *Whether there be a Reward promiſed unto our Works*: We know the Scripture both of the Old and New Teſtament is full of Teſtimonies that way, and encourageth us to work in hope of the *Reward* laid up for us: We know that *in keeping of God's Commandments there is great reward*, Pſal. 19. 11. And that *unto him that ſoweth righteouſneſs ſhall be a ſure reward*, Prov. 11. 18. We know our Saviour ſaith *Matt.* 5. 11, 12. *Bleſſed are ye, when men revile and perſecute you,——for great is your reward in heaven.* Alſo that *He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophet's reward*: and *whoſoever ſhall give a cup of cold water onely to one of his little ones in the name of a Diſciple, ſhall not loſe his reward;*

Nehem. 13. 14, 22.

Matt. 10. 41, 42. Again, we reade *Luk.* 6. 35. *Love your enemies, doe good and lend,* —— *and your reward ſhall be great, and ye ſhall be the children of the Higheſt.* We know alſo what S. *John* ſaith, 2. Ep. v. 8. *Look to your ſelves, that ye loſe not thoſe things which ye have wrought, but that ye may receive a full reward.* But the Queſtion is, *Whence this reward cometh*; Whether from the Worth or Worthineſs of the Work, as a debt of Juſtice due thereto; or from God's Mercy, as a recompence freely beſtowed, out of God's gracious Bounty, and not in Juſtice due to the Worth of the Work it ſelf. Which Queſtion, methinks, *Nehemiah* here in my Text may determine, when he ſaith, *Remember me, O Lord, for my good deeds, according to thy great Mercy:* and the Prophet *Hoſea*, Chap. 10. 12. when he biddeth us, *Sow to your ſelves in righteouſneſs, and reap in mercy:* and S. *Paul*, *Rom.* 6. 23. where though he ſaith, that *the wages of ſin is death*, yet when he comes to *eternall life*, he changeth his ſtyle, *But* (ſaith he) *eternall life is* χάρισμα τοῦ Θεοῦ, *the gracious gift of God through Jeſus Chriſt.* For as for our *Works*, they are imperfect; and whatſoever they were, we owed them to him in whom we live and have our Being, whether there were any *Reward* or not promiſed for them.

Neither do we hereby any whit detract from the truth of that Axiome, That *God rewardeth every man according to his work*: For ſtill the Queſtion remaineth the very ſame, Whether there may not be as well *merces gratiæ*, as *merces juſtitiæ*; that is, Whether God may not judge a man according to his works, when he ſits upon the *Throne of Grace*, as well as when he ſits upon his *Throne of Juſtice*. And we think here, that the Prophet *David* hath fully cleared the caſe in that one ſentence, *Pſal.* 62. 12. *With thee, O Lord, is Mercy; for thou rewardeſt every one according to his work.*

Nay more then this; We deny not but in ſome ſenſe this Reward may be ſaid to proceed of *Juſtice*. For howſoever originally and in it ſelf we hold it cometh from God's free Bounty and *Mercy*, who might have required the Work of us without all promiſe of Reward, (for, as I ſaid, we are his Creatures, and owe our Being unto him;) yet in regard he hath covenanted with us, and tied himſelf by his Word and Promiſe to conferre ſuch a Reward, the *Reward* now in a ſort proveth to be an *Act of Juſtice*, namely, of *Juſtitia promiſſi* on God's part, not of *Merit* on ours: even as in *forgiving our ſins* (which in it ſelf all men know to be an Act of Mercy) he is ſaid to be *Faithfull and Juſt*, 1 *John* 1. 9. namely, in the faithfull performance of his Promiſe; for *Promiſe*, we know, once made, amongſt honeſt men is accounted a due debt. But this argues no more any *worthineſs of equality* in the Work towards the obtaining of the Reward, then if a Promiſe of a Kingdome were made to one if he ſhould take up a ſtraw, it would follow thence, that the lifting up of a ſtraw were a labour or a work worth a Kingdome, howſoever he that ſhould ſo promiſe were bound to give it.

Thus was *Moſes* carefull to put the children of *Iſrael* in minde touching the Land of *Canaan*, (which was a Type of our Eternall habitation in Heaven) that it was a *Land of promiſe*, and not of merit, *which God gave them to poſſeſs, not for their righteouſneſs, or for their upright heart; but that he might perform the word which he ſware unto their Fathers, Abraham, Iſaat, and Jacob.* Whereupon the *Levites*, in this Book of *Nehemiah*, ſay in their Prayer to God, *Thou madeſt a Covenant with Abraham, to give to his ſeed the Land of the Canaanites, and haſt performed thy words, becauſe thou art juſt*; that is, true and faithfull in keeping thy promiſe. Now becauſe the Lord hath made a like promiſe of the *Crown of life to them that love*

Deut. 9. 5.

Chap. 9. 8.

love him; S. *Paul* sticks not in like manner to attribute this also to God's Justice; *Henceforth* (saith he, 2 *Tim.* 4. 8.) *is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me onely, but to all them that love his appearing.* Upon which S. *Bernard* most sweetly, as he is wont, *Est ergo quam Paulus expectat corona Justitiæ; sed justitiæ Dei, non suæ: Justum quippe est, ut reddat quod debet; debet autem quod pollicitus est.* *There is therefore a crown of righteousness which Paul looks for; but it is of God's righteousness, not his own: it being a righteous thing with God to give what he owes; now he owes what he hath engaged himself to by promise.* Nehem. 13. 14, 22.

Lastly, for the word *Merit*; It is not *the name* we so much scruple at, as *the thing* wont now-a-daies to be understood thereby: otherwise we confess the *name* might be admitted, if taken in the large and more general sense, for *Any work having relation to a reward to follow it*; or whereby a reward is *quocunque modo* obtained; in a word, as the *Correlate* indifferent either to *merces gratiæ* or *justitiæ*, the reward of Grace or of Justice. For thus the Fathers used it; and so might we have done still, if some of us had not grown too proud, and mistook it. Since we think it better and safer to disuse it; even as Physicians are wont to prescribe their Patients recovered of some desperate disease, not to use any more that meat or diet which they find to have caused it.

And here give me leave to acquaint you with an Observation of a like alteration of speech, and I suppose for the self-same cause happening under the Old Testament; namely, of Δικαιοσύνη changed into Ἐλεημοσύνη, *Righteousness* into *That which findeth mercy*: for so the Septuagint and the New Testament with them render the Hebrew word צְדָקָה *Righteousness*; not onely when it is taken for *Beneficence* or *Alms*, (as in that Tongue it is the ordinary word) in which use we are wont to expound it *Works of mercy*; but where there is no relation to *Alms* or *Beneficence* at all. Whence I gather that by Ἐλεημοσύνη the Septuagint meant not, as we commonly take it, *Works of mercy*, but rather *Works whereby we finde mercy at the hands of God.* I will give you a place which methinks is very pregnant, *Deut.* 6. 24, 25. where we reade thus, *And the Lord commanded us to doe all these Statutes*, (you may see there what they are) *to fear the Lord our God, for our good alwaies, that he might preserve us alive, as at this day. And it shall be our Righteousness, if we observe to doe all these Commandments before the Lord, as he hath commanded us.* Here the Septuagint (for, *And it shall be our Righteousness*) have, Καὶ Ἐλεημοσύνη ἔσται ἡμῖν, *And it shall be our* Ἐλεημοσύνη, *that whereby we shall finde mercy* at the hands of God, *if we observe to doe all these Commandments, &c.* This place will admit no evasion; for there is no reference to *Alms* here. And indeed all our *Righteousness* is nothing else but Ἐλεημοσύνη, *that whereby we finde mercy at the hands of God:* and no marvell if *Works of mercy*, as to relieve the poor and needy, be specially so called, for they above all other are the *works whereby we shall finde mercy*, and receive the reward of Bliss at the last day. And thus much of my *second Observation.*

III. I come now to my third; *That it is lawfull to doe good works* Intuitu mercedis, *with an eye or respect to the recompence of Reward.* It is plain that *Nehemiah* here did so; *Remember me, O my God, concerning this, &c.* So did *Moses*, of whom it is said, *Heb.* 11. 25, 26. that *he chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season; Esteeming the reproch of Christ greater riches then the treasures of Egypt: for*, saith the Text, ἀπέβλεπε (*aspiciebat vel intuebatur*) εἰς τὴν μισθαποδοσίαν,

Nehem. 13. 14, 22.

ἀιδω, *he had respect unto the recompence of Reward.* And, I confess, it seems an unreasonable thing to me, that that which is made the End (though but in part) of the Action, should not be at all looked unto by the Agent, whenas *Finis* is *principium Actionis*; and that that which God hath promised unto us as an Encouragement to make us work with the more alacrity, should not be thought on nor looked to in our working. Do not they who would perswade this go the way to discourage men from good works, by removing out of their sight the Encouragement which God hath given them?

But they object, The obedience of God's Children ought to be filial, that is, free, and not mercenary, as that of Hirelings. I answer; Obedience which is onely for Reward, without all respect or motive of Love and Dutyy, is the Obedience of an Hireling; not that which acknowledgeth the te of Obedience absolute, and the Reward no otherwise due then of his Father's free love and bounty, as every true child of God doth, and ought to do.

They object again that of the Apostle, 1 *Cor.* 13. 5. *Charity seeks not her own:* now say they, the works of God's children must proceed from love and charity. I answer; What though *Charity seeks not her own?* may not yet a charitable man so much as look or hope for his own, or have an eye to what is promised him? But this place is altogether misapplied and abused: For that property of *Charity* now mentioned (as some also of the rest in that Chapter) concerns onely our Charity *towards men*, and not our Charity *towards God*; the meaning thereof being, That a Charitable man will sooner lose his own, then by seeking or contending for it break the band of Charity. And this may suffice for my *third Observation.*

IV. Now I come to the fourth and my last Use of this Text, which I told you in the beginning followed thereupon; namely, That if Almighty God remember them who have done *good deeds unto his House and the Offices thereof*; much more ought we, who are partakers of the comfort and benefit of such Bounty, to remember and honour them with a thankfull celebration of their Names.

DISCOURSE

DISCOURSE XXVIII.

PROVERBS 30. 8, 9.

Give me neither Poverty, nor Riches; Feed me with Food convenient for me, [חקי]

Leſt I be full and deny thee, *and ſay, Who is the Lord? or leſt I be poor and ſteal, and take the name of my God* in vain. [וְתָפַשְׂתִּי שֵׁם אֱלֹהָי]

THESE words are a part of the Prayer of *Agur*, a man for *wiſdome* ranked with *Solomon*; and one of the two things he deſired of God not to deny him before he died. The firſt was concerning his inward and ſpiritual eſtate; *Remove far from me vanity and lyes*; that is, all impiety and ſinfull hypocriſie: for ſo *David* expreſſed them, *Pſal.* 4. 2. *O ye ſons of men, how long will ye turn God's glory into ſhame? how long will ye love vanity, and ſeek after leaſing?* The ſecond is concerning his outward eſtate, *Give me neither Poverty, nor Riches; Feed me with Food convenient, &c.*

This ſecond ſuit contains two parts: 1. His *Requeſt*: 2. The *Reaſon* thereof. His Requeſt is doubly expreſſed; firſt, *Negatively*, what he would not have; then *Affirmatively*, what he would have. The *Negative* part in theſe words, *Give me neither Poverty, nor Riches*: the *Affirmative* in theſe, *Feed me with Food convenient for me.* Then follows the *Reaſon*, *Leſt I be full and deny thee, &c.*

Nevertheleſs *this Requeſt*, though *two* ways expreſſed, is *not* to be conceived as *two*, but *one Requeſt*; both ways tending to the ſame purpoſe: For he that would be *neither poor nor rich*, muſt needs be *in the middle*; and he that hath neither too little nor too much, muſt needs have a *competency* or *food convenient* for him. Therefore *Agur* reckons of this but as *one petition*, when he ſaith in the former verſe, *Two things have I required of thee; deny me not them before I dye.* Elſe the things that he required would be *three*, if this of my Text made *two.*

Again, for the underſtanding of this compound ſuit, we muſt not ſo conceive it as if he prayed *abſolutely* againſt *Riches*, or *abſolutely* againſt *Poverty*; (for ſo the Prayer were unlawfull, *Poverty* and *Riches* being of themſelves things indifferent, and the bleſſing of God may goe with both:) But it is a Prayer of choice, or a comparative prayer; as if he had ſaid, *Rather* then either *Poverty* or *Riches*, Give me, O Lord, if it be thy will, *the Mean* between both: *Feed me with food convenient for me.* For though all three eſtates be indifferent, yet *comparatively* and for choice *the middle* is the beſt and happieſt condition. Such ſpeeches by way of Oppoſition or *Antitheſis*, yet implying in their ſenſe a choice or *Protimeſis*, are frequent in Scripture. * *I will have mercy, and not ſacrifice*: not to be underſtood as though God forbade Sacrifice; but thus, *I had rather have mercy then ſacrifice.* So in S. *Matthew*, *Lay not up for your ſelves treaſures upon earth; but lay up for your ſelves treaſures in heaven*: not to be underſtood as a plain prohibition to lay up earthly treaſures, but by way of choice or προτίμησις: *Rather lay up treaſures in heaven, then treaſures upon earth;*

* Hoſ. 6. 6. Matt. 9. 13. & 12. 7.

Matt. 6. 19, 20.

Have

Prov. 30.8,9. Have a greater care of the one then of the other: And many the like, for it is a frequent expreſſion.

I. *Agur's* Requeſt. Thus having made the way plain and open to my Text, I come now to conſider the ſeveral parts thereof: and Firſt, *The Requeſt or Thing prayed for*; where, of the two ways whereby it is expreſſed, I muſt, for the more eaſie unfolding thereof, begin with the Affirmative, *Feed me with Food convenient for me.* For if this be underſtood, we cannot be long ignorant of the other: If we know *the Mean* once which *Agur* chuſeth, we ſhall ſoon gueſs what he underſtands by *Riches* and *Poverty*, the *Extremes* which he refuſeth. *Feed me* (ſaith he) *with Food convenient for me.* This *convenient food* is in the Original לֶחֶם חֻקִּי, *Panis dimenſi mei, The bread of my competent allowance.* The *Septuagint* turns it, τὰ δέοντα καὶ τὰ αὐτάρκη, *Things fit and ſufficient*: *Symmachus*, Δίαιταν ἱκανὴν, *Competent diet*: The Chaldee Paraphraſt, לַחְמָא מְסַתְּיָ *Bread* or *Food ſufficient for me*; for ſo מְסַת or מְסַתְּא ſignifies; for it is the word for *Sufficit*, in the 15 verſe of this Chapter, *Four things ſay not*, מְסַתְּא, *Sufficit, It is enough*; it is the word for *Sufficient*, *Exod.* 36.7. where it is ſaid of the offering for the Tabernacle, that which was offered מְסַת *was ſufficient for all the work*; and in 2 *Sam.* 24.16. where God ſayes of the plague, מְסַת *Sufficit, It is enough.*

Now by *Bread* or *Food* the Hebrew underſtands *All proviſions for the uſe of life*: ſo *competent Food* is a *competent Maintenance*: Which to be the true meaning of this *Panis dimenſi*, *Agur*'s deprecation of *Poverty* on the one ſide, and of *Riches* on the other, is a firm demonſtration: For what elſe can it be but a ſtate of *Competency* which he begs as the Mean between *Want* and *Superfluity?*

And this is even that Ἄρτος ὁ ἐπιούσιος, that *daily bread*, which Chriſt our Lord in his Prayer hath taught us all to pray for; τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, or, as S. *Luke* hath it, τὸ καθ' ἡμέραν, *Give us day by day our daily bread:* Where the meaning in general is indifferently well agreed upon; but much adoe there is what this word ἐπιούσιος ſhould ſignifie. But not to trouble you with the rehearſall of ſo many varieties of interpretation as the ſingularity of this word hath begotten, ſome nearer, ſome altogether wide of the mark; the plain truth is, That as Περιούσιος, a word like unto this, was firſt deviſed by the *Septuagint*; ſo was Ἐπιούσιος in this prayer made by the Evangeliſts in imitation thereof; neither of both being any where to be found but in Scripture only. For the *Septuagint* of περιουσία ſignifying *Abundantia*, *Exuperantia*, abundance and ſuperfluity, formed the Adjective περιούσιος to expreſs the Hebrew word סְגֻלָּה; and for עַם סְגֻלָּה * a *Peculiar people*, rendred λαὸς περιούσιος a *Supernumerary people*, a people wherein God had a Superlative propriety and intereſt, above and beſides his common intereſt to all the Nations of the world: For ſo he ſaith, *Exod.* 19.5. *Thou ſhalt be unto me* λαὸς περιούσιος *a Peculiar people above all people, for all the earth is mine:* as if he ſhould ſay, *But you ſhall be mine in a degree above the reſt.*

* Deut. 7. 6. & ch. 14. 2. & 26. 18.

According to the Example and Analogy of this Περιούσιος (I ſay) the Evangeliſts here formed Ἐπιούσιος. For as Περιουσία ſignifies an *Abundance* or *Superfluity*, of οὐσία a *Being*, and περὶ *ultra* or *ſuper*, as it were an *Over-Being*; ſo would Ἐπιουσία ſignifie a *Sufficiency*, as it were τὸ ὂν ἐπὶ τὴν οὐσίαν, *that which is adequate to Being*, or, as *Suidas* hath it, τὸ ὂν ἐπὶ τῇ οὐσίᾳ ἡμῶν ἁρμόζον, *Fit for our Being and Supportance.* Therefore as of Περιουσία *Abundance*, the *Septuagint* made Περιούσιος *Abounding*: ſo the Evangeliſts of Ἐπιουσία a *Sufficiency*, made Ἐπιούσιος *Sufficient.* And this is agreeable to the *Syriack* Tranſlation, the Language our Saviour ſpake, which hath here, לַחְמָא דְסוּנְקָנָן *The bread we have need of.* Thus Ἄρτος ὁ ὑπιούσιος is *Sufficient bread*, and

and opposed to Ἄρτος περιούσιος. *Superfluous* and *Superabounding bread.* All which will appear most clearly and elegantly, if we do but parallel these two words in the Petition by way of *Antithesis* in this manner, Τὸν ἄρτον ἡμῶν ὑ τὸν περιούσιον, ἀλλὰ τὸν ἐπιούσιον, δὸς ἡμῖν σήμερον· Not Ἄρτος περιούσιος a *Superfluous* and *Superabounding bread*; but Ἄρτος ὁ ἐπιούσιος a *Sufficient bread, give us,* O Lord, *this day.* Pro. 30.8,9.

And thus we have seen that this Prayer of *Agur*, in my Text, is the selfsame with that our Saviour taught us in the Gospel; which *Tremellius* well observing in his most elegant Hebrew Catechism, renders that petition in these very words of *Agur*, הַטְרִיפֵנִי לֶחֶם חֻקִּי, as though our Saviour had reference to them.

Now for the right understanding of this *Sufficiency* we are to pray for, we must know, that a *Competency* is twofold: Either *in regard of Nature*, which sufficeth to support a man in his natural life and health: or secondly, a *Competency in regard of a mans condition*, which is sufficient to support and maintain him in that condition, order, degree and calling wherein God hath placed him. Both these degrees of *Sufficiency* are meant in the Prayer our Saviour taught us, *Give us this day our daily bread*; and in this of *Agur*, *Feed me with food convenient for me*, namely, for *Agur*. For perhaps that may not be sufficient for *Agur*'s condition, which might suffice for another. But if *Agur*'s condition were such as some mans is, that he needed no more then was convenient to maintain himself in his natural life and health; then the *Competency* he must pray for is no more then a *Competency in regard of nature*. If *Agur* be a Master of a Family; then that is his *Competency* which is convenient to maintain his wife, children and household. If *Agur* be a Publick person, a Prince or a Ruler of the people; then that is *Agur*'s *Sufficiency* which will conveniently maintain him in that condition.

For the *Competency* which *Agur* prays for is that, which if he want, he is in poverty; if he exceed, he is rich. Now our own Reason will inform us, that those means which would make a private man rich, a King may have, a Peer may have, and more too, and yet be exceeding poor. In a word therefore, as *Zeba* and *Zalmunna* said to *Gideon*, *Jud.*8.21. *As is the man, so is his strength*; the like may I say here, *As is the man, so is his Competency.* And in whatsoever condition God hath placed thee, thou mayest, yea thou oughtest to pray for a *convenient Food* to maintain the same; but to ask more thou hast no pattern, neither in this, nor in the Prayer which Christ himself hath taught thee.

HAVING thus fully explicated (as I think) these first words of *Agur*'s Prayer; let us now see what *Observations* they will afford us, before we come to *the Reason* in the words following, where indeed is the marrow of the Text. First therefore, If we ought with *Agur* to pray against Poverty, *Then is that Monkish affecting of Poverty no point of Piety; their voluntary and vowed Poverty, as they would make us believe, neither a State of Perfection, nor a Religion acceptable to God.* We know well enough what the *Poverty of Monks and Friers* hath been for many hundred years, not a *State of Perfection* (God knows) but a *State of Hypocrisie*: For what *Poverty* is that, I pray you, where a man is said to be poor, and to have forsaken all, because he hath nothing in proper, and yet hath a rich and plentiful share in the common? But suppose it were as they say it is, and as amongst the ancient Monks it was indeed, and perhaps still among some of their begging Friers; yet, I say, such a *wilful Poverty* is neither a *State of Perfection*, nor a *Religion acceptable to God:* For if it were, it could not be lawfully prayed against, nor a competent sufficiency prayed for: Observ. 1.

Prov. 30. 8, 9. But, *Give me not poverty,* (ſaith *Agur*) *but feed me with food ſufficient for me.*

1. But they alledge the Counſel of our Saviour to the young man in the Goſpel, *Matth.* 19. 21. *If thou wilt be perfect, go ſell that thou haſt, and give it to the poor, and thou ſhalt have treaſure in heaven.* Doth not Chriſt preſcribe *Poverty* here as the way to eternal life?

A Ship in a ſtorm is ſometimes in that danger, as there is no way to ſave her but to throw her lading into the Sea; The Body ſometime cannot be ſaved, unleſs an arm or a leg be cut off. If this young man's Soul were in danger of ſome ſuch ſpiritual Gangrene through his great poſſeſſions, then was this counſel of our Saviour a perſonal and particular advice unto him: but extraordinary caſes are not to be made an ordinary practice. But I think
Mark 10. 21. this was not this young man's caſe, for the Text ſaith, *Our Saviour loved him,* when he heard his replies, *&c.* And therefore I anſwer, that our Saviour ſpake this πειρασικῶς, *Trial-wiſe*; as he did to the woman of *Canaan,* when, to
Matt. 15. 24. prove her conſtant Faith, he told her, *He was not ſent but to the loſt ſheep of Iſrael*; and as he did to *Moſes, Numb.* 14. 12. when, to prove or ſtir up his zeal in praying, he threatned utterly to deſtroy his people *Iſrael*; *I will* (ſaith he) *ſmite them with peſtilence, and diſinherit them, and will make of thee a greater Nation then they.* So our Saviour ſpake here to the young man *by way of Trial,* to prove him, and to make him ſee and acknowledge how much he was deceived, how far ſhort he was of that *Perfectneſs of heart* he deemed to be in himſelf, who thought he could have been willing and ready to doe
Matt. 19. 16. any thing for the attainment of everlaſting life: *Maſter,* (ſaith he) *what ſhall I doe, that I may inherit everlaſting life?* I have done all I know, command me any thing elſe what thou wilt, I am ready to undertake it. Our Saviour anſwers, By this ſhalt thou approve thy *perfectneſs* with God, if thou canſt be willing for his ſake to *ſell all that thou haſt, and give it unto*
Verſ. 22. *the poor.* And this was a Touchſtone indeed; for the Text ſayes, *He went away ſorrowful.* And I make no doubt, but if many among us, who think themſelves ſome-body, would examine themſelves upon this point, they would finde their hearts deceive them egregiouſly, and that they were not the men they took themſelves to be. Art thou rich, and yet couldſt thou be willing to forſake all thou haſt to follow Chriſt? This is a ſcouring Trial indeed. And yet ſhould every true Chriſtian be thus affected, to forſake all in the purpoſe and eſtimation of his heart, that he may
Matt. 10. 37. & 19. 29. be one of Chriſt's: For, *He that loveth father and mother, houſes and lands, better then him,* (he that hath not forſaken them in his eſtimation and reſolution,) *is not worthy of him.* And this is that forſaking of the world in purpoſe and affection, to prefer Chriſt before the world, whereof S. *Peter* chiefly ſpake, *Luke* 18. 28. *Loe, we have left all, and followed thee,* (that is, we have ſet all at nought to follow thee,) and yet *Peter* kept his houſe ſtill at *Capernaum.* I leave it to be conſidered, whether ſuch as theſe be not the *poor in ſpirit, Matt.* 5. 3. that is, who in ſpirit and affection have renounced the world, and eſteem of Chriſt above all riches. For theſe words are but once found in Scripture, and S. *Luke* ſeems to imply as much as I ſay, when he relateth the words as ſpoken to and of the Apoſtles only; *Bleſſed*
Luke 6. 20. *be ye poor, for yours is the kingdom of God.* But I will not contend for it.

2. Secondly, The Patrons of *Monkery* alledge the Practice of the Primitive Church, *Acts* 2. 45. & chap. 4. 34, 35. who *ſold their lands and poſſeſſions, and laid down the money at the Apoſtles feet.* I anſwer, They were *Jews* that did ſo, and none but *Jews* that did ſo. Shew me the like done among the *Gentiles,* when the Goſpel came amongſt them: Which of all S. *Paul's*

Epiſtles

Epiſtles give any ſuch Precept, or intimate any ſuch thing? But as for the *Jews*; thoſe who once believed in Chriſt, believed alſo the wofull deſtruction of their own Nation to be within a few years after; and therefore they thought good, while there was yet time, to improve their Lands and Poſſeſſions to the beſt uſe, which they ſhould not many years enjoy. And the occaſion was now fit, at the firſt preaching of the Goſpel and gathering of a Church to Chriſt, to furniſh the Apoſtles and others for this ſervice and employment. And therefore when the Goſpel was alſo ſpred among the Gentiles, the Apoſtles were ſo carefull to make Collections in all the Churches for the relief of the poor Saints at *Jeruſalem*, even thoſe who at the firſt had diſfurniſhed themſelves of all, and at whoſe charges, as may be ſuppoſed, the Goſpel was at the beginning preached among the *Gentiles*. *Rom.* 15. 26, 27. 1 *Cor.* 16. 1. 2 *Cor.* ch. 8, and ch. 9. Prov. 30. 8, 9.

And ſeeing I have entred thus far into the queſtion of *Monkery*, I will take leave to examine two more Examples which they bring to that purpoſe, though not ſo near to the matter of my Text as the former.

3. Thirdly therefore, The Patrons of *Monkery* alledge the Example of the *Rechabites*, of whom we reade *Jer.* 35. 6, 7. that according to an Ordinance wherewith their Father *Jonadab* bound them, they *drank no wine, built no houſes, ſowed no ſeed, neither planted nor poſſeſſed vineyards or fields; but lived in tents all their dayes.* Which ſingularity of life ſeems not only to reſemble, but to warrant that of *Monkery*, in thoſe two main points of *forſaking poſſeſſions*, and *abſtaining from meats*, ſeeing God himſelf in that place commended thoſe *Rechabites* for obſerving this Ordinance of *Jonadab* their Father.

But I anſwer; This of the *Rechabites* was *no matter of Religion*, as that of *Monks* is, but a *mere civil Ordinance* grounded upon a National cuſtome: For the *Rechabites* were of the race of the Family of *Hobab* the *Kenite*, *Moſes*'s Father-in-law, as you may reade 1 *Chron.* 2. 55. Now the *Kenites* were *Midianites*, and the *Midianites* were *dwellers in Tents* from the beginning. This I prove, 1. Becauſe the *Arabians* of thoſe parts were ſuch both then, and ſtill are at this day. 2. The *Iſhmaelites* and *Midianites* dwelt together, inſomuch that their names are confounded in Scripture, or interchangeably uſed the one for the other. For *Gen.* 37. 25, 28. thoſe Merchants to whom *Joſeph* was ſold are promiſcuouſly called ſometimes *Iſhmaelites*, ſometimes *Midianites*, as if they were both one people; as indeed they both deſcended of *Abraham*, the one by his handmaid *Hagar*, the other by his ſecond wife *Keturah*. So *Judg.* 8. 24. the *Midianites* which *Gideon* vanquiſhed are called *Iſhmaelites*. *They had* (ſaith the Text) *golden ear-rings, for they were Iſhmaelites.* Now it is apparent in Scripture that the *Iſhmaelites* or *Hagarens* uſed to *dwell in Tents*, whence 1 *Chron.* 5. 10. it is ſaid, the *Reubenites* in the daies of *Saul* made war with the *Hagarites*, who *fell by their hand; and they dwelt in their tents throughout all the Eaſt-land of Gilead.* Beſides, of the *Iſhmaelites* were thoſe famous *Scenite-Arabians*, mentioned in Scripture ſo oft under the name of the *Tents of Kedar.* Such therefore as the *Iſhmaelites* were, may we deem the *Midianites* alſo to have been, who dwelt with them: and to put it quite out of doubt, we have ſo much told us in Scripture, in the prayer of *Habakkuk*, chap. 3. 7. *I ſaw*, ſaith he, *the Tents of Cuſhan* (or *Arabia*) *in affliction, and the curtains of the land of Midian did tremble.* Pſal. 120. 5. Jer. 49. 28.

This cuſtome of their Nation and Country did that *Midian* Tribe of the *Kenites* (of which was the Father-in-law of *Moſes*) ſtill obſerve, after they came to live in *Canaan* with the *Iſraelites*. So we reade *Jud.* 4. 11. that *Heber the Kenite, which was of the children of Hobab the Father-in-law of*

Pro. 30.8,9. *Moſes, ſevered himſelf from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedeſh.* See 1 *Chron.* 2. 55. according to *Hierome.* And *this manner of living* they ſeem to have retained, partly for to be a *Badge* and *Cognizance* of the Nation whence they were deſcended, and partly to live the more ſecurely in the Land where they were ſtrangers, either from the envie of the *Jews* at home, or danger of enemies abroad, to whom by this means they ſhould be the leſs ſubject, as having neither houſes to fire, nor lands to be taken from them, but onely cattell wherewith they lived, and tents, which they removed hither and thither as opportunity ſerved for paſture to feed them: Even as *Abraham* lived while he ſojourned as a ſtranger in the land of *Canaan*, and in imitation of whom, being their Anceſtor, perhaps this cuſtome was derived to the *Midianites* his children.

Howſoever at length it ſeems theſe *Kenites*, allured by the more pleaſant living of the *Iſraelites*, began to change this cuſtome of their Anceſtors; which occaſioned *Jonadab* the ſon of *Rechab*, a famous *Kenite*, to renew it again, and binde his poſterity to obſerve it; and to that end he forbade them altogether to drink any Wine, leſt deſire thereof might occaſion them to plant Vineyards, and ſo to build Houſes as the *Jews* did, and ſo to forſake the cuſtome of their Nation; as perhaps licorouſneſs of Wine before had cauſed many of them to doe. For certain it is, that *Jonadab* renewed but that which their Anceſtors had obſerved long before he was born. And thus you ſee it was *no order of Religion* which they bound themſelves unto, but a maintenance of a *Civil cuſtome.* And therefore the wilde *Arabians* and *Tartars*, who at this day live in like manner, are as good a Pattern to warrant *Monkery* by as they.

4. But there is another Example yet, wherein they put great confidence, as
Num. 6.2,&c. being eſtabliſhed by God himſelf; and that is of the *Nazarites* in the Law, who bound themſelves by a ſolemn vow to a *ſingularity of life*, not much unlike that of *Monks*, (eſpecially thoſe of the ancient form) as to *ſeparate themſelves unto the Lord, to drink neither wine nor ſtrong drink, nor ſuffer a razor to come upon their heads*, and to be accounted in a ſpecial manner *holy unto God* above other men.

I anſwer, If this be the ſample from which *Monkery* is derived, there needs no other Argument utterly to overthrow it; and therefore it is as ill choſen as could be. For this *Law of Nazariſm* is one of the things expreſly named, which the Apoſtles decreed at the Council of *Jeruſalem* ſhould not be impoſed upon the *Gentiles* who believed in Chriſt. Look *Acts* 21. where S. *Paul* having made a *Nazarite*'s Vow at *Cenchrea* for a certain time, according to the manner, *James* and the Elders of the Church at *Jeruſalem* adviſed him to joyn himſelf with four others who had *the like Vow* upon them, (and the time thereof alſo as *Paul*'s was then to be fulfilled, for they were ſeldome perpetual,) and to take and purifie himſelf according to the Law with them, that the *Jews* might take notice he was conformable to the Laws and Orders of his own Nation, till God ſhould diſſolve the ſame. But as *touching the Gentiles*, (ſaith *James*, verſe 25.) *we have written and concluded, that they obſerve no ſuch thing.* Is not this plain enough? If therefore the Law of *Nazarites* be the Pattern of *Monkiſh Orders*, the Apoſtles decreed the *Gentiles* ſhould obſerve no ſuch thing. And for the *Jews*, God hath now alſo diſſolved their Temple and all their Legal Worſhip.

THUS much for the *firſt Obſervation* againſt *ſuperſtitious* and *affected Poverty*; nor ſhall I need ſtay longer upon this part of *Agur*'s Prayer, *Give me not poverty.* There are not many of us willingly guilty on this
Obſerv. 2. ſide. I come therefore to the other ſide, whence my *ſecond Obſervation* ſhall

ſhall be, *That we ought not to covet nor ſeek after Abundance and Exceſs in theſe outward things; but to have our aims and deſires ſtinted at ſuch a Competency onely, as is convenient to maintain us in that condition and ſtate wherein God hath placed us.* Whatſoever is more then this, is Sin: For what we have no pattern in the Word of God to pray for, we have no warrant to covet or ſeek for. In the Pattern for all our Prayers, *The Lord's Prayer*, our Saviour alloweth us to pray for no more but a competency, *Give us day by day our daily bread*; that is, not a ſuperfluous and ſuperabounding bread, but *a ſufficient bread* we pray thee, O Lord, to give us this day and every day. *Agur* in my Text, *Give me neither Poverty nor Riches; feed me with food convenient for me.* *Jacob* in his vow, *Gen.* 28. 20. *If the Lord* (ſaith he) *will give me food to eat, and raiment to put on, The Lord ſhall be my God, &c. Food* he deſires, but food *to eat*; *Clothing* he deſires, but clothing to *put on*; ſo much as was *ſufficient* for him and his to eat; ſo much as was *ſufficient* for him and his to wear: this *Jacob* deſires, but no more. And under theſe two words, *Food* and *Raiment*, are comprehended all things needful for the maintenance of life; as may appear by the following words v. 22. where *Jacob* promiſeth, that if God will grant him this his ſuit, *of all that he ſhould give him he would pay the Tenth unto him.* But in the whole Book of God there is no Prayer to be found for *Superfluity* and *Abundance.* Pro. 30. 8, 9.

I would not be miſtaken: I ſay not, it is unlawful *to have* and *enjoy* Riches and Abundance, if God give them; but unlawful to *covet* and *ſeek after* them. I know, the things of themſelves are indifferent, and the good creatures of God made for the uſe of man, if man abuſe them not; yea, plenty and abundance of them are called *the gifts of God*, and, which is more, *the bleſſings of God: The bleſſing of God* (ſaith *Solomon*, Prov. 10. 22.) *maketh rich:* and it is the uſual phraſe of Scripture to ſay of thoſe that became rich, that *God bleſſed them.* And they are *Bleſſings* indeed, when God offers them, but no *Bleſſings* to ſuch as covetouſly hunt and gape after them. *Abraham* was rich, *Jacob* was rich, *Solomon* and *David* were rich; I mean, they had abundance wherewith God bleſſed them: But which of all theſe, or any other holy man in God's Book, do we finde to have long'd for, crav'd or labour'd after more then a portion convenient for them? which of them made their deſires carvers of ſuch abundance? No: Deſire of abundance and ſuperfluity ſutes not with the heart of God's ſervants. *Jacob* indeed became rich, but deſired, as you heard, but *meat to eat, and raiment to put on.* *Solomon* a King, for whoſe eſtate the greateſt meaſure of theſe things was moſt behoveful, yet when God (1 *Kings* 3. 5, 9.) gave him his choice to ask what he would, and he would give it him; he asked neither *riches* nor *honour*, but a *wiſe* and *underſtanding heart*; wherewith God was ſo well pleaſed, that he tells him, *Becauſe he had not asked riches nor honour; therefore he would give him both riches and honour in that abundance, as no king on the earth ſhould be like him.* When *Riches* come thus, they come then indeed as *Bleſſings:* For God gives them as well pleaſed, and accordingly as he ſees them good for thoſe to whom he gives them; and ſends his *Grace* with them, that thoſe who have them may uſe them to his glory and their own good. Verſ. 11. Verſ. 13.

On the contrary, To men whoſe hearts could never ſay, If God will give me but ſufficient and convenient for me, I will lay me down and be at reſt, and crave no further; to thoſe whoſe hearts are reſtleſs and mad after abundance and exceſs of wealth, whoſe deſires are without all bounds in ſeeking after Riches: Experience may tell us, that to ſuch as theſe *Riches* ſeldom or never prove a *Bleſſing* when they get them, but a *Curſe. He that*

Pro. 30. 8, 9.

maketh haſte to be rich, (ſaith *Solomon*, Prov. 28. 20.) *ſhall not be innocent. They that will be rich*, (ſaith S. *Paul*, 1 *Tim.* 6. 9. ſpeaking of ſuch as could not reſt with a Competency) *fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.* We uſe to ſay, that thoſe who have great loſſes are undone: but here, he that getteth much is undone.

Wouldſt thou then be happy and bleſſed in the enjoyment of theſe outward things, then deſire no more in thy heart then thou mayeſt lawfully ask of God in thy Prayer: Follow the counſel of *Solomon*, Prov. 23. 4. *Labour not to be rich, ceaſe from thine own wiſdom*; *viz.* to ſeek to be rich, which is humane wiſdom, but indeed plain folly. Let neither thy deſires nor thy aims out-bound this of *Agur*'s, to have *food convenient* for thee. If God ſees it good for thee to have more, he will give it thee, and offer thee the means and opportunity thereof, without thy ſeeking. But if he ſees it not good for thee, why wouldſt thou have it? Thou haſt *enough* already, if thou haſt *convenient*. Howſoever, God hates a large and reſtleſs deſire: Therefore be not covetous, be not greedy of much; leſt if thou come by it, God give it thee not in mercy, but in wrath and diſpleaſure.

Obſerv. 3.

My third *Obſervation* is, *That a Competency, or the Middle eſtate between Want and Superfluity, is in choice to be preferred as the beſt and happieſt condition.* We ſee *Agur* preferreth it before the reſt, and that his choice was a *Wiſe* man's choice, we cannot doubt, when the Scripture records it as a piece of his *Wiſdom:* yea, even the Wiſe-men of the *Heathen were not ignorant thereof. The reaſon is apparent, becauſe it is the moſt free from ſuch dangers as both Extremes are ſubject unto; which *Agur* mentioneth in the Reaſon of his petition, to be perils of *Irreligion* towards God and *Injuſtice* towards man: Great evils both of them, endangering the ſtate of the Soul. But I muſt not ſpeak of them particularly here, they belong to the Second part of my Text: And we ſhall not need look ſo far, for not onely in that, but even in outward reſpects, we ſhall finde *this middle eſtate* to be the *ſafeſt* condition: the low ſhrubs, Beaſts will brouze them, and trample upon them; the high Trees are moſt ſubject to the violence of Tempeſts; when thoſe of a middle ſize are free from both. So a poor eſtate is ſubject to contempt, and ſo to be wronged and injured of every one that will: The rich and mighty are envied, and obnoxious to the rage of troubleſome times, being looked upon as a booty by ſuch as are able and finde advantage to ſeiſe upon them. Onely the *Mean eſtate* is moſt free from ſuch perillous Extremities, being as below Envy, ſo above Contempt.

*Horat. Carm. l. 2. Od. 10.
*Auream quiſquis Mediocritatem
Diligit, tutus caret obſoleti
Sordibus tecti, caret invidendâ
Sobrius aulâ.*

Seneca in Oedipo.
*Fata ſi liceat mihi
Fingere arbitrio meo, &c.
Tuta me mediâ vehat
Vita decurrens viâ.*

If then our good and gracious God hath given us a *convenient meaſure of means* to maintain our condition, let us think *our line hath fallen unto us in a pleaſant place*, as the Pſalmiſt ſpeaks, *Pſal.* 16. 6. and that *we have a goodly heritage.* He that hath once a *Competency*, let him be aſſured he hath all the *Contentment* which is to be found in theſe temporary things; and Experience will tell him, Though Riches may encreaſe, yet after a *Sufficiency* once attained, *Contentment* will encreaſe no more, though Riches encreaſe never ſo much.

II. The Reaſon of *Agur*'s Requeſt.

THUS much of that which *Agur* requeſted; Now follows The *Reaſon* of his Requeſt, *Leſt I be full and deny thee, and ſay, Who is the Lord?* &c. Out of which, before we come to handle them particularly, let us make this *General Obſervation, That the Rule of our deſires and endeavours, in the getting and enjoying of theſe outward things, ought to be our ſpiritual welfare*

welfare and the bettering of us to God-ward. This was *Agur*'s Rule, He deſires ſuch a meaſure of outward means as might neither through fulneſs make him forget God, nor through want tempt him to ſin both againſt him and his neighbour. This is the Compaſs we ought to ſail by, if we would avoid ſhipwreck: This is the Pole-ſtar and Heavenly mark whereon our eyes in all our thriving courſes ſhould be fixed, and by it our deſires and aims meaſured. That proportion of outward things and proviſions for this life which may the beſt ſtand with our improvement to God-ward, which may the moſt further and enable us, and the leaſt endanger and hinder us, in our religious devotions to God and charitable duties to our neighbours; this ſhould be the ſtint of all our worldly deſires and endeavours under the Sun. More then may ſtand with this is ſo far from being wiſhed or ſought for, that we ought with *Agur* to pray againſt it, and ſay, Lord, *lead us not into temptation, but deliver us from evil.* But alas! we ſet the Cart before the Horſe; we make not the Worſhip of God and our ſpiritual advantage the Rule of our aims in getting and enjoying of theſe temporal things: But on the contrary, we uſe to ſerve God and keep his Commandments ſo far as may ſtand with our profit, with our covetous and ambitious deſires, and no farther. And this was *Jeroboam*'s ſin, who forſooth would ſerve the God of his Fathers ſo as he thought might ſtand with the ſafety of his kingdome, but no farther. But alas! *what would it profit a man to win the whole world, and loſe his own ſoul?* But *Jeroboam* loſt his kingdome too, which elſe God had promiſed to entail unto his poſterity. But let us be wiſer, and, as S. *Paul* bids us, *whether we eat or drink, or whatſoever we doe elſe, let us doe all to the glory of God.* Let this be the End of all our actions, and then we ſhall be ſure to thrive here, and be bleſſed for ever in the world to come,

Pro. 30. 8, 9.

Mar. 8. 36.

1 Cor. 10. 31.

So much for the *General Obſervation*: Now to the particular handling of the words, *Leſt I be full, and deny thee, and ſay, Who is the Lord?* The words are plain, and their meaning is of *Impiety* and *Irreligion*: *Give me not Riches, leſt I become ungodly and irreligious.* For, as *to know God* in Scripture is to worſhip and ſerve him with fear and reverence; ſo *to deny* him is to be devoid of Religion toward him, to live as if there were no God. So it is ſaid of the ſons of *Eli*, that they were *ſons of Belial, they knew not the Lord*; that is, they acknowledged him not by love, fear and obedience, but lived as if they had ſaid, Who is the Lord?

I.

1 Sam. 2. 12.

Now that men who abound in Wealth and Superfluity are much ſubject to this malady, is ſo manifeſt by other places of Scripture, that *Agur*'s fear was not without a cauſe. *Deut.* 6. 12. is a Caution given to *Iſrael*, when God ſhould bleſs them with Proſperity, *When thou ſhalt have eaten and be full, then beware leſt thou forget the Lord which brought thee out of the land of Egypt.* Again, *Deut.* 8. 10, *&c. When thou ſhalt have eaten and be full—Beware that thou forget not the Lord thy God, in not keeping his Commandments, and Judgements, and his Statutes: Leſt when thou haſt eaten and art full, and haſt built goodly houſes, and dwelt therein, And thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied; Then thine heart be lifted up, and thou forget the Lord thy God, which brought, &c.* Verſ. 17. *And thou ſay in thine heart, My power and the might of mine hand hath gotten me this wealth.* Whence it appears, not onely how dangerous *Proſperity* is to Piety, but what it is *to forget* God, which is, in my Text, *to deny him, and to ask Who he is*; namely, to break his Commandments, Statutes and Judgements, to be unthankfull for his Bleſſings, and to attribute all to our own power and wiſdome. Again, in *Deut.* 32. 15. *Moſes* prophetically ſings of *Iſrael*, *Jeſurun*

Pro. 30.8,9. *waxed fat, and kicked*: *Thou art* (ſaith he) *waxed fat, thou art grown thick, thou art covered with fatneſs: Then he forſook God which made him, and lightly eſteemed the Rock of his ſalvation.* Verſ. 16. *They provoked him to jealouſie with ſtrange gods, with abominations they provoked him to anger.* And *Hoſea* 13.6. the Lord complains of the event of this prediction, *According to their paſture* (ſaith he) *ſo were they filled, and their hearts were lifted up; therefore they have forgotten me. Rarâ fumant felicibus arâ.* I think it is ſufficiently proved, and Experience doth every where make it good.

1. The cauſe hereof is, the weakneſs of our Nature through ſin, not able to wield the Bleſſings of God if they abound. Even as the Phyſicians ſay that a *Plethora*, or full ſtate of body, is dangerous in reſpect of health, even though it be without impurity of bloud; becauſe Nature, if weaker, then it cannot wield it; or if a while ſhe be of equal ſtrength, yet is ſoon, and ſometimes ſuddenly, overturned: Even ſuch is the caſe here with our life and health ſpiritual.

2. Religious Devotion ſprings from Humility and Lowlineſs of minde: but Abundance uſually puffeth up with pride; as the Lord even now complained in *Hoſea*, that *the heart of his people was exalted, and therefore they forgot him.* So in the quotation *Deut.* 8. 10, &c.

Laſtly, A full belly is unfitteſt for Devotion and Prayer, and therefore in our devouteſt Supplications we uſe Faſting. Even as it is in plenteous feeding, ſo is it in the very outward enjoyment of plenty: whence ye heard even now the Spirit of God to expreſs this *Abundance* of outward things by *Feeding*, *Fulneſs*, and *Fatneſs*.

Obſerv. 1. THIS Truth thus confirmed will afford us three *uſefull Obſervations*. Firſt, *To conſider the wickedneſs of man's nature which abuſeth the Abundance of God's Bleſſings to diſhonour him that gave them. Unthankfulneſs* is a moſt hatefull vice, if but *to men*, and for ſuch benefits as one man can afford another: How much more to be abhorred is *Unthankfulneſs to God*, who is the *giver of all good things?* Yet amongſt men Abundance of benefits will ſometimes wring an acknowledgement from an unthankfull diſpoſition, though a ſmaller kindneſs would not doe it. But the contrary, the more Benefits and Favours are heaped, ſo much the more unthankfull to grow to him that beſtows them, or the more his Benefits increaſe, the more to wrong and reproach him; this I think is not eaſily ſampled in the dealings and courteſies from man to man. Yet thus (moſt unworthy and ungratefull wretches!) are we wont to deal with our gracious God, not only to be *unthankfull*, (which were bad enough) but ſo much *the more unthankfull*, by how much his Benefits encreaſe and abound toward us. The leſs we have, the more we acknowledge him; the more he gives us, the leſs we own him; and if ſo be we once arrive at a *Fulneſs*, it is ten to one but we plainly *deny* him, and ask, *Who is the Lord?* and what a hideous *Unthankfulneſs* is this!

If this were not ſo, *Agur* would never have grounded his Prayer upon ſuch a ſuppoſition: If it be ſo, we ſee why God is fain, for the moſt part, to deny thoſe he loveth abundance of theſe outward things; namely, leſt by ſo giving he might quite loſe them, and utterly undoe them. He knoweth our nature better then our ſelves, and moderates his Bleſſings for our good.

Phyſick is an unpleaſing thing, (our Stomachs are much againſt it) and a Potion is bitter in taſt; yet in danger of life, if we be ſick, or if we be but crazie and in danger of ſickneſs, we are willing to ſubmit our ſelves to the will of the Phyſician, as one that knows what is good for us better then our ſelves: We can endure in ſuch a caſe to be abridged of our diet, to be reſtrained

ſtrained from our pleaſure, to faſt from our deſired meat and drink; and not to be offended at him who ſhall thus abridge us, but to love him, yea reward him too, as who for this his care hath deſerved well at our hands. Come on then; Hath not God as much skill in the ſtate of our Souls, as any Phyſician in the ſtate of our Bodies? Why ſhould we then take it unkindly or impatiently, when for our ſpiritual ſafety he abridgeth us of that abundance which other men enjoy? Envie them not; it may be they are none of God's Patients, and ſo he takes no care of them, but lets them fill untill they ſurfeit and periſh: but thou art under his cure, who is the great Phyſician: if thou believeſt it, thou wilt love him therefore, and quietly ſubmit unto his will; and not be like the horſe and mule who, becauſe they want underſtanding, are impatient to be dieted or diminiſhed of their fodder, though it be for their good, becauſe they know it not. And thus much for the firſt uſefull Obſervation. Pro. 30.8,9.

Obſerve in the ſecond place, *The unreaſonable Folly of men, ſo greedily to long for and purſue after that which ſo much endangereth their welfare and happineſs.* For is it not a *Folly* never to think a man's ſelf well, untill he be in an eſtate of greateſt danger? It is as if a man ſhould ſeek a Lion in his den, when he might ſafely have paſſed by without danger; or like the ſillineſs of children, who long to have an Adder in their hands, becauſe he hath a gay skin. Were it not much better, with *Agur*'s choice, to ſit ſomewhat low with ſafety, then to riſe aloft with continuall danger of breaking a man's neck? We would have we know not what: we daily pray that God would *not lead us into temptation*, and yet we long to be tempted: or it may be we are of *Socrates* his minde, who choſe a ſhrew to exerciſe his patience; ſo we would have wealth in abundance, to approve our moderation. But as *Ariſtotle* thinks it not *true Valour* and *Magnanimity* to be φιλοκίνδυνον, *to long to be in danger*, but rather to acquit himſelf well when he ſhall encounter it: ſo I think of a *wiſe* man; he that ſhall doe otherwiſe, I think him not wiſe; if I ſhould, I muſt take *Agur* for a *fool.* Obſerv. 2.

Some perhaps are daring out of ignorance, whom, if they have no better experience, yet even Nature her ſelf ſeems willing in ſome ſort to inform, who by Divine Providence is ſo ordered, that in thoſe places where Gold and Silver groweth, there grows neither Graſs nor Plant nor other thing that is any thing worth; to ſhew us how fruitfull the hearts and mindes of ſuch are wont to prove as long after them, being as barren of Goodneſs as thoſe Countries of Graſs. But if any one, after he knows and is informed of the danger of ſuch a condition, ſhall ſay with *Nero*'s mother, when the Mathematician had told her her Son ſhould indeed be Emperour, but put her to death, *Me verò occidat, modò imperet; So he may reign, let him kill me:* If any ſhall ſay ſo here, *Let me be rich, though I periſh*; I yield him as worthy *Simon Magus* his bleſſing, *Pecunia tua ſit tecum in perditionem, Thy money periſh with thee*, Acts 8.20.

My third and laſt *Obſervation* is, *A Leſſon of caution to thoſe who are rich in this world, to keep a continuall watch over themſelves, that they forget not God in their abundance.* For though this eſtate be fickle and dangerous, as I have already ſhewed; yet it is poſſible to be happy therein, if competent and fit means be uſed; and the beloved of God have been ſo. And thoſe here have the beſt hope of ſucceſs, who have not by their covetous and ambitious deſires tempted God in getting their abundance. Howſoever, as the wealth, ſo the care alſo and watchfulneſs of the owner muſt be exceeding and abundant; for a ſhip of ſuch ſaile requires a skilfull Pilot and extraordinary care in the ſteerage. Obſerv. 3.

Beſides

Beſides the *General means* in all Eſtates *to prevent declining from God,* there is one more *Special means* in this caſe of Abundance, which if it be not uſed, I am perſwaded the danger neither can nor ever will be avoided; and that is, *To be fruitful in good works; to be liberal* and open-handed to the relief of the poor, and furtherance of all godly and ſacred uſes. It is S. *Paul*'s charge, 1 Tim. 6. 17, 18. *Charge them that be rich in this world, —— that they doe good, that they be rich in good works, ready to diſtribute, willing to communicate,* &c. If thou wouldſt have God's bleſsing go with thee, follow *Solomon*'s counſel, *Honour him with thy ſubſtance, and with the firſt-fruits of all thine increaſe.* For *the earth is the Lord's and the fulneſs thereof*; and he requires this as a *Tribute* whereby we may acknowledge him to be the Giver of what we have. Away with words or mere verbal thankſgivings: God is thy Landlord, he requires a Lords-Rent; thoſe who uſe not to pay it, will ſoon forget who is their Landlord; which is the proper fountain of all the evil that comes by Abundance. Nay, he that thinks this *Tribute* of his goods is not due, doth already diſclaim his Landlord, and deny God to be his Lord. When *David* made that bountiful and glorious offering for the building of the Temple, 1 *Chron.* 29. 10, 11, 14. he bleſſed him in this manner, *Thine, O Lord, is the kingdome, and thou art exalted over all: Both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all. All things come of thee, and of thine own have we given thee.* If thou wouldſt have the grace to ſay as *David* ſaid, thou muſt doe as *David* did.

Prov. 30. 8, 9.

Prov. 3. 9.

Pſal. 24. 1.

THUS we have conſidered the *Firſt* part of the Reaſon of *Agur*'s Prayer, *Why he prayed againſt Riches:* let us next examine the *Second,* which moved him to pray againſt *Poverty* alſo, *Leſt* (ſaith he) *I be poor, and ſteal, and take the Name of my God in vain. Poverty,* we ſee, and want of things needfull, hath her dangers and evils, as well as *Riches* and *Abundance.*

1. Firſt, *Stealing*; *Leſt I be poor, and ſteal.* Where by *Stealing* we muſt underſtand as much as is forbidden in the eighth Commandment: not only *Stealing by force and violence,* which we call *Robbery*; but *Stealing by fraud, couſenage,* or *detention of anothers due*; though not ſo much puniſhed by the Laws of Man, yet as great a Sin before God as *forcible robbing.* You may finde all theſe kinds of *Stealing* reckoned up together *Levit. 6.* and *one and the ſame Sacrifice* appointed by God *for atonement* of them; whereby it appears, their guilt is the ſame in his eſtimation, whatſoever men think of them. *Lev. 6. 2. If a ſoul ſin, and commit a treſpaſs againſt the Lord, and lye unto his neighbour in that which was delivered him to keep, or in fellowſhip,* (or *dealing,*) *or in things taken by violence, or hath deceived his neighbour,* Ver. 3. *Or hath found that which was loſt, and lieth concerning it, and ſweareth falſly; in any of all theſe that a man doth, ſinning therein:* Ver. 4. *Then it ſhall be, becauſe he hath ſinned and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,* Ver. 5. *Or all that about which he hath ſworn falſly: he ſhall even reſtore it in the principall, and adde the fifth part more thereto,* &c. Then followeth *the Sacrifice for atonement.* Here you may eaſily ſee how far this ſin of *Stealing* extends. And there is none of all theſe but a poor man in extremity of want is in danger to fall into; as not only *Agur*'s fear, but daily experience may tell us, and therefore it needs no further proof.

2. The ſecond danger that *Agur* nameth, is, of *Taking the Name of God in vain;*

vain; that is, of *perjury* and *falſe ſwearing*, as that which would follow upon *Stealing*, as *Stealing* doth upon *Poverty*. The danger of *Perjury*, upon committing of *Theft*, was greater among the *Jews* then amongſt us, by reaſon of a Cuſtome and Law amongſt them, to tender an *oath* to thoſe who were accuſed or ſuſpected of Theft, to clear and purge themſelves. For becauſe *Theft* was not puniſhed by *death* according to the Divine Law, but by *reſtitution* and recompence; this courſe with them was juſt and reaſonable, when no other evidence ſufficient could be brought, to give an oath to the accuſed; it being ſuppoſed that the guilty party, where the puniſhment for *Theft* was but *reſtitution*, would rather confeſs his offence, then incurre ſo hainous a ſin as the ſin of *Perjury*. But with us, who puniſh *Theft* with *death*, this way of triall by oath would be moſt unreaſonable, it being moſt true (though ſpoken by the father of lies) that *Skin for skin, and all that a man hath, he will give for his life*. But that this manner of triall was practiſed among the *Jews*, the place I even now quoted out of *Leviticus*, for the kinds of *Theft*, doth ſufficiently manifeſt, where it is ſaid, *If a ſoul hath committed ſuch or ſuch a kinde of theft; and lieth concerning it, and ſweareth falſly*; and again it is ſaid, *he ſhall reſtore all that about which he hath ſworn falſly*. And *Exod.* 22. 8, 11. there is an expreſs commandment to give an *oath* in a caſe of *Theft* there mentioned. Hence it is that the prohibition of *Theft* and *Perjury* are joyned together, *Lev.* 19. 11, 12, 13. becauſe the one depended of the other: *Ye ſhall not ſteal, neither deal falſly, neither lie one to another. And ye ſhall not ſwear by my Name falſly, neither ſhalt thou profane the Name of thy God; I am the Lord. Thou ſhalt not defraud thy neighbour, neither rob him: The wages of him that is hired ſhall not abide with thee all night untill the morning*. The Perjury and falſe ſwearing here mentioned the *Jews* underſtood to be ſpecially intended in caſe of Theft. For the ſame reaſon *Theft* and *Swearing* are coupled together, *Zech.* 5. 3, 4. and a curſe pronounced againſt them both, *The curſe, ſaith the Lord of Hoſts, ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my Name; and it ſhall remain in the midſt of his houſe, and ſhall conſume it.*

Prov. 30. 8, 9.

Job 2. 4.

Lev. 6. 2, &c.

And thus you ſee what *ſpecial* reaſon *Agur* had, in regard of the cuſtome of his Nation, to adde to the firſt evil of *Stealing*, this ſecond danger of *Taking God's Name in vain*, becauſe the one was like to bring on the other.

Yet I would not have you ſo to take me, as if I thought that we were altogether exempt from this danger; for though the occaſion be leſs, yet we finde by experience that our *Thieves* will alſo *forſwear* themſelves, though no Law or Judge conſtrains them to ſwear at all. And for *Lying*, the next neighbour to it, we finde that to be the ordinary, and almoſt unavoidable, conſequent of this ſin. So that *Agur's* reaſon will fit us well enough.

THUS much ſhall ſerve for the Explication of the words, that ye might underſtand *Agur's* meaning. Now let us ſee what *Leſſons* and *Obſervations* we may gather from them, which are theſe. Firſt, *That it is not lawfull to ſteal, no not in a caſe of want and neceßity*. For though *Agur* were *poor*, and wanted food convenient for him, yet were it a ſin for him *to ſteal*; which makes him pray againſt it, *Leſt I be poor, and ſteal*. For that which is of it ſelf unjuſt and ſinfull, no neceſſity can make lawfull or diſpenſable. Indeed in Ceremonies and things by nature indifferent the caſe is otherwiſe; neceſſity there diſpenſeth, as it did with *David* in eating of the Shew-bread: For the eating of that Bread more then other was not of it ſelf unlawfull, but only for ceremony ſake: But Injuſtice is alwaies In-

Obſerv. 1.

juſtice,

Pro. 30. 8, 9. juſtice, and ſuch a one among other ſins is *Theft*, when we take that from another which is his, and by no right is ours.

It is therefore a prepoſterous plea which *Poor* men are wont to uſe, therewith to excuſe themſelves. 1. *What would you* (ſay they) *have us doe? the world hath forſaken us; we have no friend to help us.* Alas! have men forſaken you? and will you make God forſake you too? Will no body help you? and will you make your ſelves uncapable of God's help too? This is not the way to eaſe your croſs, but to procure a curſe, and to draw a greater miſery upon your heads. Nay, if you had not uſed theſe unlawfull courſes, but had recourſe to God your heavenly Father, and truſted upon him *who clotheth the graſs and lilies of the field,* he would have provided for you: but now you ſhut the *gates* of his bleſſing and mercy againſt your ſelves. 2. *Yea, but I am a poor man, and he from whom I have taken it is well able to ſpare it; it will doe him no harm, and me good.* But who made thee a divider of other mens goods? Thou muſt not look only whether he can ſpare it, but by what means thou comeſt by it. 3. *But it is a ſmall thing.* The more baſe and abject ſinner thou, who wilt corrupt thy conſcience for ſuch a trifle. Take heed; he that will ſerve the Devil for ſo ſmal advantage, if the Devil once mend his wages, it is ten to one but he will mend his work.

Obſerv. 2. This is the firſt *Obſervation*, and if we mark it well, here will be ground and roomth for another: *For if it be a ſin for a Poor man to ſteal in his want from thoſe that have enough; how much more hainous is it for a Rich man to rob the poor?* as many do by fraud, oppreſsion, detaining the hire of the labourer, and the like. The poor man's need is a ſtrong temptation to make him ſteal; therefore *Agur* makes *Theft* the poor man's danger, and not the rich; *Leſt I be poor* (ſaith he) *and ſteal*: not, Leſt I be *rich*, and *ſteal*; for why ſhould the rich man ſteal? he hath no need, as we ſay, he hath no direct temptation thereto, as the poor man hath, and therefore his ſin is the greater. And indeed there can be no other reaſon for his Theft, but the rich man's malady; He hath *forgotten God*, and ſaith, *Who is the Lord?* and then no marvell if he be ready for any ſin.

The hainouſneſs and unreaſonableneſs of this Sin may appear by that parable of *Nathan*, wherewith *David* was ſo much incenſed and convinced, 2 Sam. 12. 1, &c. *There were two men in one city* (ſaith he,) *the one rich, the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing ſave one little ewe-lamb, which he had bought and nouriſhed up—And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own herd, to dreſs for the way-faring man that was come unto him, but took the poor man's lamb, and dreſſed it for the man that was come to him. And David's anger* (ſaith the Text) *was greatly kindled againſt the man; and he ſaid to Nathan, As the Lord liveth, the man that hath done this thing ſhall ſurely die; And he ſhall reſtore the lamb fourfold, becauſe he did this thing, and becauſe he had no pity.*

Hence in Scripture, for the rich to ſpoil the poor, is accounted a *crying ſin*; which kinde of ſins are in a degree above the ordinary rank of ſins, *viz.* ſuch as call for ſome viſible and remarkable judgement upon the head of the committers. Judge of the reſt by that which S. *James* ſaith of one kinde of *robbing the poor*, by *detaining their wages*. Little know ſome men, who out of a kinde of pride in their own might, and contempt of the poor, as ſcorning to acknowledge themſelves obliged to them for their ſervice, commit this ſin, little conſider they how grievouſly they offend: *Behold* (ſaith S. *James*, ch. 5. 4.) *the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the*

cries

cries of them which have reaped are entred into the ears of the Lord of Sabaoth. To conclude this observation, *Men do not despise a thief*, saith *Solomon*, Prov. 6. 30. *if he steal to satisfie his soul when he is hungry; yet if he be found, he shall restore seven-fold.* If the poor man's theft be punished *seven-fold* amongst men; sure, with God, the rich man's shall be punished *seventy times seven-fold.* Pro. 30. 8, 9.

My third Observation shall be, *That we must avoid the occasions of sin, as well as sin it self.* *Agur* prayes not, that he might *not steal*, &c. but that God would keep him out of that condition which might *occasion* him to commit those sins. This might have been observed from the other part of *Agur*'s reason as well as from this; for there he desired God to keep him from that *Fulness* which might occasion him to *deny* and forget God: but I chose rather to defer it hither. *Opportunity*, we say, *makes a thief.* It is as true in the general, That *occasion* is a snare whereby a man becomes a prey unto sin. *Eve*, by talking with the Serpent, was at length caught to eat of the forbidden fruit. *David*, by seeing *Bathsheba* washing her self, was tempted to commit adultery with her. *Peter*, by intruding himself into the high Priest's Hall out of too much confidence in his own strength, came to deny his Master. For this cause God commanded his people in the Law, not only that they should worship no Idol, but that they should demolish all the Monuments of them; that they should make no covenant nor affinity with those who worshipped them: and all lest they might be drawn by these *occasions* to commit idolatry with them. Observ. 3.

If this be so, we may see hence how much they deceive themselves who think it makes no matter what company they keep, or what places they come in; they will look to themselves forsooth, and mean not to be corrupted, but only to observe the fashions, either to satisfie their curiosity, or, as some will pretend, for the greater loathing of such abhorred courses. This is a dangerous principle, to play with the flames, as the fly doth. If thou wouldst avoid the *Sin*, avoid the *Occasion* also. And let me adde one thing more: Several sins have their several occasions and their proper gins; but *Evil company* is the Devil's Magazine, wherein are contained *all Occasions* of all sins.

Now I come to the fourth and last *Observation*, which I gather from the last words of *Agur*'s Reason, *That the commission of one sin makes way to another.* *Agur* thought, if he were once brought *to steal*, he should not stay there, but be carried farther, even *to forswear*, and take God's Name in vain; *Lest I steal*, (saith he,) *and take the Name of my God in vain.* *Peter* first *denied* Christ; but the Devil would not let him stay there, but made him *curse* and *forswear* him. *David* having once committed *adultery* with the wife of *Uriah*, the Devil took the advantage to make him commit *murther* too. Sin is like a Serpent; if it can but once get in the head, it will draw the whole train after. While there is no rift in a block, it is hard for the wedge or axe to enter; but if a rift be once made, it will enter all with a little driving: So with sin. Observ. 4.

The reason is, Because he that commits a sin, puts himself thereby, more or less, into the Devil's power; who is not so negligent as to lose or not to ply his advantage. The Devil is the *Prince of death*, *Heb.* 2. 14. Now death comes by sin; therefore sin gives the Devil a title; and first brought, and still bringeth man into the Devil's jurisdiction. Hence those who are converted to God and acquitted of their sins, are said to be *delivered from the power of Satan unto God*, Acts 26. 18. But sin makes them again obnoxious to his power; it reaches him a new hold of us, which though (perhaps) it be not so much as he may quite pull us from God, yet will it serve him to pull us into many a transgression, and cost us much work and a great deal of sorrow before we get free again.

DISCOURSE XXIX.

ISAIAH 2. 2, 3, 4.

And it shall come to pass in the last dayes, that the Mountain of the Lord's House shall be established [or, *prepared*] *in the top of the Mountains, and exalted above the Hills; and all Nations shall flow unto it,* &c.

HILLS or *Mountains* are States, Kingdoms or Societies of men; which consisting of degrees, rising unto a height one above another, are compared unto *Mountains* raised above the ordinary Plain and Level of the Earth.

The mountain of the Lord's House is that State and Society of men which is called the *Church* and People of God: *Regnum Cœlorum*, the Kingdom of Heaven; that is, a Kingdom whose both King and King's Throne have their residence and place in the Heavens.

These words therefore are a Propheſie or prophetical Promise of the *glorious exaltation*, wonderful *inlargement*, and unheard-of *prosperity* of this Society of men, called the *Church*, above all other States or Societies of men whatsoever.

The *glory* and *exaltation* is expressed in the words, *The Mountain of the Lord's House shall be one day exalted*, yea mounted, not only above the lesser Hills, but the highest Mountains, though at this time it were depressed, and trampled under foot by the proud enemies thereof.

The *inlargement* and *ampleness* thereof, in the words, *All Nations shall flow unto it:* that is, Though, at the time of this Prophecy, it were reduced to a small remnant; yet the time was to come, when it should not only consist of the one Nation of the Jews, as then it did, but of all Nations under the whole heaven.

The *prosperity* thereof begins to be described from these words in the 4th verse, *they shall beat their swords into plow-shares, and their spears into pruning-hooks*, &c. that is, Although the greatest part of *Jacob* were already captive, and *Judah* and *Jerusalem* in a continuall fear and no less danger of the arms and invasion of the King of *Babel*; yet the time should one day come, that the People or Church of God should not only be the *most exalted State* upon the earth, and the *most ample* and universal Dominion that ever was in the world, but the *most peaceable, quiet and flourishing* State that ever was since man was first created.

This is the Prophecy. But now comes the Question, Whether this, as we have described it, be and hath already been fulfilled; or whether the time thereof be yet to come; or if already any wayes fulfilled, whether it be not in part only performed, and the full accomplishment reserved for the time to come.

Our Adversaries would fain finde here *the constant and perpetual Visibility of the Church.* And I must needs grant them that it is meant of a time when the *Gentiles* shall be called; for the words of the Text, *viz.* [*All Nations*]

Nations] tell us so. But, without doubt, he that will have this place for his purpose, must shew us not only a naked and single Visibility, but more then that, a *glorious Visibility*; yea, the most glorious among the sons of men. For *a Visibility* is one thing, and *a glorious Visibility* is another: for many things are *visible* which are not *glorious* to look upon; and oftentimes good and rich metall may be within, when the outside glisters not. We must therefore, when we talk of the Churche's *visibility*, distinguish between these two, and not confound them. The Church might be *Visible*, though it were but a *Hill*; much more if it be a *Mountain*: but here it is to be established on the Tops of Mountains, and exalted above the Hills; so that no other State shall overtop or overlook it, much less trample it under feet. Now whether there were ever yet such a time, when this was *compleatly fulfilled*, though all be granted our Adversaries they can ask, yea and that the *Romish* Church be that Church here spoken of, I leave it to any mans indifferent judgement, who can compare the Description of the Prophet with the Stories of forepast and present Times. Isaiah 2. 2, 3, 4.

But, suppose it were to be fulfilled and fully accomplished in the times which have already been; and I will not deny but in part it hath been so; yet how doth it follow from this Propheſie, that this *glorious Visibility* should be *constant* and *continual*, and never interrupted or eclipsed?

Is not the *Propheſie* true, and hath not God made his *Promise* good, if he hath at any time performed the thing here spoken of; though it neither were done all at once, and though this *exaltation* and *glory* did not alway continue? If one skilful in Divination or Astrology should meet with a private man for the present in great want, distress, contempt and misery, and should tell him, that it was his fortune to rise to the greatest honours, and to become the greatest man that was in the Kingdom; If this fell out so at any time of his life, according as it was foretold him, though perhaps it proved not long durable (as such exaltations use not to be,) had he any reason to say that the Astrologer had lied unto him in that he had foretold him? I think any man in reason will think him unjustly charged. Why then may not the like be said and thought of the Church, and (as I may so speak, with reverence) of the prediction of the Churche's fortune? But if the time of the full performance of this *Prediction* be yet to be expected, as perhaps it is, then it will serve our Adversaries to far less purpose: for were not *Joseph*'s dreams and visions true, that the *Sun, Moon and twelve Stars should worship him, and all his brothers sheaves should bow to his sheaf*? was not this true (I say,) though his brothers first sold him, though he became afterward a slave, and long a prisoner in a strange Land, before he was so suddenly exalted to be the great Viceroy under *Pharaoh* King of *Egypt*? Or would you have an Example of a glory afterwards eclipsed and almost extinguished? Were not God's first *Promises* made to the *Israelitish* Nation, *That he would make them a renowned Kingdom*, fully performed in the days of *Solomon*, when there was no kingdom upon the earth like unto it for glory and magnificence; though this so great glory lasted not long, but began a little to be obscure in the end of *Solomon*'s days, and afterwards was quite eclipsed and clouded, the Sun but now and then (as it were) shewing it self through a cloud? And what is the *Church of the Gentiles*, or what priviledge have they above the *Church of the Jews*, that the like should not befall it which we are sure befell them? and yet nevertheless God always made good his *Promises* unto them, and no word of his mouth failed.

When we therefore talk of the Churche's *Visibility and glory*, we must distinguish of *Times*; and know that there are *Times* when the Church is

Isaiah 2. 2, 3, 4.

indeed *visible*, but *not glorious*; secondly, Times when it is *neither visible nor glorious*; thirdly, Times when it is to be *both visible and glorious*.

In the *Times* immediately *after Christ's passion*, or (if you will) at his Passion, I think any man will grant, that it was then *neither visible nor glorious*. In the *Times of the persecuting Emperors*, when the Church had taken foot among the Gentiles, and the Nations began to flow unto it, it was a society indeed *visible*, but *not glorious*: I am sure, it was not *in the tops of the Mountains*; but the Imperial Mountain of *Rome* not onely overtopped it, but ever trampled it under their feet. For we must know here, that we speak all this time of the *external glory*, for that is the thing whereabout the quarrel is. In the *Times* of *Constantine* and thereabouts, after three hundred years cruel persecution, the Sun seemed as it were to break forth of a cloud, and the Christian society became for a while *both visible and glorious*; but presently after, even as it was in the end of *Solomon*'s reign, this glory of the Church was not onely eclipsed, but even the visibility thereof, in a manner, covered and altogether darkned with that thick and universally-overspreading cloud of *Arianisme*. And thus farre our adversaries will goe with us: But we require they should grant us something more, namely, That this *Arian* cloud was no sooner blown over, but another great cloud of that fore-prophesied *Apostasie* of the Church began to arise; whereby the Churche's glory was not onely eclipsed, but at length again the *visibility* thereof wholly overshadowed with the thick darkness of Idolatrous *Antichristianism*; untill that after a long day of darkness, and a black night, it pleased God, even of late, somewhat to dispel the cloud, whereby the Society of true Believers became again outwardly visible and conspicuous unto the world. And we hope, when the cloud shall be wholly consumed by the beams of the Sun of the Gospel, it shall become *not onely more visible* then yet it is, but far *more glorious* then ever hitherto it hath been, when *the fulness of the Gentiles* (as S. *Paul* speaks) *shall come in*. But of this more hereafter.

Rom. 11. 25.

In the mean time, that you may the better understand what is already discoursed concerning the *Visibility of the Church*, as likewise know what was the State of true Believers when this *Visibility* was overshadowed, take this which followeth; *viz.* That there hath been in all Ages since Christ, without interruption, a Company or Society of Christian men, agreeing or joyned together in the inward and invisible communion of the Faith, concerning such Divine Truths as we profess needful to Salvation. And, for so much of this Faith as was not acknowledged by the rest of erring men, called *Christians*, in that respect this Society was a distinct Society from them: yet nevertheless, for so much of this their true Faith as was still acknowledged by those erring ones we speak of, they were a part of the same Society with them: For the *Apostasie* of the Church was not *total*, and therefore in all the sound parts of their Faith, our true-believing Society neither was nor is divided from them.

But if the Question be asked of a Visible Christian Society professing the same Essential Faith with us, Whether such a one hath always been, First, we must know that by *Visible Society*, in this question, is meant, *A society of Christian Believers joyned together in one external Communion, of the same publick profession, use of Sacraments, and Ecclesiastical Jurisdiction or Government*: For these make the outward Form, whereby this Society is discernible from other Societies of men; and a Society by this out-side severed and distinguished from other Societies, is a Society visible and conspicuous to other Societies of men.

The Question therefore is, Whether that Society of men, agreeing together

gether in the Points of our Christian Belief, hath been in all Ages, in this kinde and sort, joyned, and distinguished from other companies, not onely of the world, but even of Christian men: or in shorter terms thus, Whether the society of men of our Christian Belief hath in all Ages been, for the out-side, a distinct Corporation from all other Societies and States of men. Isaiah 2. 2, 3, 4.

My Answer is, That for divers of the First Ages, as before was shewed, it was in that manner *visibly* distinguished; but after an *Apostasie* had overspred and deformed the beautiful Spouse of Christ, then was the Society or Belief, as it were, covered and involved with the same external mantle with them, and as it were hidden in that dark cloud, and so not a distinct external Society from the rest. But though in the inward communion of the sincerer Faith it was diverse and distinguished, yet it still for the most part continued a member of the same *external* (I say, *external*) body with them; being begotten by the *same* Sacrament of *Baptism*, taught, in some part, by the *same Word* and *Pastors* still continuing amongst them, and submitting to the *same Jurisdiction* and Regiment, so farre forth as these or any of these had yet some soundness remaining in them: But for the rest, whether in Doctrine or Practice, that was not compatible with their sincerer Faith, either wisely avoiding all Communion with it; or if they could not, then patiently suffering for their Conscience sake under the hands of *Tyrants*, termed *Christians*. Of this see the Treatise of *The Apostasie of the latter Times.*

For understanding this, take this Simile: When good *Gold* is mixed with a greater quantity of counterfeit metall, so that of both becomes one mass or lump, though each metall still retains and keeps his nature diverse from the other, yet can they not outwardly be discerned asunder by the eye; for becaus they are incorporated into one external body, the outside or visible dimensions which are seen are one and the same: But when the *Refiner* comes and severs them, then will each metall appear in his own out-side and his own proper colours, whereby they are easily discerned asunder one from the other. Such must the State of the Church needs be, when an *Apostasie* shall rise out of the bowels thereof; and such do we affirm was the State of the Church of Christ in that great prevailing *Apostasie*, from which we are separated, *viz.* The purer metall of the Christian body was not outwardly discernible from the base and counterfeit, whiles one out-side covered them both; but when the time of *refining* came, then was our Church, not first founded in the true Faith, (God forbid;) but a part of the Christian body newly refined from such corruptions as Time had gathered: as *Gold refined* begins not then first to be *Gold*, though it began then first to be *refined*; so our Church began not a hundred years ago to be *a Church*, though then it first began to be *a Reformed Church*.

And is this any thing more then that which befel the *Jewish* Church in her frequent Apostasie? Was *the seven thousand that had not bowed their knees to Baal* a visibly-distinguished Society from the rest of the body of *Israel*? were they such as were outwardly known unto others who were not of their Communion? nay, were they known one to another? yea, to *Elias* himself? I think no man will easily affirm it: Yet were they a distinct Society joyned in the visible Communion of the same true Worship, and in that respect separate from the rest of that Idolatrous body: yet nevertheless, as farre as there was any thing which was found yet remaining for the external Regiment and Ceremonies, it is most certain that they could not but be to the eyes of the world of *one external body* with the rest, as receiving the same Circumcision, and living under the same Priests and Ceremonies, so farre forth as any soundness in either of them remained. 1 King. 19. 18.

Iſaiah 2. 2, 3, 4.

Nay, do not our Adverſaries themſelves in their good mood grant us as much as we have ſaid, though it be becauſe they cannot will nor chuſe (as is the Proverb:) For it is a thing chiefly to be conſidered and remembred in this Quarrel between them and us, about the *Viſibility of the Church*, it is (I ſay) to be conſidered, That when all granted and pleaded on both parts is well examined, the point of difference between them and us is onely this, They hold the glorious Viſibility of the true Church to be in preſent; and the overſhadowing of the light, and eclipſing of the glory thereof under Antichriſt, to be yet to come; at which time of his being in the world they grant and affirm more of the eclipſing and overſhadowing of the true Church then we do for our hearts. He that reads their conceits of *Antichriſt* ſhall eaſily finde this to be true: For they hold that then the publick exerciſe of Chriſtian Religion, ſaying of Maſs, and all ſhall utterly ceaſe, untill *Antichriſt*'s dayes be out: this is their Tenet. We on the contrary hold this clouding of the Churche's viſibility to have been already, and the greateſt glory (in probability,) or at leaſt ſome part thereof, to be yet to come. So that we both agree, That in the *great Apoſtaſie* the Churche's viſibility and glory ſhould ceaſe; but we ſay that this *Apoſtatical* time hath been already; they ſay it is yet to come: we ſay that that time was to laſt many ages; they ſay that when it comes, it ſhall be but three ſingle years and a half.

Why then are they not aſhamed to choke us with this Argument of the Churche's Viſibility and glory, as though the Church could never be without it, when yet themſelves confeſs that there is a time to come, when the caſe will be ſuch, that the ſame Argument may be alleged againſt the true Church, though it were theirs, as is now alleged againſt ours? This is too great partiality.

Seeing therefore the whole Controverſie lies in this, *Whether the Churches great Apoſtaſie be already paſt, or in being, or yet to come*; It is a great deal the quicker courſe for them and us to examine the condition and quality of both Religions by the Scriptures, and not to diſtract our ſelves with every point of difference; (for every Errour is not a part of this *Apoſtaſie:*) But let us examine our Religion in that point alone, wherein the Scripture it ſelf places and limits the quality of this *Apoſtaſie*, namely, that it ſhould be *Spiritual Fornication* or *Idolatry*; for Babylon is not called the *Lier* of Babylon, the *Tyrant* of Babylon, the *Heretick* of Babylon, the *Murtherer* of Babylon, but the *Whore* of Babylon. It is very like indeed, that as Whores have commonly many other foul qualities, ſo may the *Spiritual Whore* have alſo: Yet as every ill quality of a *Whore* is not a part of her *Whoredom*; no more is every Errour of the *Spiritual Whore*, how groſs ſoever, a part of Spiritual Fornication. Let us therefore examine her by the Mark which God ſets upon her, and by that Abomination for which onely in a manner (if we obſerve the Scripture) God did uſe to puniſh, and wrathfully complain of his old people *Iſrael*, though (no doubt) they had many other corruptions beſide; but had they been faithful in that one, God could have winked at many other. As we know a Husband, if his Wife be faithful and true to him in that point which ſo nearly toucheth his jealouſie, he will the eaſier bear with other ſhrewiſh conditions.

Now if the Church of *Rome* be not an *Idolatreſs*, or a *Spiritual Whore*, proſtituting her ſelf to other gods, to ſtocks and ſtones, and many wayes breaking her Faith to her one Lord and Mediator Chriſt *Jeſus*, by committing fornication with (I know not how many) other Mediators; there never was a *Whore* in the world.

And certainly, if the Church of *Rome* may herein be juſtified, the Church of

of *Israel* had but hard measure to be condemned, who could as truly plead that she never forsook the true God altogether, onely she would worship him in Calves and such Images as other her neighbour-Nations used to doe; and that though she was for variety, yet she reserved the chief place for her *Jehovah*, and in all other respects could as well as the present *Roman* Church excuse her practice in that kinde. And yet we know how she is branded by the Prophets for a *Whore*; and not a simple fornicating Whore, but an *Adultereß*, and is threatned to be proceeded with and *judged as those that break wedlock and shed bloud are judged, to have bloud given her infury and jealousie.* And such an Example of God's fury and jealousie hath he made them to all the world, as no other people (how great soever their Idolatries) have ever equall'd or come near their sufferings. Isaiah 2. 2, 3, 4.

See this more fully discoursed of in the Treatise of *The Apostasie of the latter Times.*

And thus farre we have in a manner yielded to our Adversaries for a time, That the time of fulfilling this *Prophecy* hath already been; for we would deny them no favour willingly which we could lawfully yield them. Nevertheless I verily believe, *that this Prophecy hath never yet received his full accomplishment,* nor is to do, *Untill*, as S. *Paul* saith, *Rom.* 11. 25. *the fulneß of the Gentiles be come in; and so all Israel shall be saved.*

For we shall finde in the Prophecies of the Scriptures, that there are two Sorts and Times of the *Calling of the Gentiles*: The first is that which should be with the rejection and casting off of the Jews, and (as S. *Paul* saith) *to provoke them to jealousie*: such a *Calling* as should be in a manner occasional, that God might not want a Church the time the Jews were to be cast out; for this is that which S. *Paul* means, *Rom.* 11. 15. *That the casting away of the Jews* is the calling of the Gentiles or *reconciling of the world*: whence we may see, that the Apostles were not to preach Christ to the Gentiles, untill being first offered to the Jews, they refused him. And this is that *Calling of the Gentiles* which hitherto hath been for many Ages. Rom. 11. 11.

But there is a second and more glorious *Calling of the Gentiles* to be found in the Prophecies of Scripture; not a *Calling*, as this is, wherein the Jews are excluded; but a *Calling* wherein the *Jews* shall have a share of the greatest glory, and are to have a preeminence above other Nations, when *all Nations shall flow unto them*, and walk in their light: For the calling of the remainder of the world which is not yet under *Christ*, is reserved for the solemnizing of the *Jews* restitution. This is that Calling and that Time which he calls the *Fulneß of the Gentiles*; *I would not brethren* (saith he) *have you ignorant of this mystery, that blindneß in part is hapned to Israel, untill the fulneß of the Gentiles be come in; and so all Israel shall be saved.* This is that time whereof he speaks, that if the present *fall* of the *Jews* be the *riches of the world*, and *their decay* the *riches of the Gentiles*, how much more shall their *fulneß* be the fulness of the *Gentiles*? This is that glorious time which the *Prophecy of this Text* principally, if not altogether, intended: For if the *fulneß of the glory and inlargement of the Church* be here described, then it must needs be that the time hereof hath never yet been, because as yet *the Fulneß of the Gentiles*, whereof S. *Paul* speaks, *is not come in.* While the *Roman* and Iron part of *Nebuchadnezzar*'s Image was yet standing, a *Stone was hewn out of the mountain without hands*: This is the *First State* of the Kingdom of Christ, and Calling of the World; which hath been hitherto. But at length *this Stone*, when the time of the Image's brittle feet came, *smote the Image* upon those feet, so that the wind blew the whole Image away, and there was no more place found for any part thereof: which Rom. 11. 25. Vers. 12. Dan. 2. 34.

Iſaiah 2. 2, 3, 4. * Dan. 2. 35.

was no ſooner done, but the* *Stone* which ſmote the Image ſwelled into a *great Mountain*, and *filled the whole earth:* This is the Time of the *Fulneſs* of Chriſt's Kingdom, the *Fulneſs of the Gentiles:* This is the Time when the *Mountain of the Lord's Houſe ſhould be eſtabliſhed upon the tops of the Mountains*; namely, when the ſmall *Stone* of Chriſt's Kingdom, which is now in being, ſhall ſmite the brittle feet of the laſt Remainder of the *Roman* State now ſubſiſting in the *Popedome*, in whom the divided Toes of too many Kingdomes are in a ſort (though but brittlely) united together; and ſo that great *ſeven-hilled City* ſtill *Ladies* it over the Nations of the Earth.

DISCOURSE XXX.

JUDGES 1. 7.

As I have done, ſo God hath requited me.

THESE are the words of *Adonibezek*, one of the Kings of *Canaan*, whom the ſons of *Judah* and *Simeon* having taken priſoner in war, they cut off the thumbs of his hands, and great toes: The juſtneſs of which puniſhment ſo evidently ſampling his forepaſt ſin, forced him, though with a heavie heart, to give glory unto God, and ſay, *Threeſcore and ten Kings, having their thumbs and great toes cut off, gathered their meat under my table: As I have done, ſo God hath requited me.*

Theſe words (without any longer Preface) may be conſidered two waies; either ſimply or abſolutely in themſelves, or with reference to him who ſpake them. In themſelves they are an *Affirmation* or *Hiſtorical narration*, That *as Adonibezek had done, ſo God requited him.* If we conſider them with reference to the ſpeaker, they are a *Confeſſion*, as being ſpoken by him who did the fact, and ſuffered now the puniſhment; *Adonibezek* himſelf it is who ſaith, *As I have done, ſo God hath requited me.*

I. The firſt Conſideration of *Adonibezek's* words.

In the *Firſt* Conſideration I obſerve four things.

1. *That God puniſheth ſin with temporal puniſhment in this life, as well as with eternal in the life to come.* Thus this miſerable King here feels the hand of God fall ſo heavy upon him, while he was yet in the world, that it makes him bitterly cry out, *I have done* cruelly, *and God hath* even here *requited me.*

2. *That God doth not alwaies preſently inflict his Judgements, while the ſin is freſh, but ſometimes deferrs that long which he means to give home at the laſt.* So ſaith our King here, *As I have done*; not as I did even now, but as I did long ago, and thought by this God had forgotten mè, yet now I ſee he requiteth me.

3. *That theſe Divine Judgements by ſome conformity or affinity do carry in them as it were a ſtamp and print of the ſin for which they are inflicted.* So ſaith this unhappy King, *As I have done*; even juſt as I have done to others, now I ſuffer my ſelf: Seventy Kings thumbs in my cruelty I cut off, and in my pride made them to feed like dogs under my table: now the meaſure

which

which I mete unto others, is measured unto my self; for just *as I have done, so God hath requited me.* Judg. 1. 7.

4. *That the Profit and Pleasure which men aim at when they commit sin will not so much as quit cost even in this life:* For if God's punishments be requitalls, certainly the *profit* we have gotten by sin he will make us lose in the *punishment*; the *pleasure* we hope to finde, and seek after in sin, will be overpoised in the *pain* we are sure to feel when the just hand of the Almighty shall require us.

And thus have you heard already the Summe of what I mean to speak of in the *First consideration* of these words. Now I will return again, and speak more largely of them all, and that in the same order I gave them out.

The first Collection therefore which I made was, *That God punisheth the sins of men with temporal punishment in this life, as well as with eternal in the life to come.* This *verity* (to use the words of *Zophar*, Job 20. 4.) *was known in the daies of old, and found true ever since man was placed upon the earth.* For as the Apostle saith of *righteousness*, that it *hath both the promise of this life and of the life to come*; so it is most true of *unrighteousness*, that it hath the *curse* of *this life* as well as of the *life to come.* Observ. 1. 1 Tim. 4. 8.

The *first sin* of our first Parents, whereof we all stand guilty, was *thus punished*, as it were to be a *Rule* and *Law* of what God would doe after. I say, the *first sin* of our first Parents was *punished* with a *curse in things of this life.* From hence come all the outward calamities and miseries of mankinde, wherein the happiest man on earth hath his share; hence our labour and vexation of spirit; hence our pain, our want, and all our trouble wherein we travell under the Sun. No man in the world is exempted from this Law; all of us as well feel a present punishment here in this life, as fear that which shall be to come hereafter in the world to come.

Now as the *universal misery* we all feel is a *temporal* punishment of an *universal sin*; so the clods of daily sin, which we adde unto this great mountain of transgression, doth usually bring us under some *special* kinde of punishment, above that which we have in common with other men. The whole History of the Bible, if we look well into it, is most part taken up in Examples of this one Maxime: whosoever thinketh otherwise, he hath taken too slight a view and too short a survey of the world's affairs. Perhaps he sees the person of a Tyrant, of an Oppressor, of a Blasphemer, to live long in jollity, and to end his daies in tranquillity; or, to use the words of *Job* in the same argument, to *spend their daies in wealth, and in a moment* (without any more trouble) *go down into the grave.* How is it then true, That God requiteth sin *in this life*, or that any regard should be had to any temporal calamities or worldly disasters; since these come alike to the just and unjust, to the fool and to the wise, to those whom God favoureth as well as those he favoureth not? Chap. 21. 13.

But for Answer hereunto, we must know, That the way of God in *temporal* punishments is one, and his way in *eternal* and spiritual another; he deals not after the same fashion in both. For *eternal* punishments in the world to come, the person which sinneth shall alone suffer, and no other for him; but as for *temporal* punishments, which are seen in this world, sometimes God laies them upon the person, sometimes upon the posterity of the offender, or sometimes upon others which in such like respects are near unto them, as he sees best in his wisdome. When therefore thou seest a man live in open and gross sins, confine not thine eye unto his person only, but look farther about him, survey his whole family; if nothing appear while he is living, yet after his death consider of his posterity, and thou

Judg. 1. 7. thou wilt finde the waies of God to be just and glorious in the avenging of sin and wickedness.

This question was long debated between *Job* and his friends, and at last came to this very issue, *Job* himself determining and assoiling it after this manner; *I will teach you* (saith he, chap. 27. v. 11, &c.) *by the hand of God; that which is with the Almighty will I not conceal. Behold, all ye your selves have seen it, why then are you thus altogether vain? This is the portion of a wicked man from God, and the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword, and his off-spring shall not be satisfied with bread,* &c.

The reason of this difference between *temporal* punishments and *eternal* is to be gathered from the several and differing Ends of them both: Because they are for divers Ends and Purposes, therefore the way of God is diverse in the execution of them. The *End* of *eternal* punishments is *to satisfie the justice of God*, in avenging sin; but the *End* of *temporal* punishments is chiefly *exemplary*; that is, for example and warning unto others, that they might hereby know that God regardeth and observeth the actions of men, and therefore fear lest the like might come unto themselves which they have seen to have befallen other men.

Now for such an End as this, it is not alwaies requisite that God should punish every offender in his own person; because the punishment here respecteth not so much the person of the offender himself, as others who have been witnesses of his sin, that they might take heed of committing the like. Now this End may be as well attained in the punishment of a mans posterity, subjects, servants, as of his own person: For by both alike may others see that God observeth the sins of men, and hath plagues in readiness for those which commit them: And by both alike will men be afraid of the hand of God; seeing most men do most vehemently wish the good and happy condition of their posterity and others having like relation unto them; Kings the weal of their Subjects, Fathers the good of their Children, Husbands the good of their Wives; and therefore will refrain from doing that which they see by experience of others may bring a plague or a curse upon any of them.

Yea God so much regardeth this *exemplary End* in *temporal* punishments, that I think this to be one chief reason why God forgiving the sin, and consequently *eternal* punishment, yet he remitteth not *temporal* plagues and chastisements; lest when the sin is notoriously known and scandalous, those who saw the sin, and could not so well know of the inward reconciliation between God and the sinner, might stumble and doubt in their hearts Whether there were a God or no, who observeth the waies of men. In this sort, and for this end, was *David* punished; whom though upon his
2 Sam. 12. 13. humble repentance *Nathan* had told, *The Lord hath put away thy sin, thou*
Vers. 11. *shalt not die:* yet nevertheless did *God raise up evil against him out of his*
Vers. 10. *own house, he took his wives from before his eyes, and gave them unto his neighbour*, and *the sword never departed from his house*, according as the Lord had spoken. The reason hereof follows in the Text, in the words of *Na-*
Vers. 14. *than*; *Because*, saith he, *by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also which is born unto thee shall surely die. The child also*; that is, all the former plagues, together with the death of the child, shall come upon thee for this end.

This then being so plain, what End God chiefly aims at in his outward and visible judgements; we ought hence to learn what to doe as often as we see the hand of God fall heavie upon any open and known sinner; namely, to accomplish in our selves the End which God aims at, to examine

our

our actions past, to amend our lives, lest as bad, if not a worse thing, befall us or ours. And if at any time we see an Example of this upon one of God's own children, as we heard of *David* before, a *man after God's own heart*; let us learn to fear and tremble, and say, If such things befall those whom God most loveth, what shall become of us if we sin likewise? Again, when we see God thus punishing sin in the eyes of the world, let us acknowledge his All-seeing Providence, and say with those, *Rev.* 15. 3, 4. *Great and marvellous are thy works, Lord God Almighty; just and true are thy waies, thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy Name, when thy judgements are made manifest?* and with *David*, *Psal.* 9. 16. and *Psal.* 11. 7. *The Lord is known by the judgement which he executeth; for the righteous Lord loveth righteousness.* Judg. 1. 7. See also Psal. 52. 7.

AND thus I come to the second thing I observed, namely, *That God often forbears and defers his punishments. As I did* long ago, saith *Adonibezek*; yea again and again, seventy times one after another; so long and so often, that I thought God had either not seen, or quite forgotten me: yet now I see *he requiteth me.* Observ. 2.

How true this *Observation* is, is sufficiently witnessed by their experience who have little less then stumbled and staggered hereat. This made *Cato*, a Heathen man, to cry out, *Res divina multum habent caliginis, The disposals of Divine providence are not a little cloudy and dark.* This made *David, a man after God's own heart*, to confess and say, *My feet were almost gone, my steps had well-nigh slipped.* Psal. 73. 2. This made *Jeremy* cry out from the botrome of an amazed soul, *Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgements. Wherefore doth the way of the wicked prosper? why are they happy that deal very treacherously?* Jer. 12. 1. Yea those Martyred Saints, *Rev.* 6. 10. are heard to cry from under the Altar, *How long, O Lord, holy and true, dost thou not judge and avenge our bloud on them that dwell upon the earth?*

Now as these forenamed have stumbled at God's delaying and forbearing his judgements, so others there are who have been quite deceived, verily believing that with God *Quod defertur, aufertur*, what was forborn, was also forgotten. Such an one was *Adonibezek* here, who having escaped so long, thought to have escaped ever. And such were those whereof *David* spake, *Psal.* 10. 6. *Who say in their hearts, We shall never be moved, we shall never be in adversity.* Such an one is the great Whore of *Babylon*, that sings, Κάθημαι βασίλισσα, *I sit like a Queen, and am no widow, and shall see no sorrow.* Rev. 18. 7. Such an one was *Pherecydes Syrius*, master of *Pythagoras*, and a famous Philosopher, and one that is said to have been the first Philosopher that taught among the *Greeks* the Soul to be immortal; and yet among all his knowledge had not learned this one Principle, *The fear of the Lord is the beginning of wisdome.* Prov. 1. 7. For, as * *Ælian* reports, he used among his scholars to vaunt of his irreligion after this manner, saying, *That he had never offered sacrifice to any God in all his life; and yet had lived as long and as merrily as those who had offered severall Hecatombs.* But he that thus impiously abused the long-suffering of God, came at length to an end as strange as his impiety was unusuall; for so they report of him, that he was stricken (like *Herod*, by the Angel of the Lord) with such a disease, that * Serpents bred of the corrupt humours of his body, which eat and consumed him being yet alive.

* Var. hist. l. 4. c. 28. μισεῖ τοὺς θεοὺς θύοντας καὶ ὅμως ἁδὺν ἦγεν καὶ ἥδιον βεβιωκέναι καὶ ἀλύπως ἢ μεῖον τοὺς ἑκατόμβας καταθυόντων.

* Plinie l. 7. nat. hist c. 51. *Pherecydes copiâ serpentium ex corpore ejus erumpente exstinctus.*

But that we may neither distrust the righteous waies of God, nor prevent his unsearchable counsels with our over-hasty expectation, let us a little consider of the *Ends why God oftentimes defers* and prolongs *his Judgements.* These *Ends* I suppose may be referred unto four heads.

1. For

Judg. 1. 7.

Gen. 18. 32.

1. For the ſake of godly ones, for whom God uſeth to forbear even multitudes of ſinners. So had there been but *ten righteous perſons in Sodom*, *Sodom* had never been deſtroyed; *I will not deſtroy it* (ſaith God) *for tens ſake.* So for good *Joſiah*'s ſake God deferred the plagues he had decreed to bring upon that people, that *Joſiah might be firſt gathered unto his fathers in peace, and his eyes might not ſee all the evil that he was to bring upon that place:* as it is 2 *Kings* 22. 20. For *as the new wine* (*ſaith the Lord*, Eſa. 65. 8.) *is found in the cluſter, and one ſaith, Deſtroy it not, for a bleſſing is in it: even ſo will I doe for my ſervants ſakes, that I may not deſtroy them all:* That is, I will ſpare a whole cluſter of men, even for one or two bleſſed ſervants of mine which I ſhall finde therein. This is the firſt End; and this is moſt, if not onely, found in publick judgements and common ſins, ſuch as concern whole ſocieties of men; for in ſuch properly doth God, for the ſake of godly ones, forbear a multitude of ſinners.

2. The ſecond End is, To give time of repentance and amendment: For *the Lord is long-ſuffering, not willing that any ſhould periſh, but that all ſhould come to repentance*, as it is 2 *Pet.* 3. 9. This is ſhewed by the parable of the *Fig-tree*, Luk. 13. 7. *Three years the husbandman came to ſeek fruit, and found none; and the fourth year he expected, before he would cut it down.* An hundred and twenty years the old world had given them before the Floud came. And *Jonah* proclaimed (not, Yet one day, but)

Jonah 3. 4.

Yet fourty daies, and Nineveh ſhall be deſtroyed. This End concerns ſuch puniſhments as deprive men of life, and of the means of ſalvation, and of amendment of life: For ſuch as theſe onely can God be ſaid to forbear, to give time of repentance. For as for other puniſhments (not the forbearance, but) the haſtening of them rather would cauſe repentance; ſeeing men then uſe to remember and call upon God when they are in miſery and affliction.

3. The third End of God's deferring his puniſhments is, The opportunity of example by them unto others, and of manifeſting his own glory. God is Lord of Times; and as he created them, ſo he alone knows a fit Time for all things under the Sun. He therefore who knows all occaſions, when he ſeeth a fit Time for his Judgements, to profit other men by example, and moſt of all to ſet forth his own glory, then he ſends them forth, and till then he will defer them.

4. The fourth End or Reaſon hath ſome affinity with this, and it is, When God intending ſome extraordinary judgement, ſuffers mens ſins to grow unto a full ripeneſs, that their ſin may be as conſpicuous unto the world as his purpoſe is their puniſhment ſhall be. Thus God puniſhed not the *Canaanites* in *Abraham*'s time, but deferred it till *Iſrael*'s coming out of *Egypt*; and that, as himſelf witneſſeth, *Gen.* 15. 16. *Becauſe the iniquity of the Amorites was not yet full.* And therefore is not this laſt End to be looked for in all God's delayes; but it ſeemeth proper to his extraordinary puniſhments: when God meaneth, as it were, to get himſelf a name amongſt men, then God ſtaies to have the *ſin full*, upon which he will poure a *full vial* of wrath and indignation.

Having thus ſeen how many *Ends* there are why God ſhould oftentimes defer the execution of his Judgements; the conſideration hereof may be a double leſſon unto us. 1. A leſſon of *ſpiritual wiſdome*, that we ſhould not think with Epicures and children of this world, That God's delay in puniſhing for a time is any argument he means not to puniſh at all. But, with wiſe *Solon*, let us account *no man happy, but him who ends happily.* 2. We may learn here alſo a leſſon of *Chriſtian Patience.* When we behold the proſperity of wicked men, let it not grieve us to ſee ſin a while lye unreven-

unrevenged; let it not grind our hearts to see those who make a *trade of wickedness* a while to triumph, and be, as it were, at defiance with Heaven it self: For either God doth it for the good of some of his Saints; and then how can we but bless him? Or else to give them time of repentance; and then who art thou, O man, that repinest at the mercifulness of thy God? Or else to wait a fit time when thy self and others may be the most edified thereby, or his own glory most illustrated, or when men may take greatest notice of his Justice. Admire therefore his Wisdome, and let the expectation of that renown which God will one day purchase to himself make thee rest in hope and possess thy soul in quietness. Why should the Heathen go before us in this duty? They knew not so much as we have heard this day, and yet could they rest themselves in an assured expectation of God's justice, though a while it were deferred: As is very observable in the words of *Agamemnon*, expressed by *Homer*, *Iliad.* 4. upon occasion of the *Trojans* perfidious perjury; Judg. 1. 7.

Εἰ μὲν γάρ τι καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐπίλεσσεν,
Ἐκ τε καὶ ὀψὲ τελεῖ,——

Though, saith he, *the God of heaven avenge not this presently, yet sure at last he will doe it.*

Εὖ γὰρ ἐγὼ τόδε οἶδα,——

For of this I am sure,

Ἔσσεται ἦμαρ ὅταν ποτ' ὀλώλῃ Ἴλιος ἱρή,

that there will be a day when stately Troy *shall be overthrown:*

Nam licèt haud fontes præsenti puniat irâ;
Sera tamen sumit Deus & graviora malorum
Supplicia——

Though God doth not alwaies presently inflict his judgements upon offenders, yet he will pay them home at last; and the punishments he deferrs long, are the more grievous when they come. What could *Job*, *David*, or *Jeremy* have spoken more freely in such a case? Methinks I durst almost apply the words of our Saviour concerning the Centurion, *We shall scarce finde so great Faith in Israel.* Matt. 8. 10.

BUT now I pass unto the third point I observed (and it is chiefly to be observed) in these words, namely, *The conformity between the Sin and the Punishment: Temporal punishments have for the most part, as it were, a character stamped upon them, in which men may reade their sins as well, oftentimes, as if they heard God himself to speak from heaven.* *Adonibezek* could doe it with small learning; he saw his punishment so evidently branded with the mark of his sin; *Threescore and ten kings* (saith he) *having their thumbs and great toes cut off, &c.* Observ. 3.

Which Rule of God's *Justice* appears by those words of our Saviour, *With what measure ye mete unto others, the same shall be measured unto you:* Matt. 7. 2. and by that of the Prophet *Obadiah*, vers. 15. thus threatning *Edom*, *As thou hast done, it shall be done unto thee; thy reward shall return upon thine own head.*

But for the better discerning of *this Conformity with the Sin which God stampeth upon the punishment thereof*, we must know that it is of four several kindes. The first is, Ταυτοπάθεια, *When we suffer by the hand of God the very same things ourselves which we have done to others.* Such was *Adonibezek*'s punishment here, and such was that wherewith *Habakkuk*, chap. 2. 8. threatens the *Chaldeans*; *Because thou hast spoiled many nations, all the remnant of the people shall spoil thee:* and *Ezekiel* the *Edomites*; *As thou didst rejoyce at the inheritance of the house of Israel, because it was desolate, so will I doe unto thee; Thou shalt be also desolate.* Thus 1. Chap. 35. 15.

Judg. 1. 7.

Pharaoh, who * commanded all the males of the *Hebrews* to be drowned as ſoon as they were born, himſelf with all his Hoaſt was drowned in the Red Sea. *The depths covered them, they ſunk unto the bottome like a ſtone,* Exod. 15. 5. * *David* committed Adultery with the wife of *Uriah*; his own ſon *Abſalom* did the like with his Concubines *in the ſight of the Sun and face of all Iſrael.* * *Joram* like a vilain ſlew all the ſons of his Father; and ſo did the *Arabians* by the will of God ſlay all his ſons likewiſe, only *Jehoahaz* excepted. *Jehoiakim*, who ſlew *Urijah* the Prophet, *Jer.* 26. 23. and would not ſuffer his body to have honeſt burial, himſelf, according as *Jeremy* had foretold, Chap. 22. 19. was likewiſe ſlain, and *buried with the burial of an Aſſe*, being *caſt forth beyond the gate of Jeruſalem.* I ſhall not need trouble you with profane ſtories, or tell you how *Brutus* and *Caſſius* were forced to ſlay themſelves with the ſame ſwords wherewith they ſlew *Cæſar*; with many other like:

*Exod. 1. 22. & 12. 29.
* 2 Sam. 11. 4. Chap. 16. 22.
* 2 Chr. 21. v. 4, & 17.

2. But I come unto the ſecond kind of *Conformity*, Ὁμοιοπάθεια, *When we ſuffer not the very ſame, but yet that which hath ſome Analogy and reſemblance with our ſins.* Thus the univerſal overflowing of ſin in the old world was puniſhed with an univerſal overflowing of waters. It was the common puniſhment of the Jews, when they ſerved other Gods beſides their own, for God to make them ſerve other Lords and Kings beſides their own. Look in the Scripture, and ſee whether this were not the regular puniſhment of *Idolatry* with God, thus to requite his people with that which reſembled their ſin: to give them over to ſerve other nations, when they ſerved other Gods beſides himſelf. As *Jer.* 5. 19. *Like as ye have forſaken me*, (ſaith the Lord) *and ſerved ſtrange Gods in your land, ſo ſhall ye ſerve ſtrangers in a land that is not yours.* So alſo, 2 *Chron.* 12. 5. *Ye have forſaken*, or *left* [עֲזַבְתֶּם] *me, and therefore have I alſo left you* [עֲזַבְתִּי] *in the hand of Shiſhak.* And after they had humbled themſelves, the Lord ſaies by *Shemaiah* the Prophet, verſ. 7. *They have humbled themſelves, therefore I will not deſtroy them, but grant them ſome deliverance*, &c. verſ. 8. *Nevertheleſs they ſhall be his ſervants, that they may know my ſervice, and the ſervice of the kingdomes of the countries*: Vulg. *Ut ſciant diſtantiam ſervitutis meæ & ſervitutis regni Terrarum, That they may know the difference between my ſervice and the ſervice of the kingdoms of the lands.*

And certainly, if we look into the condition of the Church ſince Chriſt's time, we ſhall finde the way of God's dealing in this caſe to have been the ſame. The *Saracens*, who ſpoiled and ſubdued ſo great a part of Chriſt's Church, were never heard of till ſix hundred years after Chriſt, even at the time when Chriſtians began generally to fall to *Idolatry*, and to worſhip Images, Saints and Angels: Then God firſt gave us over to ſerve other Nations, when we began to ſerve other Gods beſides the Lord our God. The *Turkiſh* fury could never be ſtayed from caſting more and more this yoke of bondage upon our necks, untill *Judah* (I mean, the now Reformed Churches) began to put away her Idols, ſome one hundred years ſince: From that time unto this, that God which would have ſpared *Sodome* for ten righteous ſakes, hath ſpared the remnant of Chriſtendome for their ſakes who have turned again to the Lord their God to ſerve him as he would be worſhipped.

But to go on: *Solomon*, when he divided that worſhip which was due unto the Lord alone, between him and the Idols of *Zidon*, *Moab* and *Ammon*, the Lord, to give him the ſame meaſure, divided his kingdome, and that allegeance which was only due to him and his poſterity, between himſelf and his ſervant *Jeroboam*: Becauſe he ſerved God with *an imperfect heart*, God left him an *imperfect kingdome*; Becauſe he beſtowed divine honour upon

1 King. 11. 5.

1 King. 11. 20.

upon the vaſſals of the Lord of heaven, the Lord alſo beſtowed his honour upon his vaſſal *Jeroboam*. *Nebuchadnezzar*, who had lived like a Beaſt in his Palace, God made him to eat graſs like an Oxe in the field, *till he knew the moſt High ruled in the kingdomes of men*, Dan. 4.25, 32, 34. *Otho* Biſhop of *Mentz*, in a time of famine ſhut up a great number of poor people in a Barn, promiſing to give them ſome relief: But when he had them faſt, he ſet the Barn on fire; and hearing then the moſt lamentable and piteous cries and ſhreekings of the poor in the midſt of the flames, he ſcoffingly ſaid, *Hear ye how the mice cry in the Barn.* But the Lord, the juſt revenger of cruelty, ſent a whole Army of *Mice* upon him, which haunted him a great deal worſe then the Frogs did King *Pharaoh*, not only coming into his bed-chamber and upon his bed, but following him into a Tower which he had built for his laſt refuge in the midſt of the River *Rhene*, never leaving him till they had quite devoured him. *Socrates* hath a memorable ſtory of one *Cyricius* Biſhop of *Chalcedon*, who in a meeting of many Biſhops inveighed very bitterly againſt good S. *Chryſoſtome*, and amongſt other ſpitefull language called him often ἀγόνατον, a *kneeleſs* fellow, becauſe in a good cauſe he would never be gotten to bow and cr[illegible] to obtain the favour of men, which *Cyricius* accounted a ſtubb[illegible]nd obſtinate diſpoſition. But when he had thus uttered his malice, *Marathas* another Biſhop by chance trode upon his toe; which being at the firſt eſteemed (as it was indeed) a very ſmall hurt, yet afterwards ſo ranckled, that for the ſafety of the reſt of the body his leg was fain to be cut off; which done, the other leg alſo was in like manner affected, and that ſo, that being otherwiſe incurable, it was fain to feel the ſame remedy the other had done. Thus he who called the holy man a *kneeleſs* fellow in one ſenſe, God made him a *kneeleſs* Biſhop in another. By which and the former Examples we ſee how God in puniſhing requites men with that which hath ſome reſemblance with their Sin. And ſo much for Ὁμοιοπάθεια.

Judg. 1. 7.

Of this *Otho* or *Hatto* 11. ſee *Trithemius*, *Iſengrinius* l. 10. Rerum Spir. &c.

I come now to the third kind, which is *Conformitas ſubjecti*, *The Conformity of ſubject*; *When though we ſuffer not the ſame, nor perhaps like unto that we have done unto others, yet are we puniſhed in that ſubject wherein and whereabout we have ſinned.* Thus *Adam* our firſt Parent ſinned in eating the fruits of the earth; and he and all his poſterity are puniſhed in the curſe of the ſame, in that now in ſorrow we eat of them all the dayes of our life. Touching God's dealing with *Iſrael* in this kind, ſee *Wiſdome* chap. 11. verſ. 7, 13. *Korah* and his company ſinned in *offering ſtrange fire* unto the Lord, and were puniſhed by a *ſtrange* deſtruction: *the earth opened its mouth and ſwallowed them up quick; and there came out a fire from the Lord, and conſumed the men that offered incenſe.* Numb. 16. verſ. 32, and verſ. 35. The *Levites* wife in * *Judges*, ſinned in the Commiſſion of Fornication, and therefore died by the ſame, being forced to death by the men of *Gibeah*. *Eli*, by too much indulgence towards his ſons, ſinned againſt God, and was puniſhed in them, being ſlain by the *Philiſtines*, and the Ark of God taken, which they had carried with them. *David* gloried in the number of his people, and was puniſhed in the Conſumption of ſeventy thouſand of them by the peſtilence, 2 *Sam.* 24. 1, 15. *Hezekiah*, who ſinned in ſhewing by way of oſtentation his treaſures and riches unto the Ambaſſadors of the King of *Babylon*, had his puniſhment threatned by the ſame things, that all he had thus gloriouſly ſhown ſhould one day be carried unto *Babylon*, 2 *Kings* 20.13, 17. Laſtly, The *Jews*, who crucified our Saviour by the hands of the *Romans*, had their City and Temple raſed by the ſame hands.

3.

Pſal. 106. 18. *A fire was kindled in their company, the flames burnt up the wicked.*

* Judg. 19.2, 25. 1 Sam. 2.22, &c. Chap. 4. 11.

Now I come unto the laſt kind of *Conformity*, which I call *Conformity of circum-*

4.

Judg. 1. 7.

circumſtance; *When the Time and Place of Puniſhment agrees with the Time and Place of the Sin.* Of the *agreement of Place* I find theſe Examples. The firſt of *Ahab* and *Jezebel*, In the *place* where the dogs licked the bloud of *Naboth*, they licked the bloud of *Ahab* and *Jezebel*; 1 *Kings* 21. 19. and 2 *Kings* 9. 36. In the *place* where *Baal*'s Prieſts had committed Idolatry, were their bones, being dead, and the bodies of thoſe who were alive, ſlain and burnt by *Joſiah* upon the Altar of *Bethel*, 2 *Kings* 23. 16.

Examples of *concurrence of Time* I finde theſe. At the *ſame time* of the year wherein the *Jews* crucified Chriſt, hapned that fatal and final ſiege by the *Romans*, when that heavy curſe fell upon them, *His bloud be upon us and our children.* The Spies, which brought an evil report upon the land, had ſpent *fourty* daies in ſearching it; and therefore God for this ſin, that *Time* might agree with *Time*, made them wander up and down *fourty* years in the wilderneſs. They are the words of God himſelf, *According unto the number of dayes* (ſaith he) *in which ye ſearched the land, even fourty dayes, (each day for a year) ſhall ye bear your iniquities.* Laſt of all, (becauſe I will not be tedious in Examples) *Pompey* the great is reported to have died moſt miſerably upon the very ſame day he triumphed for the ſpoil of *Jeruſalem.*

Matt. 27. 25.

Num. 13. 25.

Num. 14. 33, 34.

Obſerv. 4. AND thus having ſpoken of the three firſt *Obſervations*, I come now to the fourth and laſt *Obſervation*, namely, *That the Profit and Pleaſure which men ſeek for in the works of ſin will not ſo much as quit coſt in this life*: Becauſe God's puniſhments are requitals; the *Profit* gotten by ſin we ſhall loſe wholly, if not doubly, in the *Puniſhment* thereof; the *Pleaſure* found in ſin will be overpoiſed in the pain of ſorrow we ſhall undergo for the ſame. It is hard to conceive that a man ſhould be ſo much the ſon of *Belial*, as to commit ſin only for his mind ſake, without any aim to a farther end. But rather we may think, That as all actions are done for ſome End, ſo even in ſinfull and wicked actions men have ſome Ends why they commit them: And it is the conceit and apprehenſion of ſome ſuch thing to be gotten by ſin, which makes that which is indeed Evil to have a ſhadow of an appearing Good. To be ſhort, The Ends men aim at in the commiſsion of ſin are thoſe two baſtard goods, *Utile & Jucundum*, worldly Profit and carnall Pleaſure. Within the compaſs of which two fall all thoſe kinds of falſe Happineſs whereabout the Philoſophers were ſo divided, Riches, Honours, Pleaſures, Bodily eaſe, &c. All are comprehended within the verge of theſe two, *Utile & Jucundum*, Profit and Pleaſure.

Nemo animi ſui cauſâ malus eſt.

Theſe are verily thoſe *two baits of the Devil* wherewithall he inveigleth the Souls of men; with theſe two he inſnared our Firſt Parents in Paradiſe. Our mother *Eve* ſaw the *forbidden fruit*, that it was like to be as *pleaſant* to the *taſte* as it was *pleaſing* unto the *eye*: on the other ſide, *Knowledge like unto God*, which ſhe hoped to attain hereby, was a thing exceeding *commodious* and worth the compaſsing: Upon theſe Motives therefore ſhe fell miſerably: and upon the like do we fall every day. Nay the Devil thought with theſe to have tempted our Saviour Chriſt himſelf to worſhip him; for he *ſhewed him*, as we read, *All the kingdoms of the earth, with the glory of them.* In a Kingdom all kinds of *Profit* and means of wealth abound; and for *Pleaſure*, what delight is equal unto that which is to be found in the glory of a Kingdom?

Matt. 4. 8.

To ſpeak of them ſeverally: What power and force a Motive of *Gain* and *Profit* hath to ſway our affections to commit ſin, S. *Paul* hath told us, 1 *Tim.* 6. 9. *Thoſe*, ſaith he, *that will be rich, fall into temptation and a ſnare*; and verſ. 10. that *Covetouſneſs is the root of all evil.* The ſame alſo

alſo is apparent by the words of our Saviour, *It is eaſier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God*, Matt. 19. 24. Judg. 1. 7.

And for the other, to wit, *carnal Pleaſure*, ſo forcible it is, ſo much prevailing in tempting and drawing us unto evil, that the wiſe Son of *Syrach* ſticked not to ſay, *He that reſiſteth pleaſures crowneth his own ſoul.* Beſides, theſe Ends are ſo nearly linked together, that the one of them is commonly deſired for a Means unto the other; for therefore do many deſire *wealth*, that they might have means to live *voluptuouſly*. Chap. 19. 5.

But be they as they will be, If this be all the good men do or can expect from the works of ſin; if theſe only be thoſe fair Ends we ſtrive to attain by ſo foul a means; and when we have gotten them, if the juſt God requites the *Pleaſure* we expect with pain and ſorrow, and the *Gain* we hoped for with an equal yea with a greater loſs: if the Pleaſure of a moment be entertained with a remaining ſorrow; if a ſingle Gain be rewarded with a double loſs, and that in this world: Surely it will not quit the coſt to commit the moſt *gainfull* or *pleaſing* ſin in the world. But certain it is that God uſeth thus to meet with our intendments, and to make us alwaies fall ſhort, firſt or laſt, of what we hoped for by ſin.

For as for *Pleaſure* and *Heart's-eaſe*, as we call it, alas! who ever found this gotten by ſin to be worth the while? To overpaſs ſuch requiting *pains* as fall within the obſervation of other mens eyes; as when God makes our pain and ſorrow to grow even from thoſe members, thoſe hands, thoſe things from which we ſought delight, as I ſhewed you in the laſt *Obſervation*: I will, I ſay, omit theſe, and put you in minde only of that *ſecret pain*, which no man knows but he that feels it, *The ſting of Conſcience*. Is there any man that finds not the honey of ſin mingled with this gall? Surely *the ſting of Conſcience* never leaves a ſinner, but is in all our pleaſure like unto thoſe wilde gourds, 2 *Kings* 4. 39, &c. wherewith the young Prophets of *Gilgal* ſpoiled their whole pot of pottage: We cannot taſte ſo much as one ſpoonfull of this falſe pleaſure, but preſently we muſt cry as they cried, *Mors in olla, Death is in the pot.*

As for *Profit* and *Wealth*; It is even gotten into vulgar experience, that what in this kinde is gotten by ſinfull and bad means, is nothing durable. *Treaſures of wickedneſs* (ſaith *Solomon*, *Prov.* 10. 2.) *profit nothing*; and *wealth gotten by vanity ſhall be diminiſhed*, Prov. 13. 11. Yea, as the feathers of an Eagle are ſaid to conſume the feathers of other birds; ſo a little gotten by indirect and bad means often conſumes a man's whole ſubſtance. I cannot ſtand to inlarge upon this point: I will only ſhew in the example of our firſt Parents, how God in this manner requited them.

Firſt, They looked for *Pleaſure* in the taſte of ſo pleaſing a fruit. This hope God repai'd them with pain and ſorrow; *I will multiply thy ſorrow*, (ſaith he unto the woman) *and in pain ſhalt thou bring forth children*: and to the man, *In ſorrow ſhalt thou eat the fruits of the earth all the daies of thy life.* They looked, ſecondly, *to have gained much*, and to have *profited* themſelves exceedingly; as namely, to *have gotten more knowledge* then God had given them. This hope God requited, not only with the loſs of that knowledge they had before, but even of the outward things they enjoyed in Paradiſe. *Primum in unoquoque genere eſt menſura conſequentium, The Firſt in every kind is the meaſure of that which follows.* Thus God dealt with them, and thus will he deal with us unto the world's end. Sin is utterly unprofitable; whatſoever is gotten thereby is like the change *Diomedes* made with *Glaucus*; like that which *Rehoboam* made of the ſhields in the houſe of the Lord, ſhields of braſs for ſhields of gold. Gen. 3. 16. Verſ. 17. Verſ. 24. 2 Chron. 12. 10.

Judg. 1. 7. Let us therefore hence learn to withſtand ſuch fooliſh motives and ſuch vain hopes: when we are in danger to be enſnared by theſe baits, let us thus reaſon with our ſelves, What will it profit a man to enjoy an hour's pleaſure, for many a year's pain? What will the ſweet doe us good which is mixt with ſo much four? What will it profit a man to be rich in his youth, and a beggar in his age? What will it profit a man by guile and oppreſſion to raiſe his houſe while he liveth, by that which ſhall moſt certainly ruine it when he is dead and gone? And laſtly, if none of all this
Mar. 8. 36. were, yet *What will it profit a man to win the whole world, and loſe his own ſoul?*

II. The Second conſideration of *Adonibezek's* words. NOW having done with the *Firſt conſideration* of theſe words, I come unto the *Second*, which is with relation to him that uttered them, and ſo they are a *Confeſſion*. In which I obſerve Three things.

1. *That the ſuffering of puniſhment extorts the Confeſſion of ſin.* Thus this miſerable King is made, for all his pride and ſtomach, to lament with an *Ego feci*, with an *I have done*.

2. *God's Juſtice in the puniſhing of ſin viſibly is one of the ſtrongeſt Motives to make an Atheiſt confeſs there is a God.* *Adonibezek*, who ſcarce believed, or perhaps not well remembred, there was a God till now, is here forced to confeſs, *The unreſiſtible God, that cruſheth down the proud*, he *hath requited me*.

3. *As the Puniſhment in general bringeth ſin to minde, which elſe would be forgotten: ſo the faſhion and kinde thereof well conſidered may lead us, as it were by the hand, to know the very ſin we are puniſhed for.* Many ſins had *Adonibezek* committed; the condition and manner of his puniſhment made him remember his cruel uſage of the ſeventy kings, and ſay, *As I have done, &c.*

Obſerv. 1. To begin with the Firſt; I ſay, *The ſuffering of puniſhment extorts the confeſſion of ſin.* The reaſon whereof is the very nature of Puniſhment, which alwaies implieth ſome offence, and therefore is a good remembrancer of the ſame. Thus *Joſeph's* brethren, when they were diſtreſſed in *Egypt*,
Gen. 42. 21. cried, *We are verily guilty concerning our brother.* Proud *Pharaoh*, when he
Exod. 9. 27. ſaw the plague of hail and thunder, ſaid, *I have now ſinned; the Lord is righteous, and I and my people are wicked.* The proud ſtomachs of the *Iſraelites* came down, when once the fiery ſerpents ſtung them, and then
Num. 21. 7. they came to *Moſes*, and ſaid, *We have ſinned; for we have ſpoken againſt the Lord, and againſt thee.* *Manaſſes*, whom all the threatnings of God's Prophets in fifty years ſpace could never move, yet when he was
2 Chron. 33. 12. bound in fetters, and carried priſoner unto *Babylon*, *Then he beſought the Lord his God, and humbled himſelf greatly before the God of his fathers.* Whoſoever therefore he be that feels not this fruit, and makes not this uſe of his croſſes and afflictions, is worſe then hard-hearted *Pharaoh*, worſe then cruel *Adonibezek*. But if by this means we come to ſee and acknowledge
Pſal. 119. 71. our ſin, then may we ſay with *David*, *It is good for me that I was afflicted*; and give thanks and praiſe unto our God, who is able out of ſuch hard rocks as theſe to make flow the ſaving waters of repentance.

Obſerv. 2. And thus I come to my ſecond *Obſervation*, which is, *That God's judgements for ſin is one of the ſtrongeſt motives to make an Atheiſt confeſs there is a God.* Thoſe who ſay, *There is no God*, *David* accounts them in the number of *fools*: *The fool ſaith in his heart, There is no God*, Pſal. 53. 1. Now *Solomon* ſtyleth Puniſhment *Eruditio ſtultorum*, the Schoolmaſter of fools. If for all fools, then alſo for *Atheiſticall fools*, that they either by their own, or by example of God's plagues upon others, may be taught to put away their folly.

Moſt

Moſt certain it is, The not obſerving of God's judgements, or the ſuppoſed examples of ſome who ſeem to eſcape the hand of God in the greateſt ſins, is a main occaſion of Atheiſm. This made *David* himſelf to ſay, *My feet were almoſt gone, my ſteps had well-nigh ſlipped: For I was envious at the fooliſh, when I ſaw the proſperity of the wicked.* It is reported of *Diagoras Melius*, ſurnamed *the Atheiſt*, that at the firſt he was very devout, and a great worſhipper of the Gods; but having committed ſome certain money unto a friend's keeping, and afterwards demanding it again, his friend, loth to forgo ſuch a booty, forſware that he ever received any: whom when *Diagoras* ſaw, notwithſtanding this horrible perjury, to thrive and proſper, and no divine judgement to fall upon him, he preſently turned Atheiſt and enemy to the Gods, and laboured by all means to bring other men to the like impiety. Judg. 1. 7. Pſal. 73. 2. 3.

For this cauſe therefore *David*, as jealous of God's honour, and knowing what force God's Judgements have to keep *Atheiſm* from creeping into the hearts of men, deſireth God, *Pſal.* 59. 13. that he would avenge himſelf of evil-doers, even for this end, that it might be known he was the Lord: *Conſume* (ſaith he) *in thy wrath, conſume them, that they may not be; and let them know* (that is, that men may know) *that God ruleth in Jacob, unto the ends of the earth.* And hence it is alſo that God often in *Ezekiel* doth plainly affirm this to be the End of his judgements, that it might be known that he was the Lord. As in chapter 6. v. 6. thus he threatens *Iſrael, Your cities ſhall be laid waſte, and your high places ſhall be deſolate*, &c. v. 7. *And the ſlain ſhall fall in the midſt of you, and you ſhall know that I am the Lord.* And again, v. 12, 13. *He that is far off, ſhall die by the peſtilence; and he that is near, ſhall fall by the ſword. Then ſhall ye know that I am the Lord.* And chap. 25. 17. concerning the *Philiſtins, I will execute great vengeance upon them*, ſaith the Lord, *with furious rebukes: and they ſhall know that I am the Lord, when I ſhall lay my vengeance upon them.* If this then be ſo as ye have heard, let us learn hence a good preſervative againſt Atheiſm, and all the ill motions of the devil and our fleſh drawing thereunto: not lightly, as moſt men doe, to paſs over the Judgements of God upon ſin; but duly and diligently to obſerve them: if in our ſelves, then more ſeverely; if in our neighbours, curiouſly, but charitably.

And ſo I come to the third and laſt point, which is, *That as Puniſhment in general bringeth ſin to minde, which elſe would be forgotten: ſo the faſhion and kinde thereof well conſidered may lead us, as it were by the hand, to know the very ſin we are puniſhed for.* I have ſhewed already at large, That God's viſible judgements have uſually in them a ſtamp and mark of conformity with the ſin for which they are inflicted: For either we ſuffer the ſame thing our ſelves that we have done to others, or ſome reſembling or like unto it; or elſe are puniſhed about the ſame thing wherein our ſin was; or laſtly, in the place or time where and when we ſinned. I am perſwaded there is no judgement which God ſends for any ſpecial ſin, but it hath one of theſe marks in it. Come therefore to *Adonibezek*, and let us learn of him, by God's ſtamp in our puniſhment to find out what ſin he aims at. If we would once uſe to reade this Hand-writing of God in our croſſes and afflictions, what a motive would it be to make us leave many a ſin wherein the Devil nuzzles us the greateſt part of our life without ſenſe and feeling? For if any thing would rouze us and ſcare us from ſin, ſure this would, to hear word from God himſelf what the ſin is he plagues us for, and ſo ſharply warns us to amend. Whenſoever therefore any croſs or calamity befalls us or any of ours, either in body, goods, or name, or in the ſucceſs Obſerv. 3.

Judg. 1. 7. of any thing we take in hand, let us not rebell againſt God with an impatient heart, or fret at the occaſion or author of our miſery; but let us take a juſt account of our life paſt, and thus reaſon with our ſelves, This is ſurely none other but the very Finger of God; I am puniſhed, therefore have I ſinned: I am puniſhed thus and thus, in this or that ſort, in this or that thing, in this or that place or time; therefore God is angry with me for ſomething I have done, the ſame with that I ſuffer, or ſomething like unto it, or becauſe I ſinned in this thing, or at this time, or in this place, when and where I now am puniſhed: *As I have done, ſo ſurely God hath requited me.* Therefore I will not look any longer upon any other cauſe or occaſion of this miſery, of this croſs or calamity, but look unto my ſin, and give glory unto God, who ſent the hand which hath done all this unto me.

Thus did the ſons of *Jacob*, having no doubt learned of their good father to make this uſe of their croſſes and afflictions: For when they ſaw themſelves ſo roughly entertained in *Egypt*, being challenged for ſpies of the countrey; when their brother *Simeon* was to lie in priſon in a ſtrange land; and not only *this brother*, but *another brother*, ſo dearly beloved of his father, muſt needs be taken from him, and come into the like jeopardy; when all this diſtreſs fell ſtill upon the head of a *brother*, and nothing but a *brother*; they preſently diſcovered the Hand-writing of God, and cried Gen. 42. 21. out, *We are guilty, and therefore is this evil come upon us:* Behold the Finger of God. All this evil ſtill lights upon one or other of our *brethren*; for *we are verily guilty concerning a brother, our brother* Joſeph, *in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear; there-*Verſ. 22. *fore is this diſtreſs come upon us.* Ah! ſaid *Reuben*, I told you, *I ſpake unto you* that you ſhould *not ſin againſt the child*, but *you would not hear:* therefore behold *his bloud is now required.* Yea this writing of God is yet more evident, for we ſinned in the dearly-beloved of our Father, *Joſeph*, and now are we diſtreſſed about our brother *Benjamin*, the child whom our Father loveth: *As we have done, ſo God hath requited us.*

This is the laſt point I obſerved in theſe words, and it contains the Uſe of all the former. *Verbum ſapienti*, one word is enough to him that is wiſe, and one Example is ſufficient for him that is willing to follow it.

DIS-

DISCOURSE XXXI.

S. MATTHEW 11. 28, 29.

Come unto me all ye that labour and are heavie laden, and I will give you reſt.

Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye ſhall finde reſt unto your ſouls.

I SHALL not need trouble you with prefacing of the coherence: The words I have read are an intire ſenſe of themſelves, without dependence on what went before. For the matter, they are ſuch, as I might call them *an Epitome or Brief ſumme of the whole Goſpel*, containing in few words the compleat method of Salvation, and as in a ſmall map a full view of the way to the gates of Eternal life; whither he is moſt unworthy to come who will not learn ſo ſmall a Catechiſm as this. They are propounded unto us by way of an *Invitation*, conſiſting of Three parts: 1. The Thing, 2. The Perſons, 3. The Benefit.

1. The Thing invited to, which is double, to wit, *Chriſt* and *his yoke*. *Come unto me*, ſaith he, *and take my yoke upon you, and learn of me, for I am meek and lowly.*

2. The Perſons invited, Thoſe *that labour and are heavie laden: Come all ye that labour and are heavie laden.*

3. The Benefit to thoſe who embrace the invitement, *Reſt* and *Eaſe*; which you ſhall finde in every corner of this Invitation. *I will give you reſt*, or, *I will eaſe you*: again, *Ye ſhall finde reſt unto your ſouls*: and in concluſion, *My yoke is eaſie, and my burthen is light.* A Benefit ſo tranſcendent, as might allure any eare, that is not wholly ſtopped up with ſpiritual deafneſs, to liſten after the means whereby it is attained.

Let us therefore conſider theſe Three points in order; and firſt, that which muſt firſt be known and learned, *The quality of the perſons invited*; Thoſe that *labour, and are heavie laden.* Which before I tell you what they mean, I muſt firſt tell you how to conſtrue them, *viz.* by the Figure called *Hendiadis*, underſtanding the conjunction [*and*] cauſally; and ſo contriving the two things named into one, in this manner, *labour and heavie laden*, into *labouring of being heavie laden*: As if it had been ſaid, *Come unto me all ye that labour of*, or *by, being heavie laden*; All you that are toiled with, and weary of, your heavie burthen, *come unto me, and I will eaſe you.* I.

For after this manner are many things in Scripture which are uttered conjunction-wiſe to be underſtood. *I will multiply thy ſorrow and thy conception*, (ſaith God unto the woman, *Gen.* 3. 16.) that is, I will multiply thy ſorrows of conception, or the ſorrows which come of conception. You ſhall finde often in Scripture, *Doe judgement and righteouſneſs*; that is, Doe judgement according to righteouſneſs; Doe ſuch judgement as proceeds from juſtice and righteouſneſs. *Pſal.* 116. 1. *I love the Lord, becauſe he hath heard my voice and my ſupplication*, that is, the voice of my ſupplication.

Jer.

Matt. 11. 28, 29.

Jer. 29. 11. The Lord promiſeth his people to *give them an end and expectation*; that is, the end of their expectation, or the end they look for. In this Goſpel, ſaith S. *John Baptiſt*, chap. 3. verſ. 11. *He that cometh after me, ſhall baptize you with the holy Ghoſt and with fire*; that is, with the fire of the holy Ghoſt. So in my Text, *weary and heavie laden*, is *weary of being heavie laden*; ſuch as labour, ſuch as are toiled and tired out by the weight of their loading. And thus are the words to be conſtrued.

—— Patcris libamus & auro (ſaith the Poet,) that is, *Libamus patcris ex auro: — Chalybem frænoſque momordit*, i. *frænos ex chalybe*, or *chalybeos frænos.*

Now to the meaning of them. Thoſe that *labour of being heavie laden*, are ſuch as *grieve and groan under the burthen of their ſins.* According to the Law, **none ſhould appear before the Lord empty*: what offering, what ſacrifice then muſt we bring when we come in to Chriſt, but that which *David* (who well knew) tells us *Pſal.* 51. 17. *The ſacrifice of God* (ſaith he) *is a broken ſpirit: A broken and contrite heart, O God, thou wilt not deſpiſe?* Thus muſt they come furniſhed whom Chriſt inviteth. For this is that which S. *Paul* calls, 2 *Cor.* 7. 10. a *ſorrow after God*, or *a godly ſorrow, which*, ſaith he, *worketh repentance to ſalvation, not to be repented of.* For underſtanding therefore of this Metaphor in my Text, we muſt know, That *Sin* is compared in Scripture unto *a burthen*, wherewith every ſinner is loaden, yea overcharged; a burthen intolerable. So *Pſal.* 38. 4. *Mine iniquities*, ſaith *David*, *are gone over mine head*; *as a heavie burthen they are too heavie for me.* Ver. 6. *I am troubled, I am bowed down greatly.* Ver. 8. *I am feeble and ſore broken; I have roared becauſe of the diſquietneſs of my heart.* S. *Paul* followeth the like manner of ſpeech, when he tells us, 2 *Tim.* 3. 6. of *ſilly women laden with ſins, and led away with divers luſts.* This *loading* and *preſſure of ſin* is in reſpect of a *twofold weight* which oppreſſeth the Soul, the one of *Puniſhment*, the other of *Loathſomneſs.* For the weight of *Puniſhment*; it is the ordinary ſtyle of the Prophets to term *God's Judgements for ſin* by the name of *burthens.* *Jehu* calls his execution upon *Jehoram*, the *burthen which the Lord laid upon his father Ahab*, 2 *King.* 9. 25. So S. *Paul* ſaith, *Gal.* 6. 5. that *every one ſhall bear his own burthen.* For the other, the *Loathſomneſs of ſin*, that alſo weighs heavie. *Ah ſinful Nation!* (ſaith the Prophet *Eſay*, ch. 1. 4.) *a people laden with iniquity, a ſeed of evil doers*——and it follows, v. 6. *From the ſole of the foot, even unto the head, there is no ſoundneſs in it, but wounds, and bruiſes, and putrefying ſores.* This alſo is a part of *David*'s burthen, *Pſal.* 38. 5, 6. *My wounds ſtink and are corrupt, becauſe of my fooliſhneſs. I am troubled,* (or *wryed*, עָוִיתִי *Incurvatus ſum*,) *I am bowed down greatly.*

Sin a burthen and load in reſpect of the weight of { *Puniſhment.* / *Loathſomneſs.*

Is Sin indeed ſo *heavie* a thing? how then do we make it ſo *light* a matter? *Nullum onus* (ſaith *Ambroſe* Ep. 18.) *gravius eſt quàm ſarcina peccatorum & pondus flagitiorum, No burthen is more heavy, no load more preſſing to the Soul, then the weight and load of Sin.* If every thing that *preſſeth down* be *heavy*, how *heavy* is that which *preſſeth down* to Hell, that is, unto that depth of woe whoſe bottome can never be fathomed! Is Sin ſo *heavy* a thing indeed? how comes it then to paſs we feel it not? Our caſe is ſo much the more fearful and dangerous. For, ſaith *Chryſoſtome*, Διὰ τοῦτο μέγα δεῖ κακὸν, ὅτι ἀδὲν εἶναι δοκεῖ, *The evil is ſo much the greater, by how much it ſeems to be the leſſer.* For Phyſicians all agree, that thoſe are moſt dangerouſly ſick who have no ſenſe and feeling of their ſickneſs; whereas on the contrary, to be ſenſible of pain is a ſign the ſickneſs is not deadly. Happy therefore are thoſe who can adde the other word to this, being not onely πεφορτισμένοι *laden*, but κοπιῶντες *labouring under the weight of their burthen.* Theſe are thoſe whom Chriſt calleth; and theſe are thoſe whoſe condition we are now to conſider, that we may know it, and whether our ſelves be any of that number.

That

That a man therefore may truly be said to *labour* and *be weary of his burthen*, two things are requisite: First, *That he feel and be sensible of the weight thereof*; Secondly, *That he desire to be rid thereof.* Mat. 11. 28, 29.

1. *He must feel and be sensible of the weight thereof.* Now the weight of sin, as I told you, is twofold: First, *The weight of Punishment*; and secondly, *The load of Loathsomness.* The first and sooneſt felt is that of *Punishment*; which as it is the *grossest* weight, so may it be felt while *the sense of the Soul* is yet but *gross* and *dull*: But to feel the other, that is, *to loath our sin*, requires a *quicker* and *more tender sense*; which is not easily attained to, unless the Soul be first well rubbed and galled with the weight of *Punishment*. The entry therefore and, as it were, the porch of Penitence, are those Terrours and Pangs of the Soul affrighted with the apprehension of the Wrath of God for Sin, and of the danger we are in therefore. When the piercing sting of an accusing conscience upbraids us, and tells us we are in a state to be damned eternally: That if I should die this day, this night, this houre, I must go to the place of weeping and gnashing of teeth, there to yell and howl with devils in pains unspeakable, and be tormented for ever and ever. When our Soul is stricken with horror, to think how long we have lived in this danger, and how little we thought thereof; nay, how securely we encreased our score, as though we should never have come to a reckoning for the same; how often God might have taken me away in the midst of my sins, and where had I been then? yea, what shall become of me, if he should doe it now? O how am I afraid of this moment, who feared nothing so many years! These are those *arrows* of the Almighty, which must go through our Souls at the beginning of our Repentance. That we may take up the words of *David*, Psal. 38. 1. *O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure.* v. 2. *For thine arrows stick fast in me, and thy hand presseth me sore.* v. 3. *There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin.*

This is a good beginning; but is no more then a beginning: for yet we *labour* not enough; yet we are not *weary* enough for Christ to call us unto him. This is but as the prick of a needle, making way for the thread. We must go further, else this will doe us no good. For thus far, as to be sensible and affected with the punishment due for sin, to be terrified with the weight of the wrath of God which lies upon us for the same, thus far he may come who shall be damned. For it is common to the desperate reprobate, as well as to the children of God; to *Judas*, who hanged himself; to *Cain*, whom God drave out from his presence; for he could say and confess to God himself, *My punishment is greater then I can bear*, Gen. 4. 13. Let us therefore see what we are further to adde unto it.

And that is a *sense* and *feeling* of the *foulness*, *loathsomness* and *odiousness* of Sin. If we feel not our selves affected with this weight, the former groaning will be accounted no better with God then hypocrisie and slavish fear; for this is the soul and the life of a godly sorrow indeed, without which the other is but a carkase, if it be alone. But if by rubbing and galling our Hearts, it makes them at length so tender as to be sensible not only of the *punishment*, but to *loath* Sin it self as a foul and ugly thing; then indeed it begins to live and give some proof it will be sincere. For as a surfeit of meats, how dainty and delicate soever, will afterward make them loathsome: So if we be indeed surcharged with the burthen of our sins, the appetite of the Soul will begin to loath them, though they have been never so full of delight; yea, it will make us loath our selves, and cry out in a mournful manner with S. *Paul*, Rom. 7. 24. *O miserable man that I am! who shall deliver me from this body of death?* Even as a man who is covered over with

Mat. 11. 28, 29.

with noisome boils and sores, is not affected onely with the bodily pain caused by them, but even abhors the sight and smell of that which causeth it, as filthy and ugly: So must it be in this leprosie of sin. And indeed, were our eyes once open to see it, Sin is the most ugly, beastly, filthy and noisome thing in the world: For being wholly opposite to God, the most glorious Beauty and most delectable Good; it is contrary to whatsoever is any way seemly, comely, graceful and beautiful: for all these carry in them some Image and resemblance of him; but Sin, none at all. Nay, it is a distasteful and loathsome thing to the Reasonable nature of man, as appears by the continuall upbraiding and griping of the Conscience, which can never down with it. In meats, if any go against our stomach, we abhor and loath them: how much more loathsome is that which the Conscience cannot digest, the stomach and taster of our souls? O how nice and daintie we are, that no loathsome and unpleasant meat should offend (so much as by the sight thereof) our fleshly appetite, which is common to us with beasts! but our Souls, our nobler part, whose safety so much concerns us, we cram and choak with the loathsome filthiness of Sin, and perceive it not. But as those who cannot endure a cat or a mouse, or the like, by Antipathie of nature, when any such thing comes within their sight or near their person, presently they start, and shew some extremity of passion or other; and if they cannot fly it, it casts their body into a cold sweat: So must we labour under the sight of our sins, that we may be of those whom Christ here calleth for. O Lord, supple our hearts with thy quickning grace, that they may be so tender as to feel this part of their burthen as well as the other.

The reason of Sin's Loathsomness.

Thus have we heard the *first* requisite of such as may be truly said to *labour*, and be *weary of their burthen*; namely, *To feel and be sensible of a* double *weight thereof.*

2. Now follows the next and last requisite, *A desire to be rid thereof.* He that truly and unfeignedly *labours* under the burthen of his sin, he that is *indeed weary* thereof, *will desire to be rid of it*: for *Sorrow* is so much against the good liking of Nature, that he that is pressed with the burthen thereof, will earnestly desire to be eased; will endeavour to shake off his burthen, and remove that which procures his Sorrow. He therefore that is not so far toiled with the pressure of his sins as to have *a purpose to forsake and leave them*, is no true penitent, none of those who are yet weary enough to go unto Christ for ease.

And lest we might deceive our selves, and think we have *a purpose to leave our sins*, when we have not; let us examine our selves by these *three Rules* following.

1. That this purpose must be general, without reservation of any darling sin: For he that retains any sin, is not yet weary enough of his burthen. He that looks for a forgiveness of all his sins, must purpose to forsake them all; he must not with *Herod* in the Gospel have a reservation of *Herodias*, his brother *Philip*'s wife: God will not be served with halves; he will have our whole Hearts, or none.

2. He that devises not how to cast off the burthen of his sin, though it pains him, but how to carry it more handsomely and conveniently, by qualifications, distinctions, and the like, he is perhaps heavy laden, for he feels his shoulders pincht; but he is not wearie of carrying; but thinks to ease himself as he in the Fable did his horse of the plough, who sitting still upon his horse back, carried the plough on his own neck: So was the horse eased by a distinction, for now his master carried the plough, and not he.

3. He that hath indeed a purpose to cast off the burthen of his sin and to forsake it, is willing to make amends where he hath wronged; as we see by

by the example of *Zacchæus* in the Gospel. For he that cannot wish from the bottome of his heart that what he hath done were undone, and if it were to doe again, he would never doe it, is no true penitent, nor heartily sorry for his sin. But how can he say thus who hath ill-gotten goods, and will not restore them; who hath power in his hands yet in some sort to undoe his sin, as far as the injury concerneth man, and yet will not doe it? Matt. 11. 28, 29.

And thus you have seen How the persons must be *qualified*, and what preparation is required of them who are capable of this sweet *Invitation* of our Saviour, *Come unto me all ye that are weary* or *labour of being heavy laden, and I will ease you.*

But you will say, How should a man come to be thus affected? How should he come to be touched with remorse for sin? and what means is to be used? I answer, By a serious and often meditation upon the Law of God, which is a glass wherein to behold the deformity of sin and depth of our misery. Dost thou in deed and good earnest believe that God Almighty hath given this Law to men? Dost thou believe thou hast transgressed and broken every part thereof? Dost thou believe (tell me truly) that all those who have done so are under the wrath of God and in the state of eternal damnation, to be tormented with the devil and his angels for ever? Dost thou, or canst thou, believe all this, and thy heart not yield and bleed to think how woful and fearful a condition thou art in? If it doth not, I say thou dost not yet fully and in earnest believe any of these things. Thou mayest perhaps say so, and think so too; but thou deceivest thine own heart: The devil deludes thee. I say again, Thou believest not; thy perswasion is too slight: For every *unrepentant* sinner, that knows and hears the law of God without sorrow and contrition of heart, is a piece of an *Infidel*; and it is *Unbelief*, and nothing but *Unbelief*, which makes his Heart so unmoveable and unrelenting.

If a Proclamation came from an earthly Monarch, that whosoever had at any time committed such and such misdemeanours should have his estate confiscated, or suffer some grievous and exquisite torments, as a Traitor unto his Prince: if I should see a man deeply liable unto all this, who could hear of such a Proclamation securely, without trouble and astonishment, that could sleep quietly, and be no whit dejected or cast down therewith; might I not justly think, either he believed himself not guilty of any of the crimes there mentioned, or took it for a counterfeit, or onely some scarecrow never meant to be put in execution? I know your selves would think so. How then is it possible that a man should firmly and seriously give credence to the Law of God and the threats contained therein, and yet his Heart never smite him, his Soul be never touched with remorse? No, without doubt, this *Legal faith* (for so I call the belief I speak of) is yet a weak one, a superficial and unsetled perswasion (perhaps,) but no grounded or firm impression. Wouldst thou amend it? wouldst thou drive it deeper? Rub thy Heart continually with a fixt and frequent meditation of the severity of God's Law, of the number and greatness of thy transgressions, of the dreadfulness of wrath and vengeance due for the same. Never cease doing this untill thy Heart shall yield, and thy bowels melt within thee. One drop of water weareth not a stone, but continual dropping will doe it. *Gutta cavat lapidem*, &c. If one meditation will not melt thy Heart, yet a continuance therein will doe it. Those who let bloud will rub the *Vein* often to make it swell: so must thou rub thy *Heart* often to make it bleed. A hard skin, with often grinding and fretting, will at length grow thin and tender.

I COME now to the Second thing I propounded in this *Invitation*, II.

Matt. 11. 28, 29.

1.

The thing invited to; which is double, *Coming unto Chriſt*, and *Taking his yoke upon us.* I begin with the firſt. This *coming unto Chriſt* is the *approaching to him by Faith*; which is manifeſted by thoſe places of Scripture where *coming* and *believing* are interchangeably uſed as one and the ſame thing. *He that cometh to God* (ſaith S. *Paul*, Heb. 11. 6.) *muſt believe that God is, and that he is a rewarder of them that ſeek him.* John 6. 35. *I am* (ſaith our Saviour) *the bread of life: He that cometh to me, ſhall never hunger; he that believeth on me, ſhall never thirſt.* Here *coming* is expounded by *believing.* Ver. 37. *All that the Father giveth me, ſhall come unto me; and he that cometh to me, I will in no wiſe caſt out.* In *John* 1. 12. it is called *a receiving of Chriſt: But as many as received him, to them gave he power* (or *priviledge*) *to become the Sons of God, even to them that believed on his Name.*

Here therefore obſerve, That *a Saving Faith*, a Faith which makes Chriſt our own, and hath promiſe of *eaſe* by him, in a word, that Faith which gives us an intereſt in Chriſt *Jeſus*, is more then a bare aſſent or perſwaſion that the Goſpel is true, which ſaies that Chriſt is the Son of God, and the Redeemer and Saviour of mankinde. It is a *coming* Belief, a *coming Faith*; that is, an aſſent inclining the Soul to Chriſt, to be made partaker of the Benefits through him. Not a bare *Speculative* aſſent, which remains in the Brain, and proceeds no farther; but ſuch an aſſent as reſts not there, but worketh a motion in the Will, to ſeek and embrace that which is believed. Such an aſſent as not onely believes the Promiſes made in Chriſt, but goes unto him, relies upon him, clings unto him for them. *Come unto me, all ye that labour and are heavie laden; and I will eaſe you.*

To believe the Goſpel is true, that Chriſt *Jeſus* is the onely means of Salvation ordained by God, I grant it to be a *Faith*, though it go no farther: But it is an inſufficient Faith, an imperfect and impotent Faith, which is uſually called *Hiſtorical Faith*; which I make no queſtion but you all have: But if you ſtay here, the Devil believes as much as you do. But a *Saving Faith*, though it begins with this, yet it ſtaies not there: It ſtands not onely gazing upon Chriſt, but is effectual and powerful upon the Soul, to make it apply and betake it ſelf unto him. This height of Faith the Devils have not, nor can have. They can believe, as well as we, that Chriſt is a Saviour; but never ſo far or ſo much as to have any hope, affiance, or confidence in him. For if a King ſhould *proclaim a general pardon* to a number of known rebels, and vow execution without mercy upon ſome principal offenders who had cunningly and maliciouſly ſeduced the reſt; both of them might equally believe the *Proclamation* to be true: yet the one would be encouraged to relie upon the King's clemency, and to ſue out his pardon; but the other would be utterly diſheartned, as being uncapable. Such altogether is the caſe of men and wicked Angels in the *Proclamation* of the Goſpel: Men hearing Chriſt took the woman's Seed, are encouraged with hope of pardon; the Devils knowing he in no wiſe took the nature of Angels, the better they believe his Incarnation, the leſs are their hopes of their own redemption.

Heb. 11. 6.

Come we therefore to application. *He that cometh unto God* (ſaith S. *Paul*) *muſt believe that God is, and that he is a Rewarder of them that ſeek him:* So ſay I, He that cometh unto Chriſt muſt believe *that he is*, and that he is the *Eaſer* of them that ſeek unto him. He that believes this ſufficiently, cannot but go unto Chriſt. You therefore that *labour*, and *are heavy laden* with your ſins, do you believe *that Chriſt is*, and that he is the *Eaſer* of them that being weary of their ſins ſeek unto him? How can your Soul then but fly unto him with truſt and confidence in him? Yea

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but, will some men say, I believe *that Christ is*, and that he is the *Easer* of them that seek him; yet for all this I can put no trust and confidence in him. Yea, but dost thou believe it so well as to finde thy Soul on wing toward him, to seek and sue for pardon? If thou findest this, thou hast some trust and confidence in him, more or less: For didst thou quite despair of *Ease* from him, thy Heart could never seek to him: for where a man utterly despairs to obtain, he will not so much as stir a foot to make a suit. Matt. 11. 28, 29.

The motion or flight of the Soul is *Desire*. He that outof a true sense and feeling of his sin (for no other can doe it in good earnest) *desires* Christ, he *goes* unto him. And Christ thou seest requires no more, but that all those who are *weary and heavie laden* should thus *come unto him*, and *he will ease them*. And this is the first degree of a *Faith* which is *Justifying*, and gives interest in Christ *Jesus*: For this Faith is not barely *Historical* and *in speculation*, but *a Faith in motion*, and able to walk and go unto Christ *Jesus* whom it believeth; which, if cherished, will in time gather such further strength as will fill the Soul with a full and stedfast confidence.

But if thou sayest, Thou believest *that Christ is*, and that he is the *Easer* and *Saviour* of those which seek him, and yet thy Soul is not on wing, nor any motion in thy Heart advancing to him; I say then, either thy *Sorrow* for thy sin is not true, and therefore thou yet feelest no need of him; or thy *Belief* is deficient. Whatsoever thou sayest and thinkest of thy self, thou *believest* not yet *throughly and indeed*, that Christ *Jesus* is a Redeemer and Saviour of those that come unto him. For, as I told you before that he *believed* not the *Law throughly* and *indeed*, that could hear it without remorse of Conscience and contrition of Soul: so he *believes* not the *Gospel throughly* and *firmly*, who being laden and grieved for his sins, yet is not able to flie and betake himself unto Christ for mercy. For if you saw a man condemned to die, and in great affliction for the same, who hearing of a Pardon proclaimed for all in his case who would demand it, should nevertheless sit still, and never go about to seek it; who would think but that either he misdoubted the report, or gave but little credence to the word of the King? Such is the case here: There is certainly *some defect in believing*: And this must be cured after the same manner as that in believing the Law; namely, by a sober and frequent meditation, reading, hearing, and thinking of that great Mysterie revealed of Redemption in *Jesus* Christ, and of the gracious Promises of the Gospel in and through him. This is Faith's whetstone, which, if it be blunt, will make it keen. This is the onely means to establish thy Belief, if it be deficient or unsetled; if there be any metall in it, this will give it an edge; if there be any sparkles, this will blow them into a flame.

Thus you have heard what *Coming to Christ* is, that is, what *a Saving Faith* is; namely, so firmly and effectually to believe that Christ is a Saviour of those that seek him, as doth incline thy Heart to goe unto him, to sue out a Pardon and rely upon him for mercy and redemption.

III. NOW follows the *Benefit*, *Ease* and *Rest* to thy Soul; *I will ease you*, or *give you rest*; that is, I will free you of your burthen, I will ease you of your sin, I will acquit you. And this is that we call *Justification* of a sinner, which is an Absolution or remission of sins by the onely merits and satisfaction of Christ accepted for us and imputed to us: An acquitting and cancelling of all bonds and obligations of transgression for Christ's sake, through the onely merit of his death, passion, and shedding of his bloud. For he that hath right to Christ, hath right in Christ to be partaker of his righteousness and of whatsoever satisfaction he hath undergone for the sins of mankinde; whereby he is justified, that is, acquit

before God of the guilt of ſin, and of the puniſhment according to the Law due for the ſame. For *God* (ſaith S. *Paul*, 2 *Cor.* 5. 21.) *made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* Rom. 5. 19. *For as by one man's diſobedience many were made ſinners: ſo by the obedience of one many are made righteous.*

Matt. 11. 28, 29.

This is the *Eaſe*, this is the *Reſt* here mentioned, the unlading and unburthening of a ſinner, where Chriſt diſchargeth him of his loading, and beareth it upon his own back. For *he* (ſaith *Eſay*, chap. 53. 4, 5, 6.) *hath born our griefs, and carried our ſorrows: He was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed——The Lord laid upon him the iniquity of us all.* Thus he eaſed *Peter*, when his heart was ready to break for *denying him:* Thus he eaſed *Mary Magdalen*, a woman laden with ſins, when ſhe *bathed his feet with tears*, Luke 7. 48. Thus he refreſhed trembling *Saul*, the perſecutor, *Acts 9. 6.* And ſtill he caſteth the eyes of his mercy upon every one that is *poor and of a contrite ſpirit, and trembleth at his word*, Eſa. 66. 2.

See therefore here to whom alone a *troubled* ſoul is to have recourſe for *Eaſe*. Neither to Angels nor Archangels: For thoſe who doe ſo *hold not the head*, Col. 2. 19. Neither to Saints nor Martyrs, to *Peter* nor *Paul*, no not to the bleſſed *Virgin* her ſelf: For *Abraham is ignorant of us, and Iſrael knows us not*, Eſa. 63. 16. and, *Curſed is he that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord*, Jer. 17. 5. Nor to the *Law* given by *Moſes: For the Law worketh* (not *eaſe*, but) *wrath*, Rom. 4. 15. Nor will our merits and good works, pilgrimages, faſtings or almsdeeds, purchaſe this *Eaſe:* For although we could doe all we ought to doe, yet muſt we ſay *we are unprofitable ſervants, and that we have done but that which was our duty to doe*, Luke 17. 10. It is Chriſt *Jeſus*, and onely Chriſt *Jeſus*, who can give *Reſt* to a troubled ſoul, that *Lamb of God which taketh away the ſins of the world.*

Joh. 1. 29.

AND thus you have in part had a view of the Three points conſiderable in this Invitation: 1. The Perſons, who; 2. the Invitation or Thing invited to, what; and 3. the Benefit to be attained. But I muſt call you to the Second point again, there being one part thereof not yet ſpoken of. For I told you *The thing here invited unto* was *double, Chriſt* himſelf, and *His yoke*. The firſt, concerning *Chriſt himſelf*, I have ſpoken of in thoſe words, *Come unto me.* Now it remains to ſpeak of the ſecond, *Take my yoke upon you.* Thoſe who come unto Chriſt, muſt alſo take his yoke upon them. But what is *this yoke?* even the *yoke of obedience*; which ſhould have been ours, but Chriſt for our ſakes took it upon him, and made it his. Yet not that we ſhould draw our necks out of the collar, but ſtill doe our endeavours by *denying ungodlineſs and worldly luſts, to live ſoberly, righteouſly and godly in this preſent world, looking for that bleſſed hope to come.* As therefore in *coming unto Chriſt* you had faith in the *Eaſe* by him, Acquitting or *Juſtification:* ſo in the *taking his yoke* ye have *Sanctification* or Holineſs of life. All which are ſo linked together, that neither muſt they nor can they be put aſunder. No man comes to Chriſt by Faith, but ſhall be eaſed; but no man can ever truly and ſeriouſly come unto him to be eaſed by him, but he muſt take his yoke upon him: No man puts on Chriſt to be juſtified, but he takes on his *yoke* alſo to be ſanctified. *That which God hath joyned together, let no man put aſunder.*

2.

2 Tit. 12, 13.

Matt. 19. 6.

True it is, and nothing more true, That no works of ours in this life can abide the Touch-ſtone of God's Law, and therefore not able to juſtifie us in the preſence of God, but to condemn us. But it is true alſo, That we

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are therefore juſtified through Faith in the bloud and righteouſneſs of Chriſt, that in him we might doe works pleaſing and acceptable to Almighty God, which out of him we could not doe. For as the bloud and ſufferings of *Jeſus* Chriſt, imputed to us through Faith, cleanſeth and acquitteth us of all the ſins whereof we ſtood guilty afore we believed: ſo the imputation of his righteouſneſs when we believe makes our works (though of themſelves far ſhort of what they ſhould be, yet) to be acceptable and juſt in the eyes of the Almighty; Chriſt ſupplying out of his Riches our poverty, and by communication of his obedience continually perfecting ours where we fail; that ſo we might receive the reward of the righteous of him that ſhall reward every man according to his works. Being therefore in Chriſt, we are ſo much the more bound to frame our lives in holy obedience unto God's Commandments; in that before we were juſtified we could not, but now henceforth we are enabled to doe that which for Chriſt's ſake will be acceptable and pleaſing to Almighty God our Father. Mart. 11. 28, 29.

This is that which S. *Peter* tells us, 1 Epiſt. 2. 24. That Chriſt *his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs.* So S. *Paul*, Tit. 2. 11, &c. *The grace of God* (ſaith he) *that bringeth ſalvation hath appeared unto all men*; (wherefore?) *Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world; Looking for that bleſſed hope, the glorious appearing of the great God, and our Saviour Jeſus Chriſt*, ver. 14. *Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works.* Here you may ſee, that Chriſt is therefore given us to be a propitiation for our ſins and to juſtifie us, that in him we might walk before God in newneſs of life; ſo to obtain a crown of righteouſneſs in the world to come.

But if this be not enough to perſwade us to take on this *yoke of Chriſt*, yet I hope this conſideration will doe it; when I ſhall ſhew you, that That Faith can never be true which is not attended with theſe fruits. Nor is there any other mean to aſſure us we are truly come to Chriſt, and ingraffed in him, but this. If we have taken up this *yoke* of Chriſt, we may know then we have put on him: If we have never put our necks to his *yoke*, we never put on him. It is S. *John*'s expreſs aſſertion, 1 Epiſt. 1. 6. *If we ſay we have fellowſhip with him, and walk in darkneſs, we lye, and doe not the truth.* Chap. 2. 3. *Hereby we know that we know him*, (viz. *to be our Advocate with his Father, and the propitiation for our ſins*) *if we keep his commandments.*

The Reaſon is plain; Becauſe the one follows the other, as the heat doth the Fire, or the light the Sun. Which I thus demonſtrate, both on Chriſt's part and ours. On ours thus: He that ſincerely ſues to and ſeriouſly relies upon another for a Favour which nearly concerneth him, and no other can doe for him, will by all means endeavour to avoid whatſoever he knows may diſtaſte his Patron, and doe his beſt to approve himſelf in whatſoever he can learn is moſt pleaſing unto him. If you ſhould ſee a man having a Suit to ſome great Courtier for a pardon of his life, and yet ſhewing no care of doing in his preſence what he knew would deeply offend him, and wilfully neglecting that he knew would give him the beſt content; would you think ſuch a man in earneſt, and ſufficiently perplext with fear of death, and ſeriouſly relying upon that man to ſave it? I know you would not. If therefore, out of a true affrightment and ſenſe of the wrath of God for ſin, with a ſincere and ſerious Faith, thou ſueſt unto and relieſt upon Chriſt for mercy and redemption, as the onely *name under heaven* Acts 4. 12.

Matt. 11. 28, 29.

heaven whereby thou canst be saved; how canst thou but love him with all the Powers of thy Soul, and therefore doe thy best to please him, upon whom thou dependest for so great and unvaluable a benefit? If thou dost not, surely thou hast not yet weighed thy misery sufficiently, thy Faith is insufficient and counterfeit, it never yet came home to Christ, that he might ease thee.

The same appears on Christ's part: For unto whomsoever Christ is given for Justification, through the imputation of his merits and righteousness, in him God *creates a new heart*, and *reneweth a right spirit* (as the Psalmist speaketh, *Psal.* 51. 10.) that is, by virtue of this union he conferreth upon him the grace of his Spirit, for the abolishing of the body of sin, and enabling the Soul in some measure against the assaults thereof, to abandon at least the more eminent, notorious, enormous and mortal sins, though sins of ordinary infirmity shall not be quite subdued in this life. If therefore I see a man run still without restraint into gross and open sins, and walk not blameless in the eyes of men, I conclude he hath not this Spirit of grace within him, and therefore was never ingraffed into Christ by a true and lively Faith. Wheresoever therefore is a *true faith and unfeigned*, 1 Tim. 1. 5. there follows *a new life*. He that cometh to Christ sincerely, takes his *yoke* upon him too. Labour therefore, as S. *James* saith, to *shew your faith by your works*; for *Not every one that saith, Lord, Lord, but he that doth the will of my Father* (saith Christ) *shall inherit the kingdome of heaven.*

James 2. 18. Matt. 7. 21.

THE Words which follow are a continuing of the former Exhortation *to take* upon us *the yoke of Christ*: First, in *general*, That we follow his Example, *Learn of me*: Then in *particular*, wherein we should follow him, In *Meekness and Lowliness*; *For I am* (saith he) *Meek and Lowly in heart.* Then the *Profit* we shall reap thereby; *Doe this, And ye shall finde rest unto your souls.*

For the first, *Learn of me*: Observe, *That Christ is given unto us not onely for a Sacrifice for sin, but for an Example of life.* They are the words of one of our Collects. For he is our Lord and King, and Subjects we know will naturally conform and fashion themselves unto the manners of their Princes;

Regis ad exemplum totus componitur orbis:

And those which doe so, are accounted the most devoted to them, and are the best accepted of them. If Christ then be our Lord and King, we must acknowledge him to be such by conforming to his Example, and endeavouring to follow his steps. Besides, since he took this *yoke of obedience* upon him out of love to us, how can we chuse but offer our necks thereto our selves, out of duty to him? If he hath done so much to make our yoke easie, which before was so unsupportable; should we now think much to put it on? Nay, it is the very character of God's chosen ones, to carry in them a conformity and resemblance of Christ. *For whom* (saith S. *Paul* Rom. 8. 29.) *he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.*

And this duty of *conforming unto Christ* consists not onely *in doing as he did*, but *suffering* also *as he hath done.* 1 *Pet.* 2. 20. *If when ye doe well, and suffer for it, ye take it patiently; this is acceptable with God.* ver. 21. *For even hereunto were ye called: because Christ also suffered for us, leaving us an Example, that we should follow his steps.* See also 1 *Joh.* 3. 16. And this *conformity* and sampling (as I may say) of Christ, extends not onely to *those Acts* of his which he did *as man*, where the *imitation* is plain and direct; but in a certain sort to those *supereminent ones*, which exceed the

nature

nature of a mere man, and were done by the concurrence and power of *his Godhead*; which becauſe otherwiſe unimitable, we muſt expreſs by way of a *myſticall* reſemblance. Thus are we to imitate his expiatory *Death* and *Burial*, by our dying unto ſin. *Shall we continue in ſin*, (ſaith S. *Paul*, Rom. 6. 1.) *that grace may abound?* v. 2. *God forbid. How ſhall we that are dead to ſin, live any longer therein?* v. 3. *Know ye not that ſo many of us as are baptized into Jeſus Chriſt, were baptized into his death?* To the ſame purpoſe, 1 *Pet.* 4. 1. *Foraſmuch*, ſaith he, *as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind; for he that hath ſuffered in the fleſh, hath ceaſed from ſin, &c.* So likewiſe in ſuffering one for another, *Eph.* 5. 1. *Be ye followers of God, as dear children*, v. 2. *And walk in love, as Chriſt hath alſo loved us, and hath given himſelf for us an offering and a ſacrifice to God.* In the like manner muſt we imitate his *Reſurrection* and *Aſcenſion*. S. *Paul* Rom. 6. 4. *Therefore* (ſaith he) *we are buried with him into death; that like as Chriſt was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* Accordingly, *Col.* 3. 1. *If then ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God.* All which you ſee are grounded upon this one Principle, *Learn of me.* Some Phyſiognomers conceit the *Head* of a man to be the modell of the whole Body; and where there is any ſpot, wart, or like mark about the *Face* or other part of the *Head*, that there is another anſwerable to it in ſome ſutable part of the Body; and upon this ground they will adventure to diſcover ſome hidden mark in the unſeen parts of the Body. But whatſoever it be in the *natural* Body, I am ſure it is true in the *myſtical* Body of Chriſt, That every character in the Head, Chriſt, muſt have ſomething anſwerable to it in his Body, the Church.

Matt. 11. 28, 29.

THUS much for the *general*, *We muſt learn of Chriſt.* But *what is that* here in my Text *which Chriſt would have us learn of him?* It followeth, *I am Meek and Lowly in heart.* And this we muſt learn of him; this is that yoke of his he would have us wear, that we *may finde reſt unto our ſouls.* For under theſe two words our Saviour comprehends *the whole Habit of Obedience*, they being two ſuch diſpoſitions of the mind as make it tractable and pliable to put on and wear the yoke he ſpeaks of. As if he had ſaid, I am wholly qualified to obedience, I am fitted for this yoke; learn of me to put it on, for I am *meek* and *lowly*.

Now though *Lowlineſs* and *Meekneſs* are of very near affinity, and ſuch, as both of them do diſpoſe a man for the duties of both Tables of God's Commandments: yet hath *Lowlineſs* (as I take it) a prerogative in our devotion to Godward; and *Meekneſs* is more proper for the duties we owe to our neighbours. I will therefore conſtrue them here, as others have done before me, as dividing the whole *Decalogue* between them; *Lowlineſs*, as a mother, including the Duties of the *Firſt*; and *Meekneſs*, thoſe of the *Second* Table. Which are the two parts of that *Yoke* which Chriſt wore for us, and which every one that cometh to him muſt learn to put on.

Of *Lowlineſs.*

In the handling whereof I will therefore rather chuſe to follow the *order of the Decalogue*, and firſt begin with *Lowlineſs*, though it be laſt placed in the words. *Lowlineſs* therefore, as I ſaid, ſtands here for the *whole duty of the Firſt Table*, which is *Cultus Dei*, religious ſervice or devotion towards God; or, as the Scriptures phraſe is, *The fear of the Lord:* Which as it is founded upon the acknowledgement of the Superlative and Tranſcendent Excellency of God in his Soveraignty of *Power*, *Wiſdom* and *Goodneſs*; ſo the firſt and mother-diſpoſition and affection of the Heart to his Worſhip and Service is Humiliation of the ſoul and *Lowlineſs* of mind: For all Excellency is worſhipped with humility, reverence and ſubmiſſion; that is,

Matt. 11. 28, 29. as we ſometimes, and rightly, ſpeak, *By keeping a diſtance:* And the Soveraign or Supreme Excellency of God muſt be adored with the loweſt demiſſion of mind, and with the *greateſt ſtoop* the Soul can make. We finde by experience, that diſpoſition of the eye which fitteth it to behold the viſible Sun, makes a man blind when he looks down upon himſelf: So here the apprehenſion of the Excellency of God, ten thouſand times brighter then the Sun, muſt needs darken all overweening worthineſs in our ſelves. The greater we would apprehend his *Power*, the more ſenſible we muſt be of our own *Weakneſs*. The greater we acknowledge and adore his *Goodneſs*, the leſs Goodneſs muſt we ſee in our ſelves. The more we would apprehend his *Wiſdom*, the leſs we are to be puffed up with our own knowledge. As in a pair of ſcales, the higher we would raiſe the one ſcale, the lower we pull down the other: ſo the higher we raiſe God in our hearts, the lower we muſt depreſs our ſelves. *Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven.* And this is that *Lowlineſs of heart* which Chriſt would have us learn of him, *Who being in the form of God——made himſelf of no reputation, and took upon him the form of a ſervant——And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs*, Phil. 2. 6, 7, 8.

Matt. 5. 3.

Hence it comes, *that the humbleſt nature and the humbleſt condition are the fitteſt for devotion.* For *humble natures*, experience ſhews them the moſt religious; whereas thoſe which the world ſo much commendeth for high and brave ſpirits, of all others do buckle the worſt unto devotion. *God ſeeth not as man ſeeth:* It is not the talleſt *Eliab*, but the humbleſt *David*, who is the man after God's own heart: He that humbleth himſelf as a little child, the ſame is the talleſt and goodlieſt ſoul in the kingdom of heaven. The ſtarrs in the firmament, howſoever they here ſeem ſmall to us, yet are bigger then the earth: So he that is deſpicable and ſmall here in the eyes of men, is there a great one in the eyes of God.

1 Sam. 16. 7.

As the *humbleſt nature*, ſo the *humbleſt eſtate and condition* is beſt fitted for Religion; as the poor rather then the rich. Therefore *Agur* deſired of *God, not to give him riches, more then food convenient for him; leſt being full, he ſhould deny him, and ſay, Who is the Lord?* Such likewiſe is the ſtate of adverſity and affliction, being a ſtate of lowlineſs, and an eſtate wherein our hearts are taken down; and therefore more fit to bring us home to God then that of proſperity: whence you know that *David* ſaies, *Pſal.* 94. 12. *Bleſſed is the man whom thou chaſteneſt, O Lord*; and *Pſal.* 119. 67, 71. *Before I was afflicted I went aſtray, but now I have kept thy word. It is good for me that I have been afflicted.*

Prov. 30. 8, 9.

For diſeaſes (ſay the Phyſicians) muſt be cured by contraries. It was *Pride* which cauſed the diſloyalty and rebellion both of Men and Angels againſt their Creator: whence is that of the Son of *Sirach*, *Eccluſ.* 10. 12. *The beginning of Pride is, when one departeth from God, and his heart is turned away from his Maker.* ver. 13. *Pride is the beginning of ſin, and he that hath it ſhall pour out abominations.* If *Pride* then be the beginning of our rebellion againſt God, then muſt *Lowlineſs* be the proper diſpoſition of thoſe who fear and worſhip him. And, *Tanto quiſque eſt vilior Deo, quanto eſt pretioſior ſibi*; The higher any one is in his own eſteem, the lower he is in God's.

Now from this near affinity and inſeparable dependance between a *Religious devotion* and an *Humble and Lowly minde*, it is that the Scripture uſeth them as equipollent terms. *Prov.* 22. 4. *By humility and the fear of the Lord are riches, honour, and life.* Prov. 3. 33. *The curſe of the Lord is in the houſe of the wicked; but he bleſſeth the habitation of the juſt.* Ver. 34.

Surely

Surely he ſcorneth the ſcorners, but he giveth grace, or *ſheweth favour, unto the lowly.* Where *ſcorners* and the *wicked* on the one part, and the *lowly* and the *juſt* on the other, are interchangeably uſed for one and the ſame. In like manner ſpeaks the ſon of *Sirach*, Eccluſ. 12. 4, 5. *Give to the godly man, and help not a ſinner.* Which in the next words he altereth thus, *Doe well unto him that is lowly, but give not to the ungodly.* In the ſame notion of *Humility* and *Lowlineſs*, S. *Paul* tells the *Epheſian* Elders at *Miletus*, that he had *ſerved the Lord with all humility of mind*, Acts 20. 19. Matt. 11. 28, 29.

I have dwelt the longer upon this point, To ſhew that *Lowlineſs of mind* is the proper diſpoſition for devotion and the mother of a religious fear, becauſe the preſent occaſion, if you examine it, is nothing elſe but the exerciſe of what I ſpeak of. For the end of *Faſting* is to beget *lowlineſs and humbleneſs of mind*, that ſo we might be rightly diſpoſed and affected to approach the Divine Majeſty, and tender our ſupplications unto him: Eſpecially at ſuch times when his dreadful rod is ſhaken over us, to *bid us down and cry for mercy, leſt we periſh.* Are they not ſome of the firſt words we uttered this day? *O come, let us humble our ſelves, and fall down before the Lord with reverence and fear.* Hence *Faſting* and *Humbling a mans ſelf* go in Scripture for equipollent terms. *My clothing was ſackcloth* (ſaith *David*, Pſal. 35. 13.) *I humbled my ſelf with faſting.* So *Ahab humbled himſelf*, and thereby deferred his judgement, 1 *King.* 21. 29. *Hezekiah humbled himſelf*, both he and the inhabitants of *Jeruſalem*, 2 Chron. 32. 26. *Manaſſeh* likewiſe *beſought the Lord, and humbled himſelf greatly before the God of his Fathers*, 2 Chro. 33. 12.

If we take a view of the Ceremonies of this Diſcipline which the Ancients uſed, and we in ſome part continue, they imply nothing elſe but *Lowlineſs*; either to expreſs it, if we be already ſo affected; or to work and beget it in our hearts, if as yet we have it not. They are reducible to three heads: 1. of *Habit*, 2. of *Geſture*, 3. of *Diet*. For *Habit*, it was anciently *Sackcloth and Aſhes.* By the courſneſs of *Sackcloth* they ranked themſelves, as it were, amongſt the meaneſt and loweſt condition of men. By *Aſhes*, and ſometimes *Earth*, upon their heads, they made themſelves lower then the loweſt of the creatures of God: For the loweſt of the Elements is the Earth, then which we uſe to ſay a man cannot fall lower.

Qui jacet in terra, non habet unde cadat.

For *Geſture*, they ſate or lay upon the ground, which in the Primitive Church was called χαμαιτυπία· a natural ceremony both to expreſs and ingenerate or increaſe *Lowlineſs of mind*; and as frequently practiſed among the Chriſtian Fathers, as it is ſeldom or never uſed among us. It were a thing moſt comely, and undoubtedly moſt profitable, if either theſe ceremonies, or ſome other anſwerable to them, were again revived. If we were all of us this day attired (not in *Sackcloth*, for perhaps it ſutes not with the cuſtome of our Nation, yet) in the *dolefulleſt habit of mourners*, if we lay all *groveling upon the ground*; would not ſuch a ſpectacle, would not the very ſight of ſuch an uncouth Aſſembly much affect us? The mournful hue of Funeral ſolemnities, we know by experience, will often make them to weep who otherwiſe had no particular cauſe of ſorrow.

But the Principal ceremony, and which we retain, is *Abſtinence from meat and drink*, from which this whole exerciſe hath the name of *Faſting*: the End thereof being to bring down our bodies, thereby the better to *humble* our ſouls, or to expreſs ſo much; I mean, to expreſs our ſorrow and dejection, if we be already ſo affected. *Mores animi ſequuntur temperamentum corporis*: If the *Body* be full and luſty, the *Mind* will be lofty and refractary, and moſt unfit to approach the Divine Majeſty with reverence and fear. How incompoſed is that Heart to ſue to God for mercy and averſion

Matt. 11. 28, 29.

verſion of his judgements, which hath rebellious, unclean, proud and luſtfull thoughts all the while barking within it, as ſo many dogs of hell: But theſe are all engendered and cheriſhed by full feeding, and cannot be eaſily quelled unleſs they be ſtarved. *When I fed Iſrael to the full*, (ſaith the Lord, *Jer.* 5. 7, 8.) *then they committed adultery, and aſſembled by troups in harlots houſes, &c. Jeſhurun* (ſaith *Moſes* in his prophetical ſong, *Deut.* 32. 15.) *waxed fat and kicked, and forſook the Lord that made him, and lightly eſteemed of the rock of his ſalvation.*

Wherefore S. *Paul* was fain to pinch his Body, and bring it down with faſting: *I keep under my body* (ſaith he, 1 *Cor.* 9. 27.) *and bring it into ſubjection; leſt that by any means, when I have preached unto others, I my ſelf ſhould be a caſt-away. Hilarion*, a religious young man, when after much abſtinence and courſe diet he felt his fleſh ſtill unruly and rebellious, *Ego, (inquit) Aſelle, faciam ut non calcitres, nec te hordeo alam, ſed paleis, fame & ſiti te conficiam:* thus threatning his Beaſt, (that is, his Body) that he would take an order with it, that it ſhould *not kick*; and that he would no longer feed his *Aſs with corn*, but give it a little *chaffe* or *ſtraw*; nay puniſh it with *hunger* and *thirſt*. Such is the danger of a pampered Body, and ſuch the neceſſity of keeping it under.

Thus you ſee what is the chief End we are to aim at in this our ſolemn abſtinence; namely, to beget this lowlineſs in our hearts, this humiliation in our ſouls, to ſubdue the high-mounting flames of our unruly deſires, by withdrawing the fuell which breeds and nouriſhes them. Which as it is at all times requiſite in ſome meaſure, whenſoever we approach the Majeſty of God for mercy and forgiveneſs; ſo then eſpecially and in a more then uſuall manner, when God ſhakes the rod of his judgements over our heads, and bids us down and proſtrate both ſouls and bodies before him, leſt his judgements break us in pieces, if we bow not. He that attaineth this, hath faſted well: he that hath not, may thereby know he hath not done enough, or not as he ſhould doe. If the boiling of our luſts be cooled and calmed; if the ſwelling conceits of worth in our ſelves be taken down, with a true and feeling apprehenſion of our vileneſs and wretchedneſs by reaſon of ſin, which makes us the moſt unworthy creatures in the world; if thoſe ramping weeds of contempt and deſpiſing of others be cropped and withered; if after this manner we be affected, then are we humbled: if not, we are not yet ſufficiently taken down; all our ſervice is hypocriſie, nor will our devotion be accepted of that All-ſeeing Majeſty who *reſiſteth the proud, but giveth grace to the humble.*

James 4. 6. 1 Pet. 5. 5.

Of *Meekneſs.*

THUS much of *Lowlineſs*, the mother of the *duties of the Firſt Table.* Now I come to *Meekneſs*, which implies our *obedience to the Second.* What *Meekneſs*, or *Manſuetudo*, ſignifies in Ethicks every one knows, that *Vertue which tempereth anger*; or, as I may ſo call it, *Unangrineſs.* But ſometimes whileſt we take words in Scripture according to our own or the Philoſophical notion, we ſlip into a miſtake; as it falls out in this word *Meekneſs*, whoſe notion in the Hebrew and Scripture uſe is as large wellnigh as of Vertue it ſelf, ſo far as it hath reſpect to the Second Table. For it ſignifies, as I may ſo ſpeak, *yokeableneſs*, or a *pliableneſs* and *tractableneſs to be ordered*; a certain *tameneſs of diſpoſition* to obedience of laws, for *untamed* cattel are not fit for yoke; and may be expreſſed, as I think, by *Ingenuity*, or *Ingenuous goodneſs*; or, as we ſpeak, *Fair-conditioned*; by which we underſtand a general diſpoſition to be well ordered in ſuch actions as are exerciſed in the converſation of men.

Thus it is taken in that of our Saviour, *Bleſſed are the meek, for they ſhall inherit the earth*, Matt. 5. 5. Which appears out of *Pſal.* 37. 10, 11. whence it

it is taken, where the *meek* and the *wicked* are opposed as terms of equal extent. For *yet a little while* (saith *David*) *and the wicked shall not be: but the meek shall inherit the earth.* Who seeth not that by *meek* is here meant the opposite party to the *wicked?* So I understand that, *Psal.* 76. 9. *God arose to judgement, to save all the meek of the earth*; id est, *omnes probos terræ, all the honest* or *vertuous of the earth.* And *Psal.* 149. 4. *For the Lord taketh pleasure in his people; he will beautifie the meek with salvation.* Zeph. 2. 3. *Seek the Lord, all ye meek of the earth, which have wrought his judgement, seek righteousness, seek meekness: It may be ye shall be hid in the day of the Lord's anger.* Amos 2. 6. *For three transgressions and for four of Israel, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes.* Vers. 7. *That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek.* Here that which in the first is expressed *poor* and *righteous*, in the next is changed into *poor* and *meek*, shewing *meek* and *righteous* to be equipollent terms. So S. *James* 1. 21, 22. as writing to Hebrews, useth the Hebrew notion; *Wherefore* (saith he) *lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingraffed word, which is able to save your souls. But be ye doers of the word, and not hearers onely.* Again, ch. 3. 13. *Who is a wise man and indued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom:* where it is evident, that *meekness* cannot be taken in that restrained sense of Philosophers, for that would be non-sense.

Matt. 11. 28, 29.

Yet I deny not but *Meekness* in Scripture also is taken for a special vertue: and for the excellency of that vertue amongst men, were all the rest denominate thereof: For it is an usual Trope of the Scripture, to make that which is taken for the most eminent and notable in any kinde, to bear the name of the whole kinde; as the fore-man speaks for the whole Jury, and Armies are comprised in the names of their Chieftains. In the Decalogue it is a regular *Synecdoche*; *Father and Mother*, for all sorts of *Superiours*; *Murther*, for whatsoever hurt to the body of our neighbour; *Adultery*, for all sins of intemperance; *Theft*, all injuries in our neighbour's goods; *the sanctifying of an holy day*, to comprehend the holy usage of all things sacred and consecrate to divine uses. So *Peace*, the chief of blessings, stands in the Hebrew style for happiness; that is, all blessings whatsoever. Whence is their salutation, *Peace be unto you.* So *Meekness*, of near a-kin to *Peace*, stands here for a general name to *all probity* or *honesty*; as Lowliness did for *Religious devotion.* For the yoke of devotion to God hath its peculiar, to be taken on with stooping and *humbleness*; the yoke of a well-ordered converse with men, with this tameness or *meekness.* For as *Meekness* in the special sense is a vertue exercised onely towards men: so in this general notion thereof, I extend it no farther; making, as I told you, *Lowliness* and *Meekness* to share the Decalogue betwixt them.

Here now I might observe at large, How *Meekness* seasoneth all our actions and carriage towards men, giving that genuine sweetness and relish of Vertue to them all; this being the reason of that so general acception of the word in the phrase of Scripture. I might also inlarge my self unto all the several offices and duties of this Vertue. But let me commend unto you those two which are most principal and immediate, and therefore expressly required in our Liturgie, as the truest tokens of repentance; namely, *forgiving of offences*, and *satisfaction of injuries*; both of them genuine off-springs of this *Meekness.*

And

Matt. 11. 28, 29.

And ye ſhall finde reſt unto your ſouls.

HERE is that ineſtimable Benefit which befalleth thoſe who *take up Chriſt's yoke* and *learn of him to be meek and lowly; they ſhall finde reſt unto their ſouls.* For the underſtanding whereof we muſt know, that there is a *twofold Eaſe* mentioned in this invitation of our Saviour. The one, to thoſe who *come unto him* by faith, *Come unto me*, &c. *and I will eaſe you*, or *give you reſt.* The ſecond, to thoſe who *take upon them his yoke*, that is, the *yoke of obedience* to God's commandments; a yoke which Chriſt firſt wore for our ſakes, and made it his, that ſo he might make it poſſible for us to wear it, whileſt the main weight ſtill reſts upon his ſhoulders: Thoſe who put their necks to this yoke *ſhall finde reſt unto their ſouls.*

Theſe *two Reſts* are near of kin, but not the ſame: The firſt Reſt is that which Chriſt gives; the ſecond, the Reſt which we ſhall finde. All thoſe who come and by Faith apply themſelves to Chriſt ſhall have *Eaſe:* But there is ſomething elſe to be done before our ſelves ſhall finde and know it; we muſt put our necks into the collar, and take his yoke upon us, and then there ſhall not onely be *Reſt* obtained for us, but we ſhall finde and feel our ſelves *eaſed.*

For a ſinner hath a twofold Burthen; 1. *The weight of his ſin*, and 2. *The pain he feels thereby*; for ſuch is the condition we know of every one that is laden. Anſwerable therefore to this *twofold Burthen*, there is a *twofold Reſt* and *Eaſe* to be attained. The firſt is by taking off the burthen by remiſſion of our ſin in our *juſtification*, when Chriſt diſcharges thoſe who come unto him of their load, and beareth it upon his own back, by juſtifying and acquitting them of ſin. The ſecond is the ceaſing of the pain which the preſſure of ſin hath cauſed; when a ſinner by wearing of the yoke of Chriſt finds peace of conſcience, and *eaſe* and *reſt* unto his ſoul. For the pain and aking of the ſoul for ſin doth not preſently ceaſe, though ſin be taken off. A man condemned to die, doth not preſently feel the comfort of his pardon as ſoon as it is obtained; for it may be gotten many daies before he knows it, and till then his pain and diſcomfort will be as if it were not gotten at all. Alſo a man that hath overlong born a burthen too heavie for him, is often, we know, ſo benummed, that he thinks he feels the preſſure of his burthen ſtill, ſome while after it is taken off his back. So is the eaſe here; the pain of the ſoul will not preſently ceaſe when Chriſt hath taken off our ſin, nor will the joy and comfort of our pardon be ſo ſoon found as our pardon is obtained.

1. Let this then be the firſt Obſervation, That as thoſe onely are juſtified and diſcharged of their ſin by remiſſion who flee unto Chriſt by Faith: ſo onely thoſe have promiſe of reſt and peace of conſcience who *take his yoke upon them*; and being, as he was, *meek* and *lowly*, ſtoop unto God, and ſubmit their lives unto his Commandments. Art thou heavy laden, and wouldſt thou be diſcharged of thy ſin? Go unto Chriſt, and he will eaſe thee. Wouldſt thou know thy ſins are acquitted? wouldſt thou have peace, and feel thy conſcience ſweetly comforted? Take this yoke upon thee, learn of him to be *yokeable*, to be *meek* and *lowly*, to walk in the waies of God, and thou

1 John 2. 3. *ſhalt finde reſt to thy ſoul. By this*, ſaith S. *John*, *we know that we know him*, (namely, *to be our Advocate, and the propitiation for our ſins*) *if we keep his Commandments.* There is no way but this to feel and have notice thy ſins are forgiven thee.

Many do truſt all to a *ſuppoſed Faith* as a ſhort and compendious cut to quiet their conſcience: but never look to finde peace with God ſo long as thou

thou haſt peace with ſin: *There is no peace unto the wicked*, ſaith the *Prophet. What *Jehoram*, 2 *King.* 9. 22. asked *Jehu*, *Is there peace, Jehu? What peace* (ſaith *Jehu*) *ſo long as the whoredomes of thy mother Jezebel and her witchcrafts are ſo many?* So ſaith God to all ſuch whoſe life and converſation is unreformed; What peace can be unto thy ſoul, ſo long as contempt of his worſhip, extortion, defrauding of thy neighbour, covetouſneſs, drunkenneſs, backwardneſs to all good duties, reign ſtill within thee? If thou wouldſt have peace in thy ſoul; if thou wouldſt have the wringing torments of a troubled conſcience to be calmed within thee; if thou wouldſt finde out that peace of God which paſſeth all underſtanding; let thy whole life and converſation, as far as thou art able, be ruled by the Law of God; wear that yoke which Chriſt thy Saviour hath made ſo eaſie; learn of him *to be meek and lowly*, and *thou ſhalt finde reſt unto thy ſoul.*

* Matt. 11. 28, 29.
* Eſa. 48 22.
Phil. 4 7.

But ſome perhaps will ſay, What needs ſo much preciſeneſs and ſtrictneſs of life? For my part, I doe as other men doe; I can diſpenſe ſometime and take my pleaſure in ſin, and am not thus *yoked* (as you ſpeak,) but take my liberty according as I ſee advantage, either for my profit or contentment; and yet am not diſquieted, but finde my ſoul at reſt and eaſe without thus much ado.

I anſwer, It is hard to conceive that a man ſhould give himſelf the reins to commit ſin, and his Conſcience not to twitch him more or leſs, though he uſeth all the means he can to ſmother it. But if it doth not, thy caſe is ſo much the more woful and dangerous: For, alas! it is not a *reſt and eaſe of ſoul*, as thou miſdeemeſt, but *hardneſs and deadneſs of heart*, which thou miſtakeſt for *reſt* and *quietneſs*. A condition then which there cannot be a worſe, and of all eſtates of the ſoul the moſt hopeleſs. And this is the fruit of a cuſtomary violation of the Conſcience, which being often bruiſed, ſcratched at firſt with ſmaller ſins, and at length rent and torn with greater, contracts one ſcar and brawn all over, and ſo becomes ſenſeleſs and unfeeling. How dreadful therefore is it, if men would conſider it, to adventure the Conſcience upon the leaſt violence? if it endure but a ſcratching once or twice, it is ſecretly, and before a man is aware, hardned to endure a wound. O let us be then tender to keep our Conſcience tender, elſe we are undone. Is it therefore indeed ſo with thee, that thou canſt take thy ſinful liberty, and yet finde no ſcruple check thee? Canſt thou caſt off the *yoke of Chriſt*, and yet thy heart be at reſt within thee; or at the worſt, if it pants a little, it will ſoon have done? O rouſe it up in time, elſe the time will come, when thy Conſcience will be ſo awaked, that all the world cannot quiet and ſtill it. The longer it hath been ſmothered, the more dreadful and unquenchable will the flame be when it once breaketh out. No tongue of mortal man is able to expreſs the terrours which then ſhall overwhelm thee.

In the day-time we know Spirits and Hobgoblins uſually walk not, but in the night-time, when darkneſs covereth the face of the earth: So in the brightneſſe and Sun-ſhine of health and proſperity, what marvell though this terrible Fiend, an evil Conſcience, doth not much haunt a dull and ſtupid heart? but in the darkneſs of ſickneſs, in the midnight of death, when the black times of calamity ſhall ſurpriſe thee, then will this griſly and gaſtly Spirit begin to affright and ſcare thee; then will he roar in the chamber of thy ſoul, and moſt hideouſly rattle his chains about thine eares.

As the blows and bruiſes received in the flower of our youth, though then we feel them not, will pain us in the decay of our ſtrength, in our declining years: So the blows and bruiſes given the ſoul by ſin in the daies of our jollity and proſperity, will moſt grievouſly torment us when by ſickneſs, fear of death, or other calamity, our wonted mirth and tranſitory contentment ſhall be eclipſed. Then as the carkaſe of him that is ſlain, though

Matt. 11. 28, 29.

it ſeemed ſtark and ſtiff, is ſaid to bleed afreſh at the preſence of the murtherer: So when our former and unfelt ſins, whereby the ſoul was wounded and murthered, ſhall preſent themſelves unto our view, as at ſuch times they uſe to do, then our ſtark and benummed Conſcience will guſh out ſtreams of bloud, and be in danger to bleed unto eternal death. What would a man then give for this *Reſt* unto his ſoul? even all the gold of *Ophir*, all the riches of the Eaſt and Weſt *Indies*; yea, he would be content never to have had eaſe, never to have enjoyed any contentment (no not lawful) in theſe worldly and tranſitory things all the daies of his life, ſo he might have but one dram of that comfortable quietneſs of ſoul which a good conſcience bringeth.

2. A *good conſcience* therefore, from a life well led, is a Jewel unvaluable, for which a man ſhould undergo the hardeſt task, and forgo all the contentments of the world, if it could not otherwiſe be gotten. Which is the ſecond thing I here obſerve. For our Saviour we ſee propounds it as a Reward and Prize, ſuch as he thought ſufficient to allure any reaſonable man, even to abandon his liberty and freedom, and to enter a bondage, and to take a yoke upon his neck; a yoke the ſweeteſt that ever was worn, and far ſurpaſſing the greateſt liberty in the world.

A *good conſcience*, ſaith *Solomon*, *Prov.* 15. 15. *is a continual Feaſt*; that is, an everlaſting *Chriſtmas*. The twelve-daies-Feaſt of our Bleſſed Saviour's Nativity, how is it longed for before-hand? how welcomed when it comes? and yet it laſts but a ſhort time. But a *good conſcience* is a *Feaſt* that laſts all the year, yea all a mans life long; and that too without ſatiety, without fulneſs, without the leaſt weariſomneſs. There are three things in a *Feaſt* which make it ſo pleaſing and deſirable, *Mirth*, *good Company*, and *good Chear*. In this *Feaſt* all three of them are ſuperlative.

For *Mirth*, all the merriment and muſick, all the wine and good chear in the world will not make a man's heart ſo light and merry as the wine which is drunk at the *Feaſt* of a good conſcience. This is no ſuperficial matter, but rooted in the very centre of the ſoul. Whereas your *Wine-mirth* is but the ſmothering ſometimes, if not drowning, of a deeper grief; like the luſtick fit in ſome Countries of ſuch as are going to execution. *Give ſtrong drink* (ſaith *Solomon*) *unto him that is ready to periſh, and wine unto thoſe that be of heavie hearts.*

Prov. 31. 6.

For *Society and Company*, what *Feaſt* in the world can afford the like this doth? For it hath not onely exceeding good, but all ſuitable and homogeneal, where is no admixture of ill. Here you ſhall have no unruly perſons blaſpheming God or men, to make themſelves or others paſtime: no unſavoury communication to ſtain and pollute by degrees the purity of the ſoul, and make a reckoning unſupportable, when the day ſhall come wherein we muſt give accompt of every idle word. But a *good Conſcience* hath ever *good Company*, and ſo good as will admit no ill. For the Father is with it, that great and mighty God who made us: The Son is with it, even Chriſt himſelf who redeemed us; they ſup and feaſt together: The Holy Ghoſt is with it, who chears up and ſanctifies the hearts of all who come to this Table. What *Feaſt* in the world can ſhew ſo honourable, ſo loving, ſo chearful company as this?

And for the laſt thing which makes a *Feaſt* deſirable, *good Chear*; it is a Table richly furniſhed with all Varieties and Dainties, a collection of all the Rarities and Delicacies, not which Sea and Land onely, but which Heaven it ſelf affords. Who would not come upon any invitation to partake of ſuch a *Feaſt* as this?

DIS-

DISCOURSE XXXII.

ACTS 10. 4.

And he ſaid unto him, Thy Prayers and thine Alms are come up for a memoriall before God; or (as it is ver. 31.) *are had in remembrance*, &c.

WHEN the *Jews* had crucified our Bleſſed Saviour, the Lord and Prince of Life, though their impiety were moſt horrible, and ſuch as might ſeem to admit of no expiation or atonement, yet would not God for that reject them; but after he was riſen from the dead, his Apoſtles and Meſſengers were ſent to *offer* and *tender him once more unto them*, if ſo be they would yet receive him as *their Meßiah* and Redeemer which was promiſed to come: telling them that what they had formerly done unto him, God would (namely, according to our Saviour's prayer upon the Croſs, *Father, forgive them, for they know not what they doe*) paſs by it as done of Ignorance on their part, whileſt himſelf was by the diſpoſition of his Providence fulfilling that which was long before ſpoken by the mouth of all his Prophets, That *Chriſt* or *Meßiah ſhould ſuffer death*. All which you may reade in the Sermon which S. *Peter* preached unto them in the Temple, *Acts* 3. 12,&c. Thus the Lord ſhewed himſelf according to his ſtyle, *A God gracious and mercifull, long-ſuffering and ſlow to anger*. Luk. 23.34. Nehem. 9.17. Joel 2. 13.

But when theſe *Jews*, notwithſtanding this *ſecond tender*, not only continued in their former obſtinacy, refuſing to accept him for their Redeemer, but alſo miſuſed and perſecuted his Ambaſſadors ſent unto them; this their ingratitude was ſo hideous and hainous in the eyes of God, that he could bear with them no longer, but reſolved thenceforth to *caſt them off*, and chuſe himſelf a Church among the *Gentiles*.

To prepare a way whereunto, he ſent a Viſion much about the ſame time both to *Peter*, (who was then by reaſon of the Jews perſecution fled to *Joppa*) and to *Cornelius* a Gentile, Captain of the *Italian* Band, living at *Cæſarea* upon that coaſt; ordaining the one (*Peter*) to be the Meſſenger and Preacher; and the other (*Cornelius*) to be the *firſt Gentile* which ſhould be partaker of the Faith of Chriſt. Therefore accordingly *Peter*'s Viſion was to admoniſh him, not to make ſcruple, as all *Jews* did, of converſing with a *Gentile* as *unclean*; ſignified by *a ſheet let down from heaven, wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the aire*, that is, of all both *clean* and *unclean*; wherewith came alſo a Voice, ſaying, *Riſe, Peter, kill and eat*. Whereunto when *Peter* anſwered, *Not ſo, Lord; for I have never eaten any thing that is common or unclean*: the Voice replies, *What God hath cleanſed, that call not thou unclean*. Now as this Viſion was to give *Peter* commiſſion to go unto *Cornelius*; ſo was *Cornelius* his Viſion to command him to ſend for *Peter*. For *he ſaw in a Viſion, at the ninth hour of the day, an Angel of the Lord coming unto him, and ſaying, Cornelius.* Verſ. 11, 12. Verſ. 13. Verſ. 14. Verſ. 15. Verſ. 3.

Acts 10. 4. * Verſ. 4. * Verſ. 5. * Verſ. 6. * *Whom when Cornelius beholding and being afraid, ſaid, What is it, Lord? The Angel ſaid unto him, Thy Prayers and thine Alms are come up for a memoriall,* or *had in remembrance, before God.* * *And now ſend men to Joppa, and call for one Simon, whoſe ſurname is Peter,* * *and he ſhall tell thee what thou ought eſt to doe.* And thus have I brought the Story as far as my Text; which is, as you ſee, a part of this Meſſage of the Angel to *Cornelius*, namely, his Report; *And he ſaid unto him, Thy Prayers and thine Alms, &c.*

Wherein I will conſider two things. Firſt, Who was the man, and what was the condition of this perſon to whom the Angel ſpake, namely, *Cornelius: And the Angel ſaid unto him.* Secondly, What the Meſſage or Report he brought importeth: *Thy Prayers and thine Almsdeeds are come in remembrance before God.*

1. To begin with the Firſt; The man here ſpoken to (as you may reade in the beginning of the Chapter, and as I have in ſome part already told you) was *Cornelius*, a *Gentile*, Captain of the *Italian* Band at *Cæſarea*, and ſo no doubt himſelf of that Nation. To underſtand which, ye muſt know that at this time the Land of *Jury*, like as moſt other Nations were, was under the *Romane* Empire, and ruled by a Preſident of their appointing: which Preſident had his Court and Seat at *Cæſarea*, a great and magnificent City upon the *Paleſtine* coaſt, ſome ſeventy miles from *Jeruſalem*, where was continually a guard of Souldiers, both for the Preſident's ſafety and awing the ſubdued Jews: and among theſe was our *Cornelius* a Commander, being Captain of the *Italian* Band. But howſoever he were by race and breeding a *Gentile*, yet for Religion he was no Idolater, but a worſhipper of the true God, the God of *Iſrael*, or God the Creatour of heaven and earth: For the Text tells us, that *he was a devout man, and one that feared God with all his houſe, who gave much alms to the people, and prayed to God alway:* which is as much as to ſay, he was a *Proſelyte*; for ſo were thoſe converted Gentiles called, who left their falſe Gods and worſhipped the true. Yet was he *not circumciſed*, nor had taken upon him the yoke of *Moſes* Law, and ſo was not accounted a member of the Church of *Iſrael:* wherefore according to the Ordinances of the Law he was eſteemed *unclean*, and ſo not lawfull for *Peter*, or any other circumciſed Jew, to company with him, had not God given *Peter* an *Item* that he ſhould thenceforth call no man *unclean*, forasmuch as that badge of ſeparation was now diſſolved.

Verſ. 2.

See Diſcourſes III, and XI. For the better underſtanding of this, we muſt know, there were, while the Legal worſhip ſtood, two ſorts of *Proſelytes* or converted Gentiles. One ſort which were called *Proſelytes of the Covenant:* Theſe were ſuch as were circumciſed, and ſubmitted themſelves to the whole *Moſaicall* Pedagogy; Theſe were counted as Jews, and converſed with as freely as thoſe which were ſo born. But there was a ſecond ſort of *Proſelytes* inferiour unto theſe, whom they called *Proſelytes of the Gate:* Theſe were not circumciſed, nor conformed themſelves to the *Moſaicall* Rites and Ordinances; only they were tied to the obedience of thoſe Commandments which the Hebrew Doctors call the Commandments of *Noah*, that is, ſuch as all the ſons of *Noah* were bound to obſerve. Which were, 1. To worſhip God the Creator; 2. To diſclaim the ſervice of Idols; 3. To abſtain from Bloud, namely, both from the effuſion of man's bloud; and 4. from eating fleſh with the bloud therein; 5. To abſtain from Fornication and all unlawfull conjunction; 6. To adminiſter Juſtice; and 7. To abſtain from Robbery, and doe as they would be done to. And ſuch *Proſelytes* as theſe, howſoever they were reputed *Gentiles*, and ſuch as with whom the

the *Jews* might not converſe, as being no free denizons of *Iſrael*; yet did the Jewiſh Doctors yield them a part in the life to come. Such a Proſelyte was *Naaman* the *Syrian*; and of ſuch there were many in our Saviour's time; and ſuch an one was our *Cornelius*. Acts 10. 4.

Hence it was, that when afterward there aroſe a Controverſie in the Church, Whether or no the Gentiles which believed were to be circumciſed, and ſo bound to obſerve the Ordinances and Rites of *Moſes*; S. *Peter* in the Council of the Apoſtles at *Jeruſalem* determined, It was the will of God they ſhould not; and that upon this ground, Becauſe *Cornelius* the *firſt believing Gentile* was no *circumciſed Proſelyte*, but a *Proſelyte of the Gate only*; and yet nevertheleſs when himſelf was ſent (as ye have heard) to preach the Goſpel of Chriſt to him and his houſe, the Holy Ghoſt came down upon them as well as upon the Circumciſion: Whereby it was manifeſt, that God would have the reſt of the Gentiles which believed, to have no more impoſed upon them then *Cornelius* had: and accordingly the Council concluded that no other burthen ſhould be laid upon them, but only thoſe *Precepts* given to the ſons of *Noah*, *To abſtain from pollutions of Idols, from bloud, from things ſtrangled, and from fornication*, and the reſt, which they had received already in becoming Chriſtians, and ſo needed not to be expreſly mentioned. For that enumeration in the Apoſtles Decree is to be underſtood with a וכולי or an *Et cætera*; a Scheme uſuall in the allegation not only of Texts of Scripture, but of paſſages commonly and vulgarly known. We may find an Example of it, *Hebr.* 12. 27. in the citation of that Text of *Haggai*, *Yet once more, and I will ſhake not the earth only but the heavens*; which the Apoſtle there repeats with this Σχῆμα ἐνδείας, Τὸ δὲ, Ἔτι ἅπαξ, *This, Yet once more*, (ſaith he) *ſignifies the removing of things that are ſhaken*; that is, Τὸ δὲ, Ἔτι ἅπαξ, καὶ τὰ λοιπὰ, (or, as the Hebrews ſpeak, וגומר or וכולי) *This, Yet once more, and the reſt*, ſignifies ſo much: for Ἔτι ἅπαξ [*Yet once more*] alone ſignifies it not, but that whole Sentence. Verſ. 20. Hag. 2. 7. See Diſcourſe III. at the end.

Now that I may not have held your eares all this time with ſo long a ſtory, without ſome matter of *Inſtruction*; let us obſerve by the example of this *Cornelius*, *How great a favour and bleſſing of God it is to live and dwell within the pale of his Church*, where opportunity and means of Salvation is to be had. If *Cornelius* had ſtill dwelt among his Countrymen the *Italians*, where he was bred and born, or in any other Province of that Empire, he had in all likelihood never come to this ſaving and bleſſed knowledge of the true God, but died a Pagan as he was born. But by this occaſion of living at *Cæſarea*, within the confines of the land of *Iſrael*, where the Oracles and Worſhip of the moſt High God were daily reſounded and profeſſed, he became ſuch an one as ye have heard, a bleſſed Convert unto the true God, whom with all his houſe he ſerved and worſhipped with acceptation.

If this be ſo, Then ſhould we our ſelves learn to be more thankfull to God then moſt of us uſe to be, for that condition wherein by his Providence we are born. For we might, if it had pleaſed him, have been born and had our dwelling among *Pagans* and Gentiles, who had no knowledge of his Word or Promiſe; (and ſuch our Nation once was.) But behold his goodneſs and mercy! we are born of *Chriſtian* Parents, and dwell in a *Chriſtian* Country, and ſo made partakers of the name and livery of Chriſt as ſoon as we were born. How great ſhould our thankfulneſs be for his mercy? Nay, we might have been born and bred in a *Chriſtian* Nation too, and yet ſuch an one where *Idolatry*, *falſe worſhip* and *Popery* ſo reigned, as there had been little hopes or means either to be ſaved: But

Acts 10. 4. behold, we are born, bred, and dwell in a *Reformed Chriſtian State*, where the Worſhip of God in Chriſt is truly taught and practiſed; where no God is worſhipped but the Father, and in no other Mediator but his Son *Jeſus* Chriſt. How ſhould we then magnifie our good God for his ſo great and abundant mercy towards us! *Luther*, or ſome other, tells a ſtory of a poor *German* peaſant, who on a time beholding an ugly *Toad*, fell into a moſt bitter lamentation and weeping, that he had been ſo unthankfull to Almighty God, who had made him a *Man*, and not ſuch an ugly creature as that was. O that we could in like manner bewail our Ingratitude towards him who hath made us to have our birth and habitation not among *Pagans* and barbarous *Indians*, a people *without God in the World*, but in a believing and *Chriſtian* Nation, where the true God is known and the means of Salvation is to be had! Thankfulneſs for a leſs benefit is the way to obtain a greater. To acknowledge and prize God's favour towards us in the means, is the way to obtain his grace to uſe them to our eternal advantage: Whereas our neglect of Thankfulneſs in the one, may cauſe God, in his juſt judgement, to deprive us of his Bleſſing in the other. Conſider it.

AND thus much concerning *the Perſon* to whom the Angel ſpake, 2. *Cornelius*, *And he ſaid unto him.* Now I come to *the Meſſage* it ſelf, *Thy Prayers and thine Alms are come up into remembrance before God.* Where before I make any further entrance, there is an Objection requires to be anſwered; namely, How *Cornelius* his ſervice could be accepted of God, (as here it is ſaid to be,) whenas he had no knowledge of Chriſt, without whom no man can pleaſe God. I anſwer; *Cornelius* pleaſed God through his Faith in the Promiſe of Chriſt to come, as all juſt men under the Law did: which Faith God did ſo long accept after Chriſt was come, till his Coming and the myſtery of Redemption wrought by him were fully and clearly made known and preached; which had not been to *Cornelius* untill this time: For though he had heard of his preaching in *Galilee* and *Judæa*, and that he was crucified by the Jews; yet he had not heard of his Reſurrection from the dead and Aſcenſion into glory, or was not aſſured of it, till it was now confirm'd unto him by one ſent from God himſelf. And it is like that having heard ſomewhat of the Apoſtles preaching and of the Jews oppoſing their teſtimony, and ſo knowing not what to believe; he had earneſtly beſought God in his Devotions to lead him in the way of Truth, and make known unto him what to doe.

This being premiſed, I return again unto the Angel's words; wherein I will conſider Three things. 1. The conjunction or joyning of *Almsdeeds* with *Prayer*; *Thy Prayers and thine Alms.* 2. The efficacy and power they have with God; *Thy Prayers and thine Alms are come up into remembrance before God.* 3. I will adde the *Reaſons* why God ſo much accepteth them, which are alſo ſo many *Motives* why we ſhould be carefull and diligent to practiſe them.

I. For the firſt, *The joyning of Almsdeeds with Prayer: Cornelius* we ſee joyn'd them, and he is therefore in the verſes before-going commended for *a devout man and one that feared God.* And by the Angel's report from God himſelf, we hear how graciouſly he accepted them; giving us to underſtand, that a Devotion thus arm'd was of all others the moſt powerfull to pierce into his dwelling-place and fetch a bleſſing from him. Therefore our Saviour likewiſe, *Matt.* 6. 1,—5. joyns the Precepts of *Alms* and *Prayer* together, teaching us how to *give Alms* and how to *Pray* in one Sermon, as things that ought to goe hand in hand, and not to be ſeparated aſunder. It was alſo the Ordinance of the Church in the A-

poſtles

poſtles times, that the First day of the week, which was the time of *publick Prayer*, ſhould be the time alſo of *Alms*. So ſaith S. *Paul*, 1 *Cor.* 16. 1. *Now concerning the collection for the ſaints*, (ſaith he) *as I have given order to the Churches of Galatia, even ſo doe ye.* 2. *Upon the firſt day of the week* (that is, upon the Lord's day) *let every one of you lay by himſelf in ſtore, as God hath proſpered him, that there be no gatherings when I come.* Which Inſtitution ſeems to be derived from the Commandment of God in the Law * twice repeated; *Let no man appear before the Lord empty.* For the words annexed to that Law *Deut.* 16. (where it is applied to the three great Feaſts, when all *Iſrael* was to aſſemble *to pray* before the Lord in his Tabernacle) the words, I ſay, there annexed ſound altogether like unto theſe of S. *Paul* concerning the Lord's day; *Three times a year* (ſaith the Text there) *ſhall all the males appear before the Lord: and they ſhall not appear before the Lord empty. Every one ſhall give as he is able, according to the bleſſing of the Lord thy God which he hath given thee.* Is not this the ſame in ſenſe with S. *Paul*'s, *Let every one lay by himſelf in ſtore, as God hath proſpered him?* The Primitive Church after the Apoſtles followed the ſame precedent, and our own Reformed Church hath ordained the ſame in her Service-book, were it accordingly practiſed as was intended: For after the Epiſtle and Goſpel ſhe appoints divers choice Sentences of Scripture to be read, which exhort us to Alms and other Offerings to the honour of Almighty God; and then, as ſuppoſing it to be done, in the Prayer for the whole eſtate of Chriſt's Church, *We humbly beſeech him moſt mercifully to accept our Alms, and receive our Prayers, which we offer unto his Divine Majeſty.*

Acts 20. 4.

* Exo. 23. 15. Deut. 16. 16.

Shall I now need to exhort you (Brethren) thus to furniſh and ſtrengthen your *Prayers* which you daily offer unto God, to couple them with *Almsdeeds*, to come before God with a preſent and not empty-handed? Whom neither *God's Commandment*, the *Practice of his Church*, the *Example of his Saints*, nor the *Acceptance of ſuch Prayers* as the hand which dealeth Alms lifteth up to him; whom theſe will not move, no words of mine will doe it.

But ſome may ſay, Would you have us always give Alms when we pray? No, I ſay not ſo, but I would not have you *appear before the Lord empty*; that is, ſuch as are not wont to give them, nor mean to do: For you may give them before, or ſecond your Prayers with them after; you may have ſet and appointed times for the one, as you have for the other. Or when the Law of man injoyns you any thing in this kinde, doe it heartily, faithfully, and with a willing minde, without grudging, that ſo God may accept it as a ſervice done to him. Or laſtly, Thou mayeſt doe as the holy men in Scripture were wont, vow and promiſe unto God, if thy Prayer be heard, to offer ſomething unto him either for relief of the poor, the Widow, the Orphan, and diſtreſſed one, or the maintenance of his Service and Worſhip. *If God will be with me*, (ſaith *Jacob*, *Gen.* 28. 20, &c.) *and keep me in this way that I go, and will give me bread to eat, and raiment to put on, &c. Then ſhall the Lord be my God, and this ſtone which I have ſet for a pillar ſhall be God's houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.* (See the uſe of vowing by ſuch as came to pray in God's Houſe, *Eccles.* 5. 4.) If thou comeſt before God in any of theſe ways, thou ſhalt not come empty-handed. But ſend not thy Prayer ſingle and alone: The *Prayer* with *Alms* is the Prayer God loveth. Hear what himſelf ſaith *Pſal.* 50. 14, 15. *Offer unto God thankſgiving*, (Alms is an Offering of * Thankſgiving) *and pay thy vows unto the moſt High.* So *call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me.*

* Eccl. 35. 8.

NOW I come to the ſecond thing I propounded, *The power and efficacy* II.

Acts 10. 4.

ficacy which Prayer and Alms have with God; *Thy Prayers and thine Alms* (ſaith the Angel) *are come up for a memoriall* (or, *are had in remembrance*) *in the ſight of God.* God is ſaid to *remember* our Prayers when he *grants* them, our *Alms* and good deeds when he *rewards* them, or, in a word, when he anſwers either of them with a bleſſing: as on the contrary he is ſaid to *remember* iniquity, when he ſends ſome judgement for it. So God is ſaid to *remember Hannah*, when he heard her prayer for a Son, 1 *Sam.* 1. 19. and *Nehemiah* ſpeaking * of his deeds of mercy and bounty ſhewed unto his poor brethren returned from captivity, ſayes, *Think upon me*, or [זָכְרָה לִי] *Remember me, O my God, for good, according to all that I have done for this people.* Thus were *Cornelius* his *Prayers* and *Alms* remembred. *Prayers* therefore and *Alms*, be they performed as they ſhould be, *are powerfull and approved means to obtain a bleſſing at the hands of God.*

* Chap. 5. 19.

1.

To ſpeak firſt of *Prayer*: What is it that *Prayer* hath not obtain'd? It hath ſhut and opened Heaven; ſee the ſtory of *Elijah*. It hath made the Sun and Moon to ſtand ſtill; reade the Book of * *Joſhua*. It is the Key that openeth all God's Treaſures of bleſſings, both ſpiritual and corporal. For *ſpiritual* bleſſings, *Cornelius* we ſee obtained thereby Illumination and Inſtruction in God's ſaving Truth. And S. *James* ſaith, *If any man lack wiſdome, let him ask of God, who giveth to all men liberally; and it ſhall be given him. Ephraim* in *Jeremy* 31. 18. prays for converting grace, *Turn thou me, O Lord, and I ſhall be turned*: To whom God preſently replies, v. 20. *Is Ephraim my dear Son? is he a pleaſant Childe? for ſince I ſpake againſt him, I do earneſtly remember him ſtill. Therefore my bowels are troubled for him, I will ſurely have mercy on him, ſaith the Lord.* Prayer obtains remiſſion of ſins; *I ſaid* (ſaith *David Pſal.* 32. 5, 6.) *I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin. For this ſhall every one that is godly pray unto thee in a time when thou mayeſt be found.* Prayer alſo obtaineth *corporal* bleſſings. When Heaven was ſhut, and it rained not, *Elijah* prayed for rain, and it rained: *Hannah* prayed for a Son, and ſhe conceived: If we be ſick (ſaith S. *James* chap. 5. 15.) *The prayer of faith ſhall heal the ſick*: *Nehemiah* prayed that he might finde favour in the ſight of King *Artaxerxes*, Chap. 1. 11. and found it, Chap. 2. 4.

1 Kings, Chap. 17, & 18. * Joſ. 10. 12.

Jam. 1. 5.

1 Kings 18. 1 Sam. 1.

But ſome man will ſay, If *Prayer* have ſuch power and efficacy, how comes it to paſs that many even godly men oft pray, and yet ſpeed not? I anſwer, There are divers cauſes thereof. Either 1. *we pray not as we ought*; or 2. *we are not diſpoſed as we ought to be when we pray.*

1. We pray not as we ought, either 1. when we pray not heartily, or not conſtantly: For God regards not formal and ſuperficial prayer, but prayer that comes from the Heart, and loves to be importuned before he grant; as our Saviour tells us in the Parable of the woman and the unjuſt Judge, whom though at firſt he would not hear, yet importunity made him doe her juſtice. Or 2. We rely not upon God as we ought when we pray; but truſt more to ſecond means, to our Wit, to our Friends, or the like, then to Him. And this ſeems to be that *wavering in prayer* S. *James* ſpeaks of, when he bids us *pray in faith without wavering*, Chap. 1. 6. that is, without reeling from God to reſt upon ſecond means: But as with our mouth we pray to him, ſo ſhould our Hearts rely upon him to give us what we ask. But we often pray to God for faſhion, but indeed we look to ſpeed by others; and ſo God takes himſelf mocked, and ſo no marvell if he hears us not. If it were our own caſe we would not liſten to ſuch ſuiters. Or 3. We pray and ſpeed not, when we make not God's glory the End of what we ask; *Ye ask* (ſaith S. *James* Chap. 4. 3.) *and receive not, be-*

cauſe

cauſe ye ask amiſs, that ye might conſume it upon your luſts. Or 4. We may ask ſomething that croſſeth the Rule of Divine Providence and Juſtice, and then alſo we muſt not look to ſpeed. *David* prayed for the life of his childe by *Bathſheba*, *Uriah*'s Wife; but was not heard, becauſe it ſtood not with the Rule of Divine Juſtice, that ſo ſcandalous a ſin, which made the Enemies of God to blaſpheme, ſhould not have an exemplary puniſhment. In like manner ſundry times when the children of *Iſrael* rebelled againſt the Lord, and murmured againſt *Moſes* and *Aaron* their Governours, *Moſes* poured forth very earneſt prayers to God for removing his judgements from off the people; but God would not hear him, becauſe their ſins were ſcandalous and committed with ſo high a hand, that it could not ſtand with the Rule of his juſtice not to inflict puniſhment for them.

Acts 10. 4.

2 Sam. 12. 16, &c.

2. Again, ſometimes, and that too often, we are *indiſpoſed* for God to grant our requeſt. As firſt, when ſome ſin unrepented of lies at the door, and keeps God's bleſſing out. *Pſal. 66.* 18. *If I regard* (ſaith *David*) *iniquity in my heart, the Lord will not hear me.* So God would not hear *Joſhua* praying for the *Iſraelites*, when they fled before the men of *Ai*, becauſe of *Achan*'s Sacriledge; * *Get thee up*, (ſaith God) *why lieſt thou thus upon thy face? Iſrael hath ſinned——for they have taken of the accurſed thing*, (that is, the thing that curſed were thoſe that medled therewith:) *Therefore the children of Iſrael could not ſtand before their Enemies*,——*becauſe they were accurſed. Neither will I be with you any more, except ye put the accurſed thing from among you.* Or laſtly, our Prayers often are not heard, becauſe *we appear before the Lord empty*; we doe not as *Cornelius* did, ſend up *Prayers* and *Alms* together: we ſhould have two ſtrings to our bow, when we have but one. This is another *indiſpoſition* which unfits us to receive what we ask of God: For how can we look that God ſhould hear us in our need, when we turn away our face from our brother in his need? When we refuſe to give to God, or for his ſake, what he requires, why ſhould he grant to us what we requeſt? Hear what an ancient Father of the Church, S. *Baſil* by name, *in Concione ad Divites*, ſaith; Οἶδα πολλοὺς νηστεύοντας, προσευχομένους, σενάζοντας, ὀβολὸν δὲ ἕνα μὴ προϊεμένους τοῖς θλιβομένοις· τί ὄφελος τούτοις τῆς λοιπῆς ἀρετῆς; *I have known many* (ſaith he) *who would faſt, who would pray, who would ſigh; but not beſtow one halfpeny upon the poor: But what then will their other devotion profit them?*

See Pſal. 50. 16. Prov. 28. 9. * Joſ. 7. 10, 11, 12.

3. Adde to all theſe Reaſons of diſpleaſure a Reaſon of favour, why God ſometimes grants not our requeſts; namely, becauſe we ask that which he knows would be hurtfull for us, though we think not ſo. We ask ſometimes that which if he granted us would utterly undoe us. As therefore a wiſe and loving Father will not give his child a knife or ſome other hurtfull thing, though it cries never ſo much unto him for it: ſo does God deal with his children. And how wiſe ſoever we think our ſelves, we are often as ignorant in that which concerns our good as very babes are; and therefore we muſt ſubmit our ſelves to be ordered by the wiſdom of our heavenly Father.

Moreover, we muſt know and believe, that God often hears our Prayers when we think he doth not; and that three manner of ways. As namely 1. When he changes the means, but brings the end we deſire another way to paſs. We ask to have a thing by our means, but he likes not our way, but gives it us by another means which he thinks better. S. *Paul*, that he might the better glorifie God in ſerving him, deſires *the thorn in the fleſh* might be taken from him: God denies him that means, but grants him *grace ſufficient for him*; that ſo being humbled by the ſight of his

2 Cor. 12. 7, 8. σκόλοψ τῇ σαρκί, Verſ. 9.

own

Acts 10. 4.

own infirmity, he might glorifie God for *his power in mans weakneſs.* And is it not all one, whether a Phyſician quench the thirſt of his Patient by giving him Barberies or ſome other comfortable drink, as by giving him Beer which he calls for? 2. God often grants our requeſt, but not at that time we would have it, but defers it till ſome other time which he think's beſt. *Daniel* prays for the return of the Captivity in *the firſt year of Darius*, but God defers it till the *firſt of Cyrus.* We muſt not therefore take God's delays for denials. The ſouls of the Saints under the Altar, *Rev. 6.* 10. cry out aloud for vengeance: God hears that cry, and cannot deny the importunate cry of innocent bloud; yet he defers it *for a little ſeaſon*, ſaith the Text v. 11. and why? becauſe *their fellow-ſervants and brethren that ſhould be ſlain as they were might be fulfilled.* Laſtly, God ſometimes grants not the thing we ask, but gives us in ſtead thereof ſomething which is as good, or better; And then we are not to think but that he hears us.

Dan. 9. 1, &c.

2 Chron. 36. 22.

2.

And thus much concerning *the power and efficacy of Prayer.* Now I come alſo to ſhew the like of *Alms*, how *powerfull a means they are to procure a bleſſing from God:* Not *thy Prayer* only, ſaith the Angel, but *thine Alms* alſo *are come up for a remembrance in the ſight of God.* For *Alms* is a kinde of *Prayer*, namely, a *viſible* one, and ſuch an one as prevails as ſtrongly with God for a bleſsing as any other. Hear *David* in *Pſalm* 41. 1. *Bleſſed is he that conſidereth the poor; the Lord will deliver him in time of trouble.* 2. *The Lord will preſerve him and keep him alive, and he ſhall be bleſſed upon earth; and thou wilt not deliver him unto the will of his enemies.* 3. *The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.* A place ſo evident as flaſhes in a man's eye. But hear *Solomon* ſpeak too, *Prov.* 19. 17. *He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, he will pay him again.* And *Prov.* 28. 27. *He that giveth unto the poor, ſhall not lack: but he that hideth his eyes, ſhall have many a* * *curſe.* Alſo *Prov.* 11. 25. *The liberal ſoul ſhall be made fat; and he that watereth, ſhall be watered alſo himſelf.* Likewiſe *Eccles.* 11. 1. *Caſt thy bread upon the waters, for thou ſhalt finde it after many days.* Theſe are for *corporal* bleſsings, and of this life: But hear alſo for *ſpiritual* bleſsings, and thoſe of the life to come. *David*, Pſal. 112. 9. (quoted by S. *Paul*, 2 *Cor.* 9. 9.) *He hath diſperſed, he hath given to the poor, his righteouſneſs remaineth for ever, &c.* that is, he ſhall be remembred not only in this life, but in the life to come. *Luke* 16. 9. *Make to your ſelves* (ſaith our Saviour) *friends of the* * *unrighteous Mammon*, (that is, of theſe deceitfull and uncertain riches;) *that when you fail, they* (that is, the friends you have made) *may receive you into everlaſting Tabernacles:* that is, that God looking upon the Almsdeeds you have done, and hearing the Prayers and bleſſings of the poor, may reward you with eternall life. So S. *Paul*, 1 *Tim.* 6. 17, &c. *Charge them that be rich in this world,——that they truſt not in uncertain riches, but in the living God,—— That they doe good, that they be rich in good works, ready to diſtribute, willing to communicate; Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternall life.* *Non memini* (ſaith S. *Hierome*) *me legere malâ morte mortuum, qui libenter opera charitatis exercuit; habet enim multos interceſſores, & impoßibile eſt multorum preces non exaudiri.* *I do not remember in all my reading that ever any one died an ill death who was in his life-time ready to good works and acts of Charity; for indeed ſuch a one hath many to intercede and pray for him, and it is impoßible but that the prayers of ſo many in his behalf ſhould be heard and accepted by God.*

What

* Compare Prov. 21. 13.

* Μαμωνᾶ ἀδικίας, *The Mammon of unrighteouſneſs*, is not here *Goods unlawfully gotten* (as I am afraid ſome take it,) nor *Mammon about which the ſons of men are wont to be unrighteous* (as others take it;) but as the Hebrews call it מָמוֹן שֶׁקֶר, or as the Chaldees ſpeak, מָמוֹן דְּשִׁקְרָא (*Mamona falſitatis, deceiveable and uncertain riches.* For among the *Helleniſts* ἀδικία is the ſame with ψεῦδος, and ſo the Lxx often render שֶׁקֶר. Agreeable whereunto S. *Paul* 1 Tim. 6. as it were paraphraſing this of our Saviour, ſaith, *Charge the rich that they truſt not in* uncertain riches, that is, ממון דשקר or μαμωνᾶ ἀδικίας.

What ſhould I ſay more? Shall we not receive our ſentence at the laſt day according to our works of mercy? *Come ye bleſſed of my Father, and inherit the Kingdome prepared for you from the foundation of the world: For when I was hungry, ye gave me meat; when I was thirſty, ye gave me drink, &c.* ye know the reſt. O the wonderfull efficacy of *Alms* in prevailing with God! What favour do they finde in his ſight! how are they remembred! but not for any merit in them, which is none; but of his mere mercy and mercifull promiſe, who accepts them in Chriſt our Saviour. Whence is that Prayer of *Nehemiah*, c. 13.22. concerning this caſe of good works, *Remember me, O my God, concerning this, and ſpare me according to the greatneſs of thy mercy.* Acts 10. 4. Matt. 25. 34, 35.

Thus much of the efficacy and prevalency which *Prayer* and *Alms* have with Almighty God to procure a bleſſing from him; *Thy Prayers and thine Alms are come up for a memoriall before God.*

NOW I come to the third thing propounded, *The Reaſons why God requires them*, and *why they are ſo pleaſing unto him*: which *Reaſons* when they are known, will be alſo ſtrong *Motives* to us why we ſhould frequent them. For though indeed their Efficacy alone were a Motive ſufficient to invite any reaſonable man to doe them; yet will theſe Reaſons adde a further enforcement thereunto. III.

To begin then with *Prayer*; The Reaſons why God requires this duty at our hands (I will name but the chief) are theſe.

1. That we might acknowledge the property he hath in the gifts he beſtows upon us: otherwiſe we would forget in what tenure we hold thoſe Bleſſings we receive from his hands. Though therefore he be willing to beſtow his Benefits upon us, yet he will have us ask them before he doth it. Even as Fathers doe with their children, though they intend to beſtow ſuch things upon them as are needfull, yet they will have their children to ask them. Unleſs therefore we ask of God the things which are his to give; as we ſhall not receive what we have not, ſo we cannot lawfully uſe any thing we have.

2. Another Reaſon is, That we might be acquainted with God: *Acquaint now thy ſelf with God*, (ſaith *Eliphaz* Job 22. 21.) *and be at peace; thereby good ſhall come unto thee.* Now *acquaintance* we know grows amongſt men by converſing together, by intercourſe and ſpeaking to one another. So is it here, by accuſtoming to ſpeak to God in *Prayer* we grow acquainted with him: otherwiſe if we grow ſtrangers to him, and he to us, we ſhall not dare to behold him.

3. *Prayer* is the way to keep our Hearts in order: For to come often into the preſence of God, breeds an holy awe in our Hearts; it makes us to call our ſins to remembrance with ſorrow and ſhame, and to be afraid to commit them. We may know it by experience: men are afraid to offend thoſe into whoſe preſence they muſt often come to ask and ſue for favours; and if they have offended, they are preſently aſhamed; and the firſt thing they doe will be to ſue for pardon.

Theſe are *the Reaſons for Prayer*: Now let us ſee *the Reaſons* alſo *why Alms are required*; which are near of kin to thoſe for *Prayer*.

For 1. We are to offer *Alms*, to teſtifie our acknowledgement of whom we received, and of whom we hold what we have. For as by *Prayer* we ask God's creatures before we can enjoy them; ſo when we have them, there is another *Homage* due for them, namely, *of Thankſgiving*, without which the uſe of the creature which God gives us is unclean and unlawfull to us. *Every creature of God* (ſaith S. *Paul*, 1 *Tim.* 4. 4.) *is good, if it be received with thankſgiving*; not elſe. And the ſame Apoſtle

1 *Cor.*

Acts 10. 4.

1 *Cor.* 10. tells us, that even thoſe things which according to the manner of the Gentiles were offered unto Idols, (that is, to Devils,) a Chriſtian might lawfully eat, ſo it were done * *with thankſgiving* to the true and only God: For ſo he ſhould profeſs, he eat not meat of the Devil's gift, or Devil's Table, but of the Lord's, whoſe of right was the Earth and the fulneſs thereof. *Whether therefore*, ſaith he, v. 31. *ye eat or drink, or whatſoever ye doe elſe, doe all to the glory of God*; that is, give him the glory of the Lordſhip of his creature by your thankſgiving: For *to doe a thing εἰς δόξαν Θεοῦ to the glory of God*, in the Apoſtle's meaning, is that which the Jews ſay, *To doe it* לשם שמים, ſo as the Majeſty and Dominion of God may be acknowledged thereby, which the Scripture calls *His Glory*.

* Verſ. 30. Εἰ ἐγὼ χάριτι μετέχω, *If I with thanksgiving be a partaker, why am I evil ſpoken of for that for which* ἐγὼ εὐχαριστῶ *I give thanks?*

Now our *Thankſgiving* to God for his creature muſt not expreſs it ſelf in words only, but it muſt be alſo in work and deed; that is, we muſt yield him a *Rent* and *Tribute* of what we enjoy by his favour and bleſſing; which if we do not, we loſe our *Tenure*. This *Rent* is twofold: either that which is offered unto God for the maintenance of his Worſhip and Miniſters; or that which is given for the relief of the poor, the Orphan and the Widow, which is called *Alms*. For not only our *Tithes*, but our *Alms* are an Offering unto Almighty God. So *Prov.* 19. 17. *He that hath pity on the poor, lendeth to the Lord:* and Chap. 14. 31. *He that hath mercy on the poor, honoureth his Maker.* And our Saviour will tell us at the day of Judgement, that *what was done unto them, was done unto him.* This then is the Reaſon why we muſt give *Alms*, becauſe they are the *Tribute of our Thankſgiving*, whereby we acknowledge we are *God's Tenants*, and hold all we have of him, that is, of the *Manner of Heaven*, without which *duty* and *ſervice* we have not the lawfull uſe of what we poſſeſs. Whence our Saviour tells the *Phariſees*, who ſtood ſo much upon the waſhing of the Cup and Platter, leſt their meat and drink ſhould be unclean, *Give alms*, ſaith he, *of ſuch things as you have, and behold, all things are clean unto you*, Luke 11. 41.

Matt. 25. 40.

Now that this acknowledgement of God's Dominion was the End of the Offerings of the Law, both thoſe wherewith the Prieſts and Levites were maintained, and thoſe wherewith the poor, the Orphan and the Widow were relieved, appears by the ſolemn profeſſion thoſe who pay'd them were to make, *Deut.* 26. where he that brought *a baſket of firſt-fruits* to the houſe of God, was to ſay, * *I profeſs this day unto the Lord, that I am come unto the Country which the Lord ſware unto our Fathers for to give us.* And when the Prieſt had taken the baſket, he was to ſay thus; * *A Syrian ready to periſh was my Father, and he went down into Egypt and ſojourned there with a few, and became there a Nation great, mighty, and populous. And the Egyptians evil intreated us, &c.* —— *And the Lord brought us forth out of Egypt with a mighty hand and out-ſtretched arm, &c.* —— *And brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firſt-fruits of the land, which thou, O Lord, haſt given me. And thou ſhalt ſet it* (ſaith the Text) *before the Lord thy God, and worſhip before the Lord thy God.* This was to be done *every year*. But for *Tithes*, the profeſſion was made *every third year*, becauſe then the courſe of all manner of Tithing came about. For two years they pay'd the *Levite's* Tithe and the Feſtival Tithe, the third year they pay'd the *Levite's* Tithe and the poor man's Tithe: So that year the courſe of Tithing being finiſhed, the party was to make a ſolemn profeſſion: * *When thou haſt made an end* (ſaith the Lord) *of Tithing all the Tithes of thine increaſe, the third year,*

* Verſ. 3.

* Verſ. 5, &c.

* Verſ 12, &c.

which

which is the year of Tithing, (that is, when the Tithing courſe finiſheth) *and haſt given it to the Levite, the Stranger, the Fatherleſs, and the Widow, that they may eat within thy Gates and be filled: Then thou ſhalt ſay before the Lord thy God, I have brought away the hallowed thing out of mine houſe, and alſo have given it to the Levite, and to the Stranger, to the Fatherleſs, and to the Widow, according to all the Commandments which thou haſt commanded me.——Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt to our Fathers, a land that floweth with milk and honey.* Acts 10. 4.

What we have ſeen in theſe two ſorts, is to be ſuppoſed to be the End of all other Offerings for pious uſes, (which were not *Sacrifices*,) namely, *To acknowledge God to be the Lord and Giver of all.* As we ſee in that royall Offering which *David* with the Princes and Chieftains of *Iſrael* made for the building of the Temple, 1 *Chron.* 29. 11, &c. where *David* acknowledgeth thus; *Thine, O Lord, is the Kingdom, and thou art exalted as Head over all: Both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all. Now therefore, our God, we thank thee, and praiſe thy glorious Name.——For all things come of thee, and* * *of thine own have we given thee.*

* Hebr. מִיָּדְךָ. *of thine hand.* Vulg. Lat. *Quæ de manu tua accepimus, dedimus tibi.*

For this Reaſon there was never time ſince God firſt gave the Earth to the ſons of men, wherein this Acknowledgement was not made by ſetting apart ſomething of that he had given them, to that purpoſe. In the *ſtate of Paradiſe* among all the Trees in the garden, which God gave man freely to enjoy, one Tree was *Noli me tangere*, and reſerved to God as *holy*, in token that he was Lord of the garden: So that the *firſt ſin* of Mankind for the *ſpecies* of the fact was *Sacriledge*, in profaning that which was holy. For which he was caſt out of Paradiſe, and the Earth curſed for his ſake, becauſe he had violated the *ſigne of his Fealty* unto the great *Landlord* of the whole Earth. Might I not ſay, that many a man unto this day is caſt out of his Paradiſe, and the labours of his hands curſed, for the ſame ſin? But to go on.

After man's ejection out of Paradiſe, the *firſt ſervice* that ever we reade was performed unto God was of this kinde: *Abel* bringing the beſt of his flock, and *Cain* of the fruit of his ground, for an Offering or Preſent unto the Lord. The *firſt ſpoils* that ever we reade gotten from an Enemy in war, paid *Tithes* to *Melchiſedek the Prieſt of the moſt High God*, as an Acknowledgement that he had given *Abraham* the Victory: *Melchiſedek* bleſſing God in his name to *be the poſſeſſour of heaven and earth*, and *to have delivered his enemies into his hand:* To which *Abraham* ſaid *Amen* by paying him *Tithes* of all. *Jacob* promiſeth God, that if he would give him any thing, (for at that time he had nothing) he would give him the *Tenth* of what he ſhould give him: which is as much to ſay, as he would acknowledge and profeſs him to be the *Giver*, after the accuſtomed manner. Gen. 4. 3, 4. Gen. 14. 19, 20. Gen. 28. 20, &c.

For the *Time of the Law*, I may skip over that; it is well enough known, no man will deny it. But let us come to the *Time of the Goſpel*, which though it hath freed us from the bondage of Typicall Elements, yet hath it not freed us from the profeſſion of our *Fealty* unto God as Lord of the whole Earth. 'Twere ſtrange methinks to affirm it: I am ſure the ancient Church next the Apoſtles thought otherwiſe. I will quote for a witneſs *Irenæus*, who *Lib.* 4. *cap.* 32. tells us that our Saviour, when he took part of the Viands of his laſt Supper, and giving thanks with them,

Acts 10. 4.

consecrated them into a Sacrament of his body and bloud, set his Church an example of dedicating part of the creature *in Dominicos usus*; *Dominus* (saith he) *dans discipulis suis consilium primitias Deo offerre ex suis creaturis, non quasi indigenti, sed ut ipsi nec infructuosi nec ingrati sint, eum qui ex creatura panis est accepit & gratias egit, &c. Et Novi Testamenti novam docuit oblationem, quam Ecclesia ab Apostolis accipiens in universo mundo offert Deo, ei qui alimenta nobis praestat, primitias suorum munerum in novo Testamento.* But this is no proper occasion to follow this Argument any further: I will therefore leave it, and proceed to a second Reason why God requires *Alms* and such like offerings at our hands.

See this (and the like passages out of *Irenæus*) quoted more at large and explained in the Treatise of *The Christian Sacrifice.*

2. Namely, That we might not forget God: our Blessed Saviour *Matt.* 6.19,20. and *Luk.*12.33, &c. speaking of this very matter of Alms, *Lay not up* (saith he) *for your selves treasures upon earth;——but lay up for your selves treasures in heaven:——For where your treasure is there will your heart be also.* The proper evil of *Abundance* is to forget God and our dependence upon him: the remedy whereof most genuine and natural is, to pay him a *Rent* of what we have: So shall we always think of our *Landlord*, and lift up our Hearts to Heaven in whatsoever we receive and enjoy. Yea, when this service is so acceptable to God, that he promiseth a great reward to those who thus honour and acknowledge him; how can it chuse but detain our hearts in heaven in that respect also, when we shall so often think of God, not only as the *Lord* and *Giver* of what we have, but as the *Rewarder* also of the *acknowledgement* we perform?

3. The last Reason why we should give *Alms* is, that we may be fit subjects of *Mercy* at the day we look for *Mercy*: (for all that we can look for at the hands of God is nothing but *Mercy*: Nehem. 13. 22. *Remember me, O my God, concerning this also, and spare me according to the greatness of thy Mercy.*) Now it is the will of God revealed, That unless we shew mercy unto our brethren, he will shew none to us. Ye know the condition of the fifth petition in the Lord's Prayer, and the * Parable of the unmercifull servant in the Gospel. This is the reason why among all other works we shall receive our doom at the last Day according to our works of Mercy, *Come ye blessed of my Father, inherit the kingdom prepared for you;——For I was an hungred, and ye gave me meat, &c.* How then can they look to be saved at that Day, who doe not these works of Mercy? Can our Saviour pass this blessed sentence upon them? Or will he change the form of his sentence for their sake? No certainly; if the sentence of bliss will not fit, the other will and must; *Depart from me, ye cursed, into everlasting fire——For I was an hungred, and ye gave me no meat, &c. Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

* Matt. 18. 23, &c.

Matt. 25.34, &c.

Vers. 41, &c.

DIS-

DISCOURSE XXXIII.

PROVERBS 4. 23.

Keep thy heart with all diligence [Heb. מִכָּל־מִשְׁמָר *above all keeping*:] *For out of it are the issues of life.*

EVERY *way of man* (saith the same mouth which uttered this) *is right in his own eyes: but the Lord pondereth the hearts*, Prov. 21. 2. And chap. 16. 2. *All the wayes of man are clean in his own eyes: but the Lord weigheth the spirits.* Which words have this *Discretive* sense, that Although the eyes of men judge of the rightness of the ways of men by that which appeareth to the eye: yet God he is not as man, nor judgeth like him; but he pondereth the heart and spirit. Therefore in Scripture he is styled *A God that searcheth the heart and reins*: Jer. 17.10. *I the Lord search the heart, I trie the reins; even to give every man according to his ways, and according to the fruit of his doings.* Which words our Saviour useth *Revel.* 2. 23. in his Epistle to *Thyatira, I am he which searcheth the reins and the hearts; and I will give unto every one of you according to your works*: that is, Men esteem of works as they see; but I judge and reward them as I see. Men punish and reward according to the outside only, which comes under the view and stands in awe of men: but God judges and rewards according to the Heart or inward man, which he only sees, and which therefore stands in awe and fear of none but him. For as for the *outward act*, it may as well be done for the praise and awe of men, as for love and fear of God; and therefore by it cannot be discerned whether our obedience be to God or man: But the *Heart* is that divine Touch-stone, as that which hath none to fear, none to please, none to approve it self unto, but him who alone sees it and is only able to try and examine it.

If therefore any Precept, any Admonition in the whole Book of God deserve the best of our attention to hear, and greatest care to put in practice, this of my Text is worthy to be accounted of that number; *Keep thy heart above all keeping: For out of it are the issues of life.*

The words divide themselves into two parts; An *Admonition*, and A *Motive*. The Admonition, *Keep thy heart above all keeping:* The Motive, *For out of it are the issues of life*; that is, Even as in the life of nature the Heart is the fountain of living, and the well-spring of all operations of life; so in the life of grace, we live to God through it.

I. The Admonition. *Keep thy Heart, &c.*

In the *Admonition* consider 1. The Act, *Keep*: 2. The Object what we are to keep, *our Heart*: 3. The Manner and Means how it must be kept, *with all diligence*, or *above all keeping*.

I. The Act, *Keep.*

Of the Act *Keep* I shall not need say much; it is an easie word, and we shall not forget it in that which follows, but ever and anon have occasion to repeat it. Onely here observe in general, *That our Hearts are untrusty, unruly, and obvious to be surprised*; for such things we are wont *to keep*: and so much therefore is implied, in that they are to be kept, else they needed no keeping. This is therefore the condition of our *Hearts*. 1. They are *untrusty*. *The heart is deceitful above all things*, Jer. 17.9. Therefore it stands

Prov. 4. 23. in hand to watch it, to ſuſpect it, and deal with it as we would with a notable Jugler or with an untruſty and pilfering ſervant, to have a jealous and a watchful eye over it: For if our eye be never ſo little off, it will preſently break out into ſome unlawfull liberty or other. 2. It is an *unruly* thing; if it be once loſt, a man cannot recover it again without much time and labour. For it is like unto a wild horſe; if the bridle be once let go, he will be gone, and not gotten again in haſte; yea it may be we ſhall be forced to ſpend as much time in recovering him, as would have ſerved to have diſpatched our whole journie: So if the bridle of watchfulneſs be once let go, and our Hearts get looſe, they will not eaſily be regained; it will ask us no ſmall time to temper and tune them again for the ſervice of God. Laſtly, our hearts are *continually liable to ſurpriſe*; we walk in the midſt of ſnares, encompaſſed with dangers on every ſide. What is that almoſt which will not entice and allure ſo fickle a thing as the *Heart* from God? We can be ſecure of it at no time, neither ſleeping nor waking; in no place, neither houſe nor ſtreet, neither bed nor board; not in our Cloſet, no not in the Church and Pulpit.

THUS much ſhall ſuffice to have been briefly obſerved by way of implication from the Act, *Keep*.

II. The Object, *Thy Heart*. Now I come to the *Object* it ſelf, *The Heart*, *Keep thy Heart*. By *Heart* we muſt underſtand the inward thoughts, motions and affections of the Soul and Spirit, whereof the *Heart* is the Chamber. But not a *natural* man's Heart, for that is not worth a *keeping*; but ſuch a Heart as lives to Godward, a good and gracious heart, which conſiſts in two properties, in *Purity* and *Loyalty*. This is the ſtate and temper we muſt keep our Hearts in. I will ſpeak of them in order.

I. Matt. 5. 8. And firſt of *Purity* and *Cleanneſs*: We muſt keep our Hearts in *Purity* and *Cleanneſs*; For *Bleſſed are the pure in Heart, for they ſhall ſee God*; and none but ſuch ſhall ever ſee him. It behoves us therefore to know what this *Cleanneſs* is, the having or not having whereof concerns us ſo nearly. Know then, A *clean* or *pure Heart is that which loaths ſin, and loves righteouſneſs*. For the better underſtanding whereof, we muſt further know, that an *abſolute cleanneſs* and *pureneſs* of the heart and ſoul from ſin is not attainable in this life: *Prov.* 20. 9. *Who can ſay, I have made my heart clean, I am pure from my ſin?* Yet is there a *cleanneſs of heart* which muſt be had, and without which we ſhall never ſee God, as you heard before. Such was that which *David* prayes for, *Pſal.* 51. 10. *Create in me a clean heart, O God, and renew a right ſpirit within me.* And 2 *Tim.* 2. 22. true Chriſtians are deſcribed to be ſuch as *call upon the Lord out of a pure heart.* 1 Tim. 1. 5. *The end of the Commandment*, ſaith the Apoſtle, *is charity out of a pure heart, and of a good conſcience, and of faith unfeigned.* And himſelf 2 *Tim.* 1. 3. *thanks God whom he ſerved from his forefathers with a pure conſcience.*

But if this *Purity of the heart* were no other then a *total* freedom thereof from all unclean thoughts and ſinful motions and deſires, in ſuch ſort as a man ſhould never be troubled and defiled with them; alas! who then ſhould ſee God? who ſhould be ſaved? That *Cleanneſs* therefore, that meaſure of *Purity* which God requires to be in the heart of every one who ſhall ſee him, and with whom he will vouchſafe to dwell, is (as I told you) the *loathing of ſin*, and the *love of righteouſneſs*: that is an accepted Cleanneſs through Faith, when the hate of impurity and love of cleanneſs in the heart is accepted with God for *cleanneſs* and *pureneſs* it ſelf. Though not a cleanneſs of all our affections, yet at leaſt (and what can God require leſs?) an affection to all cleanneſs: For God accepts the will for the deed. If we love, if we deſire, if we delight heartily in that which is clean and pure in the eyes of God;

God; if we hate and abhorre, if we loath in our ſelves all ſinful impurities and pollutions both of fleſh and ſpirit; howſoever we finde in our ſelves a great want of the one, and our hearts much and often vexed and troubled with the other; yet is this affection of our hearts accepted with God for a pure and cleanſed heart indeed. And where this diſpoſition is, the Heart cannot chuſe but grow cleaner and cleaner, even with real and formal cleanneſs. For a man cannot but cheriſh that which he loveth, and rid himſelf as much as may be of what he loatheth. So he that loveth and affecteth *cleanneſs of heart*, will cheriſh and make much of every good motion which the Spirit of God ſhall put into it; and if he indeed loath and abhor unclean and ſinful thoughts, will doe his beſt to ſtifle them and remove them far from him. Prov. 4. 23.

This *Cleanneſs and Purity of Heart* is that which the Scripture ſtyleth *Holineſs*, even that *Holineſs without which*, S. *Paul* tells us, *Heb.* 12. 14. *no man ſhall ſee the Lord.* For in the *Law*, the legal cleanſing, waſhing and purging of that which any way belonged to God or was prepared for his preſence and ſervice, is called *ſanctifying* or *hallowing*, Exod. 19. 10. When the Lord was to come down upon Mount *Sinai*, *Go unto the people*, (ſaith he to *Moſes*) *and ſanctifie them to day and to morrow, and let them waſh their clothes.* 2 Chron. 29. 5. *Hezekiah* ſaith to the *Levites*, *Sanctifie now your ſelves, and ſanctifie the houſe of the Lord God of your fathers, and carry forth the filthineſs out of the holy place.* And accordingly in the 16. ver. *the Prieſts go in to cleanſe it*; which *cleanſing* in the next verſe is called their *ſanctifying it.* In *Deut.* 23. 14. where a Law is given for *cleanneſs* and *neatneſs in the Camp*, the reaſon is rendred in theſe words, *For the Lord thy God walketh in the midſt of the Camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy Camp be holy, that he ſee no unclean thing in thee, and turn away from thee.* The ſame expreſsion S. *Paul* applies to *ſpiritual* cleanſing, 2 *Cor.* 7. 1. *Let us* (ſaith he) *cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.* Here, with S. *Paul* alſo, *Holineſs* is *Cleanſing*, and *Cleanſing* is *Holineſs.* So *Eph.* 5. 26. *That he might ſanctifie and cleanſe it, &c.*

As therefore under the *Law* that place was not fit to entertain the preſence of God, nor any thing duly prepared to approach or come near him, which was not thus *externally cleanſed* and *ſanctified:* Such is the caſe of the *inward cleanſing* of the heart; unleſs it be ſanctified with *purity* and *cleanneſs*, God will never *dwell* in it, nor ſuffer ought from it as acceptable to come near him. Wherefore it is not without good reaſon we pray in our Liturgie, *O Lord, make clean our hearts within us; And take not thy holy Spirit from us:* For God's Spirit will not dwell in a ſty; it is a *clean* Spirit, and will have a *clean* habitation. That which S. *Paul* ſpeaks of the whole man (2 *Cor.* 6. 16, 17.) *Ye are the Temple of the living God, wherefore touch no unclean thing, and I will receive you*, is principally true of the *heart* and *ſpirit.* The reſt of the Body is but as the *Court of the Temple*; but the Seat of his preſence in the ſpiritual man, as the *Holy place*, is the *Heart:* even as it is alſo the Seat of life in the natural; *primum vivens & ultimum moriens, the firſt that lives and the laſt that dies.*

But by what means ſhould a man get and keep ſuch a Heart as this? How is this *Holineſs and Cleanneſs of heart* to be come by? I anſwer, The *General* means on our part to obtain this and all other Graces of God is faithful and devout *Prayer*; but this being common to all Graces, is not proper to be ſpoken of in this place. Let us therefore ſee a means more *ſpecial* and peculiar for obtaining this *Cleanneſs* and *Purity of heart*; ſuch a one as, though it may have ſome uſe for other Graces, yet I think is more proper

Prov. 4. 23. unto his then unto any other whatſoever: and that is, *For a man always to poſſeſs his heart with the apprehenſion of God's preſence, and to walk before him as in his eye.* Whereſoever thou art, there is an Eye that ſees thee, an Ear that hears thee, and a Hand that regiſtreth thy moſt ſecret thoughts: For *the wayes of man* (ſaith *Solomon*, Prov. 5. 21.) *are before the eyes of the Lord, and he pondereth all his goings.* How much aſhamed would we be that any one we loved and honoured ſhould ſurpriſe us in our corporal uncleanneſs, to ſee and behold any naſty pollution either of our bodies or chambers? How would a man bluſh and be confounded to be taken and ſeen in the manner, as we ſpeak? But every *unclean thought*, wicked *deſire* and motion of our heart, is more open and revealed to the eyes of God then the *works themſelves*, if we ſhould put them in execution, could be viſible to the eyes of men. Yea and theſe *thoughts* and *deſires* wherewith our hearts are beſmeared are as foul, ugly and loathſom in his ſight, as the *works themſelves* would appear ſhameful in the eyes of men, if we ſhould commit them openly in the ſtreet and in the ſight of the Sun. Nay, ſuppoſe that men could ſee our hearts as well as they may our out-works, would we not be as much aſhamed they ſhould behold the foulneſs of the one, as ſee the ſhameſulneſs of the other? Conſider it; What if ſuch a Patron, ſuch a Friend, ſuch a one to whom I deſire to approve my ſelf, ſhould know what I now ruminate in my heart, what unchaſt pollution, what other abhorred deſire and thought it now wallows and delights in? ſhould I not bluſh and be aſhamed?

What horrible Atheiſm doth this argue, That the preſence of man, yea ſometimes of a little child, ſhould hinder us from that wickedneſs which God's preſence cannot? If we did throughly and indeed believe this Ubiquity of God's Eye, and let it make a firm impreſſion in our minds, how would it quaſh the firſt riſing of evil thoughts in our hearts? The Eye of man draws from us a care of our *outward behaviour*; why then ſhould not the All-ſeeing Eye of God, if we loved him, if we honoured him, if we deſired at all to approve our ſelves unto him, draw from us a care of the *inward behaviour* of the *Heart*? ſince he ſees thy *Heart* better then man ſees thy *Face*, and underſtands thy *Thoughts* better then any man thy *Works* and *Words*. Little children when in the midſt of their diſorders they ſpie once their Father's eye, they are huſhed preſently: So ſhould it be with us, when, through forgetfulneſs of this All-ſeeing Eye of our Heavenly Father continually overlooking us, our Hearts begin to break looſe and to ſport themſelves in vain and idle thoughts and deſires, then ſhould we conſider that all this while God looked upon us and beheld our misbehaviour; then ſhould we cry him mercy with *Jacob* at *Bethel*, *Surely God was here, and I was not aware.*

Gen. 28. 16.

2. And thus I come to the ſecond requiſite of that gracious Temper a good Heart muſt be kept unto, which is *Loyalty unto God*; We muſt keep a *loyal* heart. *The Loyalty of the heart to God* conſiſteth in *an univerſal purpoſe of obedience, and reſolution againſt all ſin, without Reſervation and Exception. Sceptra non ferunt ſocium*; Kings can endure no copartners. Nor can a purpoſe of obedience mingled with Exceptions and Reſervations ſtand with a true faith and allegeance to Chriſt our Lord. *In Anima in qua peccatum regnaverit, non poteſt Dei regnare regnum*, ſaith S. *Jerome*; *In the Soul where Sin reigns and has got dominion, God's Kingdom can never be ſet up nor eſtabliſhed.* For how can he be a faithful ſervant of Chriſt, who ſtill holdeth correſpondence with, and is a Penſioner to, his Arch-enemy the Devil? Even ſuch an one is he who hath any ſin which he holds ſo dear, that he hath no purpoſe nor will to part with it. What will it profit thee to keep

keep thy Heart at all, unless thou keepest it *loyal?* Will God accept a piece of thy Heart? No, he will have a whole Heart and a whole Soul, or none. *Thou shalt love the Lord thy God with thy whole heart, and whole mind:* otherwise thou keepest not thy heart to God, but betrayest it unto the Devil. For one breach in the walls of a City exposeth it to the surprise of an enemy; one leak in a Ship neglected will sink it at last into the bottom of the Sea. Prov. 4. 23.

1. If thou wilt therefore have a *Loyal* heart, know that such a heart cherisheth no darling sin, no *Herodias*, no bosome sin; such a dead fly as this will marre the whole box of oyntment. Eccles. 10. 1.

2. A Sound and *Loyal* heart is not that which boggles and scruples at small sins, but makes no conscience of greater, like the Pharisees straining at a Gnat, and swallowing a Camel; nor the contrary, whose conscience is onely for the greater matters of the Law, *Mercy* and *Judgement*, without any regard of *Mint* or *Anise*. A *Loyal* heart is like unto the Eye troubled with the least mote. Matt. 23. 24.

3. A *Loyal* heart as it hates all sins, so at all times. Sometimes the *unsound* heart will hate sin, when there is no benefit by it; but if it chance to be once beneficial to our selves, then we love it. Here is the triall of a *Loyal* heart to God, to prefer vertue before vice then, when in humane reason vertue shall be the loser, vice the gainer. This note discovered *Jehu*, who destroyed the worship of *Baal* with a great shew of zeal; but when it came to * *Jeroboam*'s Calves, he dispensed with them, left it might prove dangerous to his Kingdom, if the *Israelites* should go worship at *Jerusalem*. 2 King. 10. 18, &c. * Vers. 29.

To conclude; A *Loyal* heart is that which the Scripture calls in the old Testament A *perfect heart*, לֵבָב שָׁלֵם, or תָּמִים. Not *perfect in respect of degrees*, for such a perfection is not attainable in this life; but *perfect in respect of parts*, *Cor integrum*, a heart wherein no part is wholly wanting, howsoever weak and a great deal short of due proportion. 1 *Kings* 11. 4. when *Solomon was old, his wives turned away his heart after other Gods, and his heart was not * perfect with his God, as was the heart of David his Father:* not because he served not the Lord at all, but that he served him not onely and intirely, *Joshua* 24. 14. *Now therefore*, saith he, *fear the Lord, and serve him in sincerity and truth*, (Heb. בְּתָמִים *in perfectness and truth,*) *and put away the Gods which your Fathers served:* which was as much as to say, Serve the Lord wholly, and quite renounce all service to others. 2 *Kings* 20. 3. *Hezekiah* prayes in his sickness, *Lord, I have walked before thee in truth, and with a * perfect heart, and have done that which is good in thy sight.* He saith not, he had done *perfect* Actions, or performed *perfect* service, (for who can doe such?) but yet that he walked with a *perfect heart*, that is, with a *loyal heart* before God. So 1 *Kings* 15. 14. it is said, That though *Asa* failed in his Reformation, and *the high places were not removed*; *nevertheless his heart was * perfect* (that is, *loyal*) *with the Lord all his dayes.* A *Loyal heart* and a *Perfect heart* the same. * שָׁלֵם * שָׁלֵם * שָׁלֵם

THUS much shall suffice to have spoken of the Act, *Keep*; and of the *Heart*, the Object of our keeping: which are the two first things I considered in this *Admonition*.

III. The manner how the Heart is to be kept, *With all diligence.*

The Third remains, which is the *Manner or Means how our heart is to be kept, viz. with all diligence*, or *above all keeping*, saith the Text: that is, with the best, the surest, the chiefest kind of keeping; which is not onely now and then to look unto it, but to set a continual guard about it. Nature hath placed the *Heart* in the most fenced part of the body, having the *Breast* as a natural Corslet to defend it. If the *Heart* be in fear or danger,

Prov. 4. 23. all the bloud and ſpirits in the body will forſake the outward parts, and run to preſerve and ſuccour it. If Nature be ſo provident for that which is but the fountain of a natural life, what care ſhould the ſpiritual man have to keep his heart and ſoul guarded and fortified againſt all annoiances ſpiritual? The life we loſe, if this be wounded or poiſoned, is ineſtimable; the other of Nature is of no great value.

Yea but perhaps a natural man's heart is liable to more natural dangers then the heart of a man that lives to God-ward is to ſpiritual annoiances. I anſwer, The contrary is true: For the Heart we ſpeak of, whence the *Iſſues of the life of grace* proceed, is like a City every moment liable both to inward commotion and outward aſſault: Within, the fountain of original Impurity is continually more or leſs bubbling with Rebellion; Without, the World and the Devil continually either aſſault it, or lye in Ambuſcado to ſurpriſe it. The World batters it with three great and dangerous Engines, of *Pleaſures*, *Riches*, and *Honours*, wherewith ſhe endeavoureth to lay it waſte, and rob it of all heavenly treaſure. The Devil watcheth every opportunity to hurl in his fiery darts, to caſt all into a combuſtion, and thereby farther to invenome and enrage the already-too-much impoiſoned vitiouſneſs and impetuouſneſs of our corrupt nature. How needful a thing is it therefore to follow this precept of *Solomon*, to *keep our hearts with all diligence*, or *above all keeping*; to keep them with a continual guard, to keep a continual watch and ward, leſt the enemies ſurpriſe them? *Watch and pray*, (ſaith our Saviour, *Matth.* 26. 41.) *that ye enter not into temptation. Watch in all things*, ſaith S. *Paul* to *Timothy*, 2 *Tim.* 4. 5. *Be ſober, be vigilant*, (ſaith S. *Peter*, 1 *Pet.* 5. 8.) *becauſe your adverſary the devil as a roaring lion walketh about, ſeeking whom he may devour.* If the heart be to be kept with all diligence, or above the keeping of any thing elſe, then is this Watch we hear commanded, and this Guard of Prayer (and this is a ſtrong Guard) to be chiefly and above all applied unto it.

But for a more particular direction of this guarding of the Heart, we muſt be careful to obſerve this order following.

1. As thoſe who keep a City attempted or beſieged by an Enemy have ſpecial care of the Gates and Poſterns whereat the Enemie may get in: So muſt we in this Guard of the Heart watch eſpecially over the Gates and Windows of the Soul, the *Senſes*; and above all the *Eye* and the *Ear*, whereat the Devil is wont to convey the moſt of thoſe pollutions wherewith the Heart is waſted. Firſt, concerning the *Eye*, *David*'s example may warn the holieſt men to the world's end to keep a watchful jealouſie over it. What a number of Cut-throats did one idle glance upon *Bathſheba* let in, who made that Royal Heart, whoſe uprightneſs God ſo much approved, to become a ſty of uncleanneſs, and robbed it of thoſe heavenly ornaments wherewith it was ſo plentifully adorned? For the *Ear*, take heed of obſcene and wanton talk, which by thoſe Doors or Windows entring like Balls of Wilde-fire, inflame the heart with luſt. We muſt beware alſo of the ſlanderer's mouth and backbiter's tongue, whoſe lying reports and malicious tales, if they get in, would ſow in thine heart the ſeeds of heart-burning ſpight and mental murther, which in that ſinfull ſoil will fructifie very rankly. And think them no ſmall ſins which make thee guilty of innocent bloud; for thine *heart* and *tongue* may kill thy brother as well as thy *hand*.

2. As thoſe who keep and defend a City make much of ſuch as are faithful, truſty and ſerviceable; and if any ſuch come, will entertain and welcome them with much kindeneſs; but a Traitor, or one of the enemie's party, they preſently cut ſhort as ſoon as they diſcover him: So muſt we make exceedingly much of all good motions put into our hearts by God's Spirit,

Spirit, howſoever occaſioned, whether by the Word of God, mindefulneſs of death, good Admonition, ſome ſpecial croſs or extraordinary mercy, any way at any time: Theſe are our Heart's friends; we muſt cheriſh, encreaſe and improve them to the utmoſt with meditation, prayer and practice. But, on the contrary, we muſt reſiſt and cruſh every exorbitant thought which draws to ſin at the firſt riſing. *Tutiſſimum eſt*, *It is moſt ſafe* (ſaith S. *Auſtin Epiſt.* 142.) *for the Soul to accuſtome it ſelf to diſcern of its thoughts*; *Et ad primum animi motum, vel probare, vel reprobare quid cogitat*; *ut vel bonas cogitationes alat, vel ſtatim extinguat malas*; *And at the firſt motion thereof either to approve or elſe to diſallow what the Minde is thinking of*; *and ſo either to cheriſh and improve the thoughts and motions of the Minde if good, or preſently to extinguiſh them if evil.* Prov. 4. 23.

3. Laſtly, Let him that will indeed guard his Heart as it ſhould be, take heed of familiar and friendly converſe with lewd, profane and ungracious company. There is a ſtrange attraction in ill company to poiſon and pervert even the beſt diſpoſitions. *He that toucheth pitch* (ſaith * the Son of *Sirach*) *ſhall be defiled therewith. Can a man take fire in his boſome* (ſaith *Solomon*) *and his clothes not be burnt?* For believe it, when a man is accuſtomed once and wonted to behold lewd and ungodly behaviour, there ſteals upon him inſenſibly, firſt, a diſlike of ſober courſes; next, a pleaſing approbation of the contrary; and ſo preſently, an habitual change of affections and demeanour into the manners and conditions of our companions. It is a point that many will not believe, but few or none did ever try but to their coſt. It was wiſe counſel, had it not been in a ſinful buſineſs, which *Jeroboam* adviſed; *If this people* (ſaith he) *go up to ſacrifice at Jeruſalem, then ſhall the heart of this people turn again to their lord, even to Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.* O that ſome men would be as wiſe for their good as he was for his ſin! * Eccluſ. 13. 1. Prov. 6. 27. 1 King. 12. 27.

THUS I have done with the firſt part of my Text, *The Admonition, Keep thy heart with all diligence*, or *above all keeping*: Now I proceed to the Motive, *For out of it are the iſſues of life*; that is, All ſpiritual life and living actions iſſue from thence. All living devotion, all living ſervice and worſhip of God iſſues from the Heart, from thoſe *cleanſed* and *loyal* affections and diſpoſitions of the ſoul and inward man whereof I ſpake before. Where ſuch a Heart is not the Fountain, there no action to God-ward liveth, but is ſpiritually dead, how gay and glorious ſoever it may outwardly ſeem. No outward performance whatſoever, be it never ſo conformable and like unto a godly man's action, yet if it be not rooted in the Heart inwardly ſanctified, it is no iſſue of ſpiritual life, nor acceptable with God. Even as Statues and Puppets do move their eyes, their hands, their feet, like unto living men; yet are they not living actions, becauſe they come not from an inward Soul, the fountain of life, but from the artificial poiſe of weights and device of wheels ſet by the workman: So is it here with heartleſs actions; they are like the actions of true Chriſtians, but not Chriſtian actions, becauſe they iſſue not from a heart ſanctified with *purity* and *loyalty* in the preſence of God, who tries the heart and reins; but from the poiſe of vain-glory, from the wheels of ſome external reſpects and advantages, from a rotten heart, which wrought not for the love of God but for the praiſe of men. As therefore we judge of the ſtate of *natural* life by the *Pulſe* and beating of the Heart; ſo muſt we do of *ſpiritual*. No member of the body performs any action of *natural* life, wherein a *Pulſe* derived from the Heart beats not: So is it in the *ſpiritual* man and the actions of Grace; That lives not, which ſome

II. The Motive. *For out of it are the Iſſues of life.*

ſome gracious and affectionate influence from the Heart quickens not.

Prov. 4 23. Now this *Iſſuing* of our works and actions *from the Heart* is that which is called *Sincerity and Truth*, ſo much commended unto us in Scripture: For this *Sincerity* and *Truth* which is ſaid to be in the works and actions of all ſuch as fear and ſerve the Lord with acceptance, is nothing elſe but an agreement of the outward work ſeen of men with the inward and ſutable affection and meaning of the heart, which God and our ſelves alone are privy to. For as our *words* and ſpeeches have *truth* in them when we ſpeak as we think; ſo our *works* and actions are done in *ſincerity* and *truth*, when they are done according to our heart's affection. *Sincerity* therefore and *Truth* is the life of all our works of devotion and obedience unto God; without this they are nothing but a carkaſe; they are dead, they live not, neither doth God accept them: For he *deſireth truth in the inward parts*, Pſal. 51.6. that is, *truth* which proceedeth or iſſueth from the inward parts. *The Lord is nigh unto all them that call upon him, that call upon him in truth*, Pſal. 145.18. For *God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and in truth*, John 4.24. *Whatſoever ye doe*, (ſaith S. *Paul*, *Col.* 3.23.) *doe it heartily, as to the Lord, and not unto men.* Our *faith muſt be unfeigned*, 1 *Tim.* 1. 5. that is, in truth and in ſincerity. Alſo our *Love* muſt not be *in ſpeech and tongue onely, but in deed and truth*, 1 John 3. 18.

And this is the higheſt Perfection attainable in this life, for which God accepteth of our Obedience as perfect which ſpringeth from it, though it be ſtained with much corruption and full of imperfection: That which is wanting in the meaſure of obedience and holineſs, is made up in the *truth* and *ſincerity* thereof. If it have not this, whatſoever it be, it is good for nothing, becauſe it wants the *Iſſue of life.*

And ſuch Actions are all the Actions of *Hypocrites*; for *Hypocriſie* is the contrary to *Sincerity*, and whereſoever *Sincerity* and *Truth* is not, there *Hypocriſie* is, being nothing elſe but a counterfeiting and falſehood of our actions, when they come not from a Heart ſutably affected: and therefore is otherwiſe in Scripture underſtood by the name of *Guile*; when thoſe who ſerve God in *ſincerity* and *truth*, are ſaid to be *without guile*, that is, without *hypocriſie.* So *Nathanael* (John 1. 47.) is called an *Iſraelite indeed, in whom there was no guile.* And of the Virgin-Saints, *Rev.* 14.5. it is ſaid, that *in their mouth was found no guile; for they are without fault before the Throne of God:* that is, they ſerved God without hypocriſie, in ſincerity and truth; and therefore God accepted of their obedience as if it were without fault and imperfection; as he is wont to do the works of thoſe who ſerve him in that manner. If therefore *Sincerity* be the *life* of our obedience, and that which makes it graceſull in the eyes of God; then is *Hypocriſie* the *death* thereof, which makes him loath and abhor it as a ſtinking carkaſe.

Hitherto have I ſpoken of the *Influence of life* into a Chriſtian's actions in *general.* But as in *natural life*, ſo in *ſpiritual*, are many branches, as the words of my Text imply; ſpeaking not ſingularly of one *Iſſue*, but plurally of many *Iſſues of life.* For that which lives, exerciſeth many living acts, as ſo many ſtreams flowing from the Fountain of life; none of which belong unto that which liveth not. Theſe *Iſſues* in *Nature* are five; *Health*, *Nouriſhment*, *Growth*, *Senſe*, and *Motion:* and the Heart is the Fountain of them all; without it they are not, they cannot be; but as it fareth, ſo fare they all. The like unto theſe are to be found in our *ſpiritual life*, of which I will ſpeak ſomewhat in ſpecial, the rather becauſe every of them are as ſo many Motives to incite us to the attainment of this life to God-ward, by ſerving him in Sincerity and Truth.

1. The

1. The first *Issue of Spiritual life*, flowing from the Heart, is spiritual *Health*: For the curing of our Souls of their spiritual diseases must begin at the Heart, and the inward causes of corruption must thence be purged, before there can be any true reformation or sound *Health* in the outward parts: Even as the heat of the *Face* is not much abated by casting water and cooling things upon it, but by allaying inwardly the heat of the *Liver*. Again, That which seems to spring and flourish in our lives, unless it be rooted in the Heart, will wither and die. The Fig-tree that onely made a show with leaves, having no fruit, in the end, being cursed, lost the leaves too wherewith it deceived our Saviour. So the Seed which sprouted upon the stony ground is said to have withered, because it had no root. And if an Apple seem never so beautifull, yet if it be rotten at the core, it will quickly putrefie. Prov. 4. 23.

2. The second *Issue of Spiritual life* is spiritual *Nutrition*, whereby the Soul continually feeds upon Christ in his Word and Sacraments. But this is in none whose works and actions issue not from the Heart by Sincerity and Truth. For where hunger and thirst is not, the body is not nourished: He must have a stomach to his meat that will have good by it: Chewing in his mouth will not doe it, though he swallow it; if his stomach be against it, he will vomit it up again. And can this *spiritual hunger* and spiritual *thirst* be where the inward man is not sanctified? Can he have a spiritual stomach whose heart is not cleansed?

3. The third *Issue of Spiritual life* is spiritual *Growth*. It is God's wont to reward the sincerity of a little grace with abundance of great graces. *Nathanael*, a man of no great knowledge, yet being a true *Israelite*, void of guile, is further enlightened by our Saviour, who gives him a sight of the true *Messiah*, indues him with true faith, and promises him still greater matters. A weak and dimme knowledge had the *Eunuch* and *Cornelius* in the Mystery of Godliness: yet because they worshipped God *sincerely*, an Evangelist was sent to the one, and an * Angel and an Apostle to the other, to give them clearer light of the Gospel and a fuller largess of spiritual gifts. The curse of God is upon *Hypocrisie*, to destroy a great deal, a great stock of grace; but his blessing is upon *Sincerity*, to improve a little portion to a greater measure. A little Spring is better then a great Pond; for in Summer, when Ponds are dried up, little Springs will still hold out. John 1. Acts 8. 29. * Ch. 10. 3, 28.

4. The fourth *Issue of Spiritual life* is spiritual *Sense*, the Sense and feeling of the favour of God: This no man shall ever finde who lives not the life of sincerity. For this is the most sound and undeceivable evidence of our portion and interest in the power and purity of Christ's saving passion and sanctifying bloudshed.

5. The fifth *Issue of Spiritual life* is spiritual *Motion*, such I call *Alacrity* and *Courage*. Sincerity is the cause of these: It makes us *chearfull* in all duties of service and obedience unto God; it makes us *valiant* and *courageous* in all dangers, trials and temptations, begetting in us a true, manly, generous and heroicall spirit. *The wicked* (saith *Solomon*, *Prov.* 28. 1.) *flee when no man pursueth, but the righteous are bold as a Lion.*

DIS-

DISCOURSE XXXIV.

Isaiah 55. 7.

Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Will not ſpeak of the coherence of theſe words, for they are an entire ſenſe of themſelves, and contain in them two parts: Firſt, *The Converſion of a ſinner*; Secondly, *The Condition of one ſo converted*. The *Converſion of a ſinner* is expreſt in three degrees: In the *forſaking of wicked waies*; In the *forſaking of evil thoughts*; and thirdly, In *returning again unto the Lord. Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return to the Lord.* The *Condition* or *State* wherein he ſtands who hath done all this, is *no ſtate of Merit*, but *of Mercy*; no not ſo much as a little Merit, but even *abundant Mercy*. If the Lord after all this accepts him, it is becauſe *he will have mercy upon him*: if our God forgive, he doth even *abundantly pardon*.

Of theſe I intend to ſpeak in order; and firſt of the Firſt, which is *The Converſion of a ſinner*, which is (as I have ſaid) laid down in three degrees or ſteps, the latter alwaies excelling the former. Even as in the Temple of *Solomon*, he that would approach the Mercy-ſeat of God muſt aſcend through three parts of the Temple, the Court, the Holy Place, and the Holy of Holies: So muſt he that will attain this *Condition of Mercy* mount theſe three ſteps of Repentance, that he may enter into that glorious Sanctuary which is *not made with hands*, where the great God that ſhews mercy unto thouſands lives for ever and ever.

The firſt two of theſe forementioned degrees [*To forſake a wicked way, To rid the heart of evil thoughts*] leſt they ſeem but one thing expreſſed in many words, I muſt handle both together, that by comparing I may the better diſtinguiſh them.

I. As for the latter therefore of theſe words, they have no great difficulty, and therefore will not need much explication; but in the former [*Let the wicked man forſake his way*] the Metaphor of *way* cauſeth ſome obſcurity, which I think is thus to be unfolded. Every *way* implies a *walking*, a *way* being that wherein men uſe to *walk*: In whatſoever ſenſe therefore the Metaphor of *walking* is taken elſewhere in Scripture, in the ſame is *way* taken here. But *To walk*, in Scripture, ſeems in a ſpecial and proper ſenſe to ſignifie the *outward life and converſation* of men. For as in the natural man the act of progreſſion or moving to and fro is the moſt externall act of all others, and the moſt obvious to the ſenſe of every one: ſo in a man ſpiritually conſidered, his *way* or *walking* ſhould be the *outward actions* of his life, which are or may be ſeen of others. And as in the natural man, his moving to or fro is the execution of the hidden intendments of his

Fancy:

Fancy: ſo in a man ſpiritually conſidered, *To walk*, is to put in execution outwardly what the Heart conceives inwardly. Iſaiah 55. 7.

I will not deny but this phraſe of *walking*, or treading out a *way*, is in Scripture ſometimes taken more largely, for the *whole courſe of our life* whatſoever: but here the *Antitheſis* of the words following, *viz. evil thoughts*, do manifeſtly imply that the former, *viz. a wicked man's way*, is to be taken for an *evil Converſation*, in the ſenſe I have ſpoken. So alſo in *Pſal.* 1. 1. *Bleſſed is the man that hath not walked in the counſel of the ungodly*; the collation of *walking* with *ungodly counſel* may warrant the like expreſſion, that the *counſel of the ungodly* ſhould ſignifie *evil thoughts* and *purpoſes*, *walking* in theſe counſels the *practice* and execution of them.

Moreover, if I did delight in ſuch ſubtilties, I might confirm this Expoſition by the word here uſed for a wicked man, רשע, which ſignifies properly Πονηρὸς, a laborious ſinner, a practitioner in ſin; the verb רשע ſignifying *to make a ſtir, to be exceeding buſie, unquiet*, or *troubleſome*: whence ſome do expound that *Eccles.* 7. 17. אַל תִּרְשָׁע *Be not too wicked*, for *Be not too buſie*, or *too ſtirring*; Keep not too great a coile, namely, in things of this world. Semblably here, *Let the wicked man forſake his way*, is, let him that beſtirs himſelf in the execution of ſinfull counſels leave his buſie practice; and in the next place, he that hath but *evil thoughts* or bad deſires, purge his heart of them alſo. Let the man who walks wickedly in his outward converſation, forſake his *evil way*; this is the *firſt* ſtep of a Convert: But more then this, Let him that hath but an evil heart, though his actions were outwardly blameleſs, baniſh even all his *evil thoughts* and cogitations; and this is the *ſecond* degree of a ſinner's converſion.

This Expoſition therefore being taken for a ground, now I come to the Obſervations I collect from thence. The firſt Obſervation I gather, is common to both theſe degrees of a ſinner's converſion; and that is from the word [*forſake:*] For *to forſake* is an Emphaticall word; *To forſake ſin* is more then a bare refraining from ſin, or a withdrawing a mans ſelf from doing wickedneſs; *To forſake ſin* is to give over all acquaintance, all dealing with ſin, or to forgoe it altogether: For as a man that refrains a friend's company, is not by and by ſaid to forſake him; no more can he that onely refrains from ſin be ſaid to forſake it.

Hence therefore we learn, *That whoſoever retains any one darling ſin, is no forſaker of ſin, though he refrain from all other*; for this is not to break off all acquaintance with ſin, but rather to make choice of his ſin, to chuſe what ſin he will uſe, and what ſin he will refuſe. Thus did *Herod* in the Goſpel, he reformed many things at the preaching of *John Baptiſt*, but ſtill he kept *Herodias* his brother *Philip*'s wife, *Mark* 6. 19, 20. But we muſt know that he that keeps any one ſin, hath forſaken none: ſo ſaith S. *James*, chap. 2. verſ. 10. *He that offends in one point, he is guilty of all.* God muſt have our whole heart or none, he will not be ſerved by halfs: For that were to ſay as *David* ſaid to *Mephiboſheth*, 2 *Sam.* 19. 29. concerning his lands, *Thou and Ziba divide the lands*; ſo we, God and the devil his ſlave divide our hearts between them.

What will it profit to guard never ſo ſtrongly all the other parts of a City walls, if any one part be left open for the enemy to enter? or what is a Ship the ſafer, though all other parts be ſtrong and ſound, if but one leaking hole be unſtopped? will not this ſink the whole Ship, be it never ſo ſound? Even juſt ſo will it be with us, if we leave any one place in our Soul for any one ſin to enter. Do we not know that a little crack in one place of a Bell marrs the ſound as well as if it were crackt clean through?

Iſaiah 55. 7. So will any one crack of ſin marre the muſick of our ſouls in the eares of the Almighty. Do we not know that the laying but a finger upon the edge of a thing which giveth ſound, damps the ſound, as well as the whole hand? Even ſo if the devil lay but his finger upon our heart, he damps all our actions of devotion, and makes them give but a dead ſound in the hearing of the Lord of heaven. How true this is, I appeal unto every man's conſcience who hears me this day, whether he finds not, in his own experience, that the cheriſhing of any one ſin makes him dead-hearted toward God, dull and heavy in all works of devotion.

THUS much of this *general Obſervation*: Now I come to ſeveral *Obſervations* I gather from the ſeveral parts. The firſt whereof was (as you may remember) *The forſaking of wicked ways*, which I expounded in this place, *The forſaking of ſin in our outward walkings and converſation before men.* If this therefore be the *Firſt degree of Converſion*, then may we

1. learn, *That thoſe who want this, have not gone the firſt ſtep of a new life.* Indeed in the eyes of God, who ſees that which no body elſe can ſee, no man appeareth blameleſs or free from ſin: but that thoſe who are entred the way of a new and holy life ſhould walk ſo, that men may not accuſe them of open crimes, this, I ſay, is required of every true Convert. So it is ſaid of *Zachary* and *Elizabeth*, *Luke* 1. 6. that *they walked in the Commandments of God blameleſs*; yea even many Heathen men have come thus farre, that men could not accuſe them, and yet they periſhed everlaſtingly.

Let no man therefore deceive or flatter himſelf; Thoſe who fall into open and grievous ſins, are not yet in the ſtate of a true convert ſinner. *If any man* (ſaith S. *James* 1. 26.) *ſeem to be religious, and bridles not his tongue, he deceiveth his own heart; his religion is vain.* What S. *James* ſaith of wicked ſpeakers, may be ſaid of open wicked doers: If any man who is a drunkard, an extortioner, or falls into ſuch open ſins, if he ſeem religious, he deceiveth his own heart; his Religion is in vain. Remember therefore what Chriſt ſaith in the Goſpel, and *let your light ſo ſhine before men, that they*

Matt. 5. 16. *ſeeing your good works, may glorifie your Father which is in heaven.*

2. Secondly, *If a Reformed converſation before men be required of every true Convert, then are they deceived who think it ſufficient if they keep their hearts to God, though they apply their outward and bodily actions unto mens liking.* No matter, they think, what their ſpeeches and geſture and their outward ſeeming be, ſo that in their hearts they condemn and abhorre ſuch ſinfull actions as outwardly they ſeem to approve. This is the opinion of too-too

Matt. 10. 33. many: But let us hear what our Saviour Chriſt ſaith, *He that denieth me before men, him will I deny before my Father which is in heaven.* Would any man excuſe his wife's adultery, though ſhe ſhould ſay never ſo often ſhe kept her heart and love only unto him? No more will Chriſt excuſe us, when we yield our outward man to wickedneſs, though we ſay we keep our hearts intire to him. Chriſt ſuffered not onely in ſoul, but alſo in body, that he might redeem us both body and ſoul from everlaſting deſtruction: And ſhall not we glorifie him with both? Yes verily; and ſince God hath given us both a body and ſoul, it becomes us, as S. *Paul* ſaith, 2 *Cor.* 7. 1. to *cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.*

II. THUS having ſpoken ſufficiently of the firſt degree of Repentance, I come unto the ſecond, which is contained in theſe words, *Forſaking of evil*

1. *thoughts.* Whence firſt I obſerve, *That Concupiſcence, or the evil diſpoſitions and motions of our hearts, are ſins before God, though we never conſent to put them in execution.* For this is the ſtyle of the Holy Ghoſt in my Text, not only to call the bad liver a *wicked man*, but the owner too of evil

evil motions, *unrighteous*. If we ſeek for a *Law* whereof they are a breach, it is the laſt Commandment of the Decalogue, which prohibits all irregularity of our deſires and thoughts whatſoever. *Non concupiſces, Thou ſhalt not* ſo much as *covet* any thing amiſs; if thou doſt, it will be ſin. The natural man could not know thus much; S. *Paul* himſelf confeſſing, that he *had never known concupiſcence to be ſin, had not the Law ſaid, Non concupiſces, Thou ſhalt not covet*. *Concupiſcence* he calls not the Faculty or nature of the Act it ſelf, but the *Anomaly* of the *Act*; not the deſire only, but every motion of the heart not agreeable to the will of God; and that from the Style of this Commandment, *Non concupiſces*. If any ſhall ſay that the inward motions of our Minde are involuntary, and paſt the command of the Will, and therefore not ſinfull; I anſwer, *Ab initio non fuit ſic*, It was not ſo from the beginning: we procured this evil unto our ſelves in the ſin of our firſt parents, and therefore the fault is our own. Secondly, It is not neceſſary that whatſoever is ſin ſhould be under the maſtery of our Will, for ſo original ſin ſhould be none: But this is neceſſary, that all ſhould in ſome ſort belong unto the Will; and ſo do our deſires, affections, and all other motions (as we call them) of the Minde. If any ſhall further adde, that the Apoſtle *James*, 1. 15. ſaith of Concupiſcence, that *it bringeth forth ſin*, and therefore it ſelf not like to be ſin, the Cauſe being alwaies diverſe from the Effect: I anſwer, The Apoſtle ſaith not, it is the cauſe of ſin ſimply or all ſin, but only of outward ſins or ſins of fact: and howſoever, this reaſon is ſo far from proving Concupiſcence not to be ſin, that it argueth the mere contrary; for that ſo bad an off-ſpring as ſin cannot finde a more natural parent then ſin it ſelf.

Iſaiah 55. 7.

Rom. 7. 7.

The ſerious conſideration hereof ſhould be a cooling to the pride of our nature, and a ſtrong motive to Humility in the eſteeming of our ſelves and our beſt actions. Alas! what are we, that any good work we doe ſhould make us ſo highly conceit of our ſelves! Let us examine our inward thoughts, our hopes, our fears, our by-reſpects, our vain-glory, the whole Regiment of Concupiſcence, and it will make us even aſhamed to think what we have done, howſoever that which is ſeen outwardly be blameleſs and glorious in the eyes of men. If the Peacocks wings of a laudable work, or the gay feathers of ſeeming worth do make thee ſwell; do but caſt thine eyes a little upon the legs whereon thou ſtandeſt, upon the rotten poſt whereon thou haſt reared thy work ſo glorious without, and then thou wilt caſt down thy high looks, and cry with S. *Paul*, *Rom.* 7. 18. Lord, whatſoever men ſee without me, *I know there dwelleth no good thing within me*.

The ſecond thing I obſerve from hence is, *The Priviledge the Law of God hath above the laws of men*. It is true, in the Laws of men, that *Thoughts* are free; but with God's law it is not ſo. Mens Laws are not broken, though onely the *outward* man obſerve and keep them; but God's Laws are broken, if the *inward* man alone tranſgreſs them, be the *outward* man (I mean, a man in outward converſation) never ſo conformable. And this is our meaning when we ſay *That the Law of God onely doth bind the Conſcience*, meaning the inward actions of the ſoul and ſpirit, thoſe actions which onely God and our Conſcience are privy unto: But the Laws of men do bind onely the outward man, that is, to the performance of outward actions, which men either doe or may take notice of. 2.

Which that we may the better underſtand, we muſt know that Laws are ſaid to bind in two regards: 1. in commanding the doing of ſome actions, which elſe were at our choice; and 2. in making liable to an agreeable puniſhment if they be tranſgreſſed. Now whoſoever commandeth, muſt be Lord of what he commandeth; whoſoever maketh liable to puniſhment,

Iſaiah 55.7. muſt both be able to take notice of the fault, and of power to inflict the puniſhment. Seeing then God alone is Lord of the ſoul and ſpirit, he alone can bind them by Commandment: Seeing God alone can take notice of the ſins of the heart, and is onely able to inflict the puniſhment, namely, everlaſting death and damnation, the proper puniſhment which the conſcience feareth; he alone may command upon pain of eternal damnation. Man's Law therefore, in this ſenſe which I have ſpoken, binds not the conſcience or inward man, becauſe no man is Lord of anothers conſcience, nor can take notice of the actions thereof; nor yet hath in his power to inflict the puniſhment which it onely feareth.

In one word, conceive it thus; The actions whereunto the Conſcience alone is privie are not the object of the Laws of man, but onely ſuch actions as fall within the notice of men. And yet this is alſo true, Though the Laws of men do not bind the Conſcience, yet a man is bound in Conſcience to obey the Laws of men; but this bond is from the Law of God, which commands us to uſe ſutable affections in obeying the Laws of

1 Pet. 2, 3. men: *Obey every Ordinance of men,* not for fear of puniſhment, but *for conſcience ſake.*

If now we did truly acknowledge this *Prerogative of the Laws of God,* we would witneſs the ſame by our extraordinary care in keeping them, in an extraordinary fear of breaking them. But what doe we? even the clean contrary; we fear man more then God, thoſe that can but kill the body, above him that hath power to caſt both body and ſoul into hell-fire. Who would not be loth to break a Kin'gs laws in a King's ſight? and yet for God's Laws who fears, though our moſt ſecret thoughts be always in his ſight? In the *outward work* which men ſee, we are carefull to reſtrain our hands and tongues from ſlipping, leſt man's Law might take hold of us; but the *thoughts of our heart* we with all ſecurity let run at random, and never once curb them. What is this but to account the Laws of God as cobwebs, the Laws of men as chains of Iron; or openly to profeſs that of men we have ſome little fear, where they command with God, but where God commands alone, no fear at all? Even as thoſe wicked ones whereof *David* ſpeaks in the 94. *Pſalm*, v. 7. who ſay, *The Lord ſhall not ſee, neither ſhall the God of Jacob regard it.* But *he that planted the ear,* (ſaith *David* v. 9, 10, 11.) *ſhall he not hear? he that formed the eye, ſhall he not ſee? He that teacheth man knowledge, ſhall he not know?* (yes) *The Lord knoweth*

Ch. 51. 12, 13. *the thoughts of man,* &c. *Who* then *art thou* (to uſe the words of *Eſay*) *that art afraid of a man who ſhall die, and of the ſon of man who ſhall be as the graſs? and forgetteſt the Lord who made thee, who ſtretched out the heavens, and laid the foundations of the earth?*

3. The laſt thing I mean to obſerve from theſe two firſt degrees of a ſinner's converſion is, *Wherein the life of a true Convert doth exceed the works both of the heathen and the hypocrite.* Glorious things are ſpoken of *Ariſtides,* of *Scipio,* of *Socrates:* But their beſt works are but like unto counterfeit coin, the outſide gliſtering with gold, but the inſide lead or worſe metall; their hands, their feet, their walk like the gate of an *Iſra-*

1 *elite,* but their heart was uncircumciſed like the heart of a *Philiſtine*; for they wanted the purity of the heart ſeaſoned with the love of God, they wanted theſe cleanſed thoughts, theſe holy affections, and therefore were their beſt works no better then glorious ſins. Even as ſtatues and puppets do move their eyes, their hands, their feet, like unto living men, and yet they are not living actions, becauſe they come not from an inward Soul, the Fountain of life, but from the artificial poiſe of weights and wheels ſet by the workman: Even ſuch were the vertues of the heathens, very puppet-

playes,

playes, like unto the actions of Chriſtian men, but not Chriſtian actions; becauſe they came not from a pure heart, which gives life unto a Chriſtian, but from the poiſe of vain-glory, from the wheels of corrupt affections, from a rotten heart, which wrought not for the love of God, but for the praiſe of men. Iſaiah 55. 7.

And no better are the works of *Hypocrites*, nay worſe: for they knew not that the heart was to be cleanſed, or how it ſhould be cleanſed; but theſe know that God requires the heart, and yet their works are nothing but ſhews unto men. Such were the Phariſees, of whom Chriſt ſaith, *Matth.* 23. 27, 28. *Woe unto you, Scribes and Phariſees, hypocrites; for ye are like unto whited ſepulchers, which indeed appear beautifull outward, but are within full of dead mens bones and of all uncleanneſs: Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſie and iniquity*; and v. 25. *ye make clean the outſide of the cup and platter, but within ye are full of extortion and exceſs.* But if we are loth (as who would not?) to ſhare our portion with the Gentiles, or to have our lot fall with the Hypocrites; let *our righteouſneſs* then *exceed the righteouſneſs of the Scribes and Phariſees:* Let us remember that God challenges the heart and inward man as his peculiar due; let us not therefore onely forſake the walk and external gate of wickedneſs, but even bad thoughts and evil motions, with all the occaſions of them: Let us (I ſay) with *Solomon*, Prov. 4. 23. *Keep our heart above all keeping, for out of it are the iſſues of life*: But *the joy of the hypocrite* (ſaith *Zophar*, Job 20. 5.) *is but for a moment.* v. 6. *Though his excellency mount up unto the heavens, and his head reach unto the clouds*; v. 7. *Yet ſhall he periſh for ever, like his own dung.*

Having ſpoken of the two firſt degrees of Repentance, I come now to the third, which is *Returning unto God.* It is not enough *to forſake the works of wickedneſs*, or the heart to forgoe *the thoughts of unrighteouſneſs*; but *this is more required of a ſinner, that he ſhould return unto the Lord.* He that hath gone out of his way, (and knows it) will not onely make a ſtop and go no farther in the wrong way; but if he means to arrive at the place he deſireth, will ſeek the new and right way and follow it: for he that ſtandeth ſtill, will never come at his journies end: Even ſo muſt every ſinner doe in his journie of Repentance. The putting off the old man we heard before, now come we to the putting on of the new. In the two former ſteps we had *eſchewing of evil*; in this we have *doing of good*; and without this the other is altogether vain. That tree is not called a good tree which bringeth forth no ill fruit, but that is *a good Tree which bringeth forth good fruit*; and *Every Tree that bringeth forth no fruit, ſhall be hewn down and caſt into the fire.* III. Matt. 7. 17, 19.

But for the better underſtanding of this, we will conſider two things proper to a man that *returneth*; 1. *To go a way clean contrary to the way he went before*; 2. *To out-tread and obliterate his former ſteps.* Both of theſe every one muſt perform who truly *returns unto God* by Repentance.

Firſt, (I ſay) *He muſt go a way clean contrary to his former way.* Many men think that the way to Hell is but a little out of the way to Heaven, ſo that a man in a ſmall time with ſmall adoe may croſs out of the one into the other; but they are much deceived: for as Sin is more then a ſtepping aſide, *viz.* a plain and direct going away from God; ſo is Repentance or the forſaking of ſin more then a little coaſting out of one way into another: croſſing will not ſerve; there is no way in the world to come to the place we ſeek, but to go quite back again the way we came.

The way of *pleaſure* in ſin muſt be changed for as extreme a *ſorrow* for the ſame. He that hath ſuperſtitiouſly worſhipped falſe Gods, muſt now

Isaiah 55. 7. Esay 58. as devoutly serve the true; the tongue that hath uttered swearings and spoken blasphemies, must as plentifully sound forth the name of God in prayer and thanksgiving; the covetous man must become liberal; the oppressor of the poor as charitable in relieving them; the calumniator of his brother, a tender guarder of his credit; in fine, he that hated his brother before, must now love him as tenderly as himself.

What traveller is there that knowing himself to be in a contrary way, and admonished that he must go back again, would not return speedily? Who but a fool would not consider that the longer he went forward, the further he had to go back again; the sooner he returned, the easier would be his return; the longer he went forward, the more hard and difficult? Why, this is the case of every sinner, every step he takes, the further he is from God: How painfull then and tedious will that return be which is not speedily undertaken? Nay, when looking back we shall behold the infinite distance between God and us, how can our heart almost but faile us and despair utterly that so long a way can ever be accomplished? *The Stork in the heavens knoweth her appointed time*, (Jer. 8. 7.) *the Turtle, and the Crane, and the Swallow observe the time of their coming*: Let the wise man be ashamed that knows not, the sinner that considers not the time of his Return.

2. The second thing proper to a man's returning is, *To obliterate and tread out his former footing*. This is also required of every truly-repentant sinner, that whereſoever any footing remains of his former works, he should tread them out; for a repentant sinner must return by a line in the very path and track of his sins. Now some sins do vanish in the act, and so leave no print behinde them; and such, because they perish in the doing, remain not to be undone by repentance. But other sins there are which pass not away in the very doing, but leave as it were a footing behind them; I mean the work of the sin remains when the act is past, and these works are to be undone in repentance. Of this sort are sins most-what against the eighth Commandment, Robbery, Cousenage, all ill-gotten and ill-withholden gain; for in these, *Restitution* is as it were the recalling, undoing, and treading out the mark of the sin committed. He that hath taken a man's purse, may give it him again; but he that hath blasphemed, cannot recall his blasphemy, nor the refractary his former disobedience. He that hath taken his brother's life, cannot give it him again; nor he that hath defamed him, undoe the word he hath spoken. In these and such like *Restitution* hath no place; but onely God forgive me, and doing the contrary hereafter. But in Robbery, Bribery, Cousenage, and all ill-gotten goods, the goods we have taken from our neighbour remaining in our hand and power, there is no repentance, no forgiveness, no returning, without restoring what we have gotten.

In what things *Restitution* takes place.

Upon this I will dwell a while, because I verily think that many men do not believe it, but think it enough to cry God mercy; but as for *restoring* of ought, he must pardon them. Surely *Zaccheus* the Publican had never learned this Evasion, who to make good his Repentance, *gave half his goods unto the poor*, and promised *fourfold Restitution of what he had gotten from any man wrongfully*. But if we will live by Laws, and not by Examples, hear the express Law of God *Levit.* 6. 2, &c. where the Lord thus speaks unto *Moses*: *If a soul sin in fellowship* or *dealing*, *or in a thing taken away by violence*, *or hath deceived his neighbour*, &c. *or hath found that which was lost*, *and lieth concerning it*, &c. *Then it shall be*, *because he hath sinned and is guilty*, *that he shall restore what he hath taken violently*, *or the thing that he hath gotten deceitfully*, &c. *he shall even restore the principal*, *and adde the*

Luke 19. 8.

fifth

fifth part more thereunto in the day of his treſpaſs-offering. The *day of our treſpaſs-offering* who are Chriſtians, is the day wherein we offer Chriſt unto his Father by a lively Faith for atonement for our ſin; the day of our repentance or our turning to God. If the Jew's ſacrifice could not be accepted without thus doing, no more ſhall a Chriſtian's repentance. Iſaiah 55.7.

Neither will it be enough to confeſs our ſins and cry God mercy as we ſay; for *Numb.* 5. 7. where this ſame law is repeated, *Thoſe*, ſaith the Lord, *which have thus ſinned, ſhall confeſs their ſin which they have done, and yet recompenſe his Treſpaſs too with the principal thereof*, &c. Yea ſo rigid is the Lord in exacting this, that if the man himſelf who was thus wronged were dead, and had no kinſman living; yet the party offending was not ſo excuſed, but was to make a recompence unto the Lord himſelf, by giving it to his Prieſt, as ye may ſee in the ſame place, v. 8.

Hence it is that the Lord, *Ezekiel* 33. 14, 15. maketh *Reſtoring* a main part of *Repentance* or Returning unto him; *If the wicked* (ſaith he) *turn from his ſin, and doe what is lawfull and right, if he reſtore the pledge, give again what he hath robbed*; then *he ſhall ſurely live, he ſhall not die:* If he will not doe this, it is eaſie to imagine what will follow, namely, that he ſhall ſurely die, and not live.

But thou wilt ſay, I am not able to make *Reſtitution.* Why, then ſhew thy ſelf willing unto thy power, for in this caſe God accepts the will for the deed. But take heed thou diſſemble not with him that knows thy moſt inward thoughts; for he it is that trieth the heart and reins, and nothing can be hid from him: upon perill therefore of thy ſalvation deal truly with him that made thee; for he is not as man that thou ſhouldſt mock him, or as the ſon of man that he ſhould be deceived.

But thou wilt ſay, I cannot doe it, unleſs I leave my wife and children to beggery. Alas! wilt thou venture thy own ſoul to periſh eternally, to ſave thy houſe from beggery? I muſt ſay unto thee as *Peter* ſaid to *Simon Magus*, Acts 8. 21, 23. *Thou haſt neither part nor lot* in the life to come, *for thy heart is not right in the ſight of God: Thou art in the gall of bitterneſs and in the bond of iniquity*; thou preferreſt the momentany glory of thy houſe before the everlaſting ſafety of thy ſelf. Thou fool, *what will it profit thee to win the whole world, and loſe thy own ſoul?*

But I ſhall (thou wilt ſay) in ſo doing proclaim mine own ſhame unto the whole world. What then? wouldſt thou not be willing to undergo a greater penance then this for thy ſoul's ſafety? or how comes it to paſs thou art more loth that men ſhould know thy ſhame, then God himſelf who made thee? Lord, how hard will it be for a rich man to enter into the kingdom of heaven!

If men would think of this in their unjuſt dealing, if they would remember this who ſcrape unto themſelves riches by unlawfull and ungodly means; if thoſe who get by extortion, by couſening tricks of Law, by bribery, by ſacrilegious Simony, would think of this, methinks it ſhould make them pull back their hand. For what joy and pleaſure ſhould a man take in that gain which he knows he muſt one day forgoe as willingly as now he deſireth covetouſly? when he might thus ſay with himſelf, "The "time muſt come, that I muſt wiſh from the bottom of my heart that this "I now doe had never been done, if ever I mean to find mercy at the hands "of God: The time muſt one day come, that I muſt reſtore all this I have "thus unlawfully gotten; yea make recompence beſides for the injury I "have done; or elſe woe worth the time that ever I was born, and curſed "be the night wherein I was conceived." If men would conſider this, "Alas! I ſhall never ſay unto God on my death-bed, I repent from the

Iſaiah 55. 7.

"bottome of my heart, if I bequeath one jot of this I have thus gotten; I "ſhall never ſay unto God, I wiſh from my ſoul this ſin I have done were "undone; or if it were now to doe again, no motive in this world ſhould "make me doe it. Alas! how can I ſay this, whiles it is in ſome ſort in "my power to undoe ſin by reſtoring, if I will not? Surely he that had this in his mind, would think it would not quit the coſt to attain any of this world's goods unlawfully. But let them think as they will, as ſure as God is true, *Without Reſtitution Repentance can never be true, and without true Repentance it is impoſſible to be ſaved.* And thus much of this Third degree of Repentance, and of the Firſt part of my Text.

I COME now to the Second, which is *The Condition and State he comes unto* who hath done all this, *and that* (as ye hear) *is a State of Mercy*; The repentant ſinner is capable of the *Mercy* of God to pardon and forgive his ſin: *If the wicked forſake his way, and the unrighteous his thoughts: The Lord will have mercy on him, our God will abundantly pardon.*

The *Mercy* of God is here (as you ſee) his loving-kindeſs unto a ſinner, to ſet him free from that evil he is liable to through ſin, and to reſtore unto him the good he hath loſt thereby; that is, with commiſeration of his miſery to forgive him, and reſtore him to that bleſſedneſs which is in the favour of God. This *mercy* or merciſulneſs of God is here expreſt, firſt ſimply, in the words, *The Lord will have mercy on him*; and ſecondly, with a degree, *he will pardon abundantly.* Of theſe I will ſpeak briefly, and ſo make an end.

And firſt of the firſt: If the forgiveneſs of our ſins, and the accepting of us into the everlaſting favour of God, be *a work of Mercy*; then not of any *Merit* or deſerving on our part; for theſe two cannot ſtand together. So ſaith S. *Paul*, *Tit.* 3. 5. *Not by works of righteouſneſs which we have done, but according to his mercy he hath ſaved us.* For if when we have done all we can, we are ſtill the ſubjects of *pity*, it needs muſt be we are ſtill in *miſery*; for no man ſhews *pity* or commiſeration but to thoſe that are in a *pitifull* caſe; whereſoever *Mercy* is ſhewn, the party *aileth ſomething*: But to be in caſe of *Merit*, is *no pitifull* caſe; what can he *aile* for his ſin, to whom Heaven is due for his *merit?* who need not be beholden to God for his kindneſs, but may challenge him for juſtice? If this then be the manner of God, to ſhew *mercy* unto thoſe who deſerve nothing at his hands, it is our part to be like unto him: We are not in actions of charity to look upon the *merit*, but the *miſery*: the beſtowing of *Alms* is no paying of wages, or giving of rewards, but an act of holy pity. The like I might ſay of forgiving the offences of our brethren: If he repent him of the injury, thou art not to exact a merit of forgiveneſs; but let thy love be as ingenuous unto thy brother as God's was free unto thee.

The laſt thing to be conſidered is, *The degree of God's mercy* in delivering us from our ſins: It is no ſmall favour, for he *pardoneth abundantly.* Amongſt all the works of God his *works of Mercy* toward mankind are in ſurpaſſing meaſure: Hence it is that he proclaims himſelf by this as by his principal ſtyle, *Exod.* 34. 6. *The Lord, the Lord God, mercifull, gracious, long-ſuffering*: which *David* expounds, *Pſal.* 103. 8: *The Lord is mercifull and gracious, ſlow to anger, and plenteous in mercy*: S. *Paul* deſcribes him *Epheſ.* 2. 4. *A God who is rich in mercy.*

This may appear by the admirable way of our Redemption, in ſending his own Son from heaven to ſuffer the ignominious death of the Croſs for our ſake: *Even ſo God loved the world*, ſaith S. *John*, *that he gave his only-begotten Son for the ſame.* This may appear by his patience and long-ſuffering in induring ſin: In the 65 chap. of this Book, v. 2, 3. *He ſpread-*

John 3. 16.

eth

eth out his hands all the day long unto a rebellious people, which walked in a way that was not good, yea, which provokes him to anger continually to his face. Iſaiah 55.7.
Laſtly, It may appear by that huge proportion wherein his *Mercy* exceeds his *Vengeance*; *He viſits the ſins of the Fathers upon the children, unto the third and fourth generation of them that hate him: but ſheweth mercy unto the thouſandth generation of thoſe who love him and keep his Commandments.* Exod. 20. 5, 6.
This may ſerve for our conſolation in the moſt grievous temptation about the greatneſs of our ſin: The Lord is rich in mercy, and therefore he will forgive the moſt grievous ſin; for the mercy of the Lord is greater then the ſins of the whole world. This argument of comfort *Moſes* bringeth in *Deut.* 4. 31. *Becauſe the Lord thy God is a mercifull God, he will not forſake thee, nor deſtroy thee, nor forget the Covenant of thy Fathers, which he ſware unto them.*

DISCOURSE XXXV.

JEREMIAH 10. 11.

Thus ſhall ye ſay unto them, The Gods that made not the Heavens and the Earth, (even) they ſhall periſh from the Earth, and from under theſe Heavens.

THESE words are written in the *Chaldee* tongue, whereas the reſt of the Prophecy is in the *Hebrew*: the reaſon whereof you ſhall then have, when we have firſt ſeen the Occaſion, Coherence and Summe of the words; which is as followeth. The Prophet having in the end of the laſt Chapter threatned the *Jews* and all the neighbouring Nations with captivity, *Edom*, *Ammon*, *Moab*, with the *Arabians* of the wilderneſs: in this Chapter leaving out the reſt he ſingles out the *Jews*, to inſtruct them for their demeanour and carriage in their captivity; to wit, that they ſhould not learn the way of the Heathen whither they ſhould be carried, that they ſhould not worſhip the ſignes of Heaven, nor regard their Gods of Gold and Silver, which could doe neither evil nor good.

But leſt they ſhould think they had acquit themſelves well if they abſtained from what they ſhould ſee the Heathen doe; he tells them, they muſt yet doe more then this, they muſt *make open profeſſion* againſt their Gods; they muſt *proclaim* againſt their *Idolatry* and falſe worſhip: and therefore in the middle of his exhortation he enterlaceth theſe words in the *Chaldee* tongue, *Thus ſhall ye ſay*, &c.

Theſe words then contain a *Proclamation* which the *Jews* are enjoyned from God to make againſt the Gods of the *Gentiles*, when they ſhould be carried captive to *Babylon*: wherein are to be conſidered two things. 1. The *Proclaiming it ſelf.* 2. The *Summe of the Proclamation.* The *Proclaiming*, in theſe words, *Thus ſhall ye ſay unto them:* The *Summe of the Procla-*

Jer. 10. 11. *Proclamation* in theſe, *The Gods which have not made the Heavens and the Earth, &c.* In the *Proclaiming* are three things conſiderable. 1. The *Perſons Who.* 2. The *Perſons To whom.* 3. The *manner, How.* The *Perſons Who*, in the word *Ye*; that is, *Ye Jews*, who are the worſhippers of the living God; Ye *captive Jews* carried out of your own land, and living as ſlaves and vaſſals under your proud Lords the *Babylonians*; *Ye ſhall ſay unto them.* 2. The *Perſons To whom*; *To them:* what *Them?* even your Lordly Maſters of *Babylon*; *Ye ſhall ſay unto them.* 3. The *manner, How*; *Thus:* that is, not in cryptick or myſticall termes, or in your *Hebrew* mutterings, a language which they underſtand not; but in the vulgar tongue of *Babylon*, in plain *Chaldee*, *Thus ſhall ye ſay unto them*,—&c. אֱלָהַיָּא דִּי־שְׁמַיָּא וְאַרְקָא לָא עֲבַדוּ, *The Gods which have not made the Heavens and the Earth*, &c.

In the ſecond part, which I called *The Summe of the Proclamation*, are two things contained. 1. A deſcription of falſe Gods, in theſe words, *The Gods which made not the Heavens and the Earth.* 2. Their doom, in theſe, *They ſhall periſh from the Earth, and from under theſe Heavens.*

1. I ſhall ſpeak of theſe in order; and firſt of the Perſons who muſt make this Proclamation, namely, The *Iſraelites*: Ye *Iſraelites*; Ye ſervants of the God of heaven; Ye ſons of promiſe, and peculiar heritage of the Lord of hoſts; Ye, upon whom the dew of grace is ſhed from heaven; Ye, to whom the moſt High hath given his Oracles, and made his Name known amongſt you; *Ye ſhall ſay unto them.* Hence I obſerve,

That it is the office of every one who is a member of God's Church and the child of Grace, to endeavour to bring others to the knowledge of God and godlineſs. Firſt, All things in nature deſire and covet the propagation of that kinde wherein themſelves are ranked. The Fire is no ſooner kindled, but preſently it will turn all it lays hold upon into its own nature. As it is with the Fire of Nature, ſo muſt it be with the Fire of Grace: it is as poſſible for the Sun to want light, and the Fire to be without heat, as the Fire of Grace to be kindled in their hearts who endeavour not to inflame others with the ſame heavenly fire.

Do we not ſee every Citizen, every member of any Company or Society, how eagerly they deſire and how forward they are to further the enlargement of that Commonwealth and Society whereof they are members? What one nobly deſcended but deſireth the enlargement of his houſe and kindred continually? What true *Engliſh*-man but deſireth the encreaſe of our King's ſubjects, the amplifying of his dominions, and the Revenues of his Crown? We would account them monſters who ſhould be otherwiſe affected; nay unworthy to live any longer as members, or enjoy the rights of ſubjects. How canſt thou then be a member of God's kingdome and not labour the encreaſe of God's ſubjects? or how dareſt thou uſurp the name of a Chriſtian, or think thy ſelf a child of Grace, who endeavoureſt not the propagation of that heavenly Hierarchie whereof thou calleſt thy ſelf a member? The woman of *Samaria* had no ſooner found the *Meſſias*, but ſhe runs and calls the whole City to be partakers of her happineſs, *John* 4. 29. Chriſt bids *Peter*, *Luke* 22. 32. *When thou art converted, ſtrengthen thy brethren.*

Acts 26. 29. S. *Paul* in nothing more expreſſed the Character of a Chriſtian then in this: In the preſence of *Agrippa* ſo fervent was his wiſh, that all *who heard him that day were even as he was:* ſo great was his zeal, *Rom.* 9. 3. that ſo his loſs might have been recompenſed with the gaining of the whole *Jewiſh* nation unto Chriſt, he could have been willing to be taken out of the Roll himſelf;

himſelf; *I could wiſh* (ſaith he) *that my ſelf were accurſed from Chriſt for my brethren my kinſmen according to the fleſh.* Jer. 10. 11.

The Devil was no ſooner fallen, but he preſently laboured to bring Man to the ſame ruine; nay the reſtleſs compaſſer ſtill *goeth about like a roaring Lion, ſeeking continually whom he may devour.* His Inſtruments are like him. The ſons of *Belial*, how buſie are they in debauching others and making them like themſelves? The *Phariſees* ran over ſea and land, and ſpared no labour to bring numbers to their Sect, though but to make them, as Chriſt ſpeaks, *filii Gehennæ, ſons of Hell.* The *Jeſuits* how run they up and down into all corners of the world, from the Sun riſing unto the going down thereof, to propagate their Hereſies? Nay, the very *Mahumetans* run about the world to gain Proſelytes for their beaſtly Prophet *Mahomet.* And ſhall the children of the Kingdome of heaven only want this deſire, this zeal, this endeavour? Impoſſible: And if any ſuch ſeem to be, who doe it not, ſurely they are but baſtards, and ſuch as God will never own to be his. 1 Pet. 5. 8. Matt. 23. 15.

Some report of *Mules* and other ſuch like creatures of Mongrel and mixt generation, that they beget not again: Even ſuch Mongrels are thoſe Chriſtians who beget not unto God, who labour not the converſion and drawing of others unto Chriſt. We pray unto God every day, *Let thy kingdom come:* Let that which is our *daily prayer*, be alſo our *daily endeavour*, even of all that ſay to God [*Our Father*;] elſe he will be no Father of ours. Indeed the kingdome of God ſhall come in deſpight of the Devil and all his Regiment, but happy are thoſe who further it: *For thoſe that turn many unto righteouſneſs, ſhall ſhine as the ſtars in the firmament for evermore.* Thus much ſhall ſuffice for the firſt Obſervation. Dan. 12. 3.

One thing more I have yet to obſerve from the condition of the perſons to whom this word [*Ye*] hath relation: *Ye ſhall ſay*; namely, *Ye captives*, Ye whom the Lord your God hath given into the hands of your enemies, and made you as the offſcouring and refuſe in the midſt of the people; Ye whoſe City, the glory of the whole earth, is conſumed with fire, whoſe Prieſts and Princes are all ſlain with the ſword, and the remnant of your people carried into a ſtrange land; Ye a people overwhelmed with the flouds of affliction, and (as farre as the eye of fleſh can ſee) forſaken of the God whom ye worſhipped; *Ye*, even ye, *ſhall ſay unto them, The Gods that made not the Heavens and the Earth*, &c. Hence obſerve, *No men ſo fit to glorifie God, whether by confeſſion of the mouth or devotion of the heart, as his ſervants when they are humbled by affliction.* The Reaſons are plain: for

1. It is the love of the world which quencheth our love toward God. So long as the world pleaſeth us, ſo long our love to God is weak and feeble: but if once we are weaned from our delight and content in worldly things, then (if ever) we cleave firmly unto God; then are our hearts inflamed, and our whole ſpirit fixt in heaven, which before ſtuck faſt in earth. Even as the Fire in coldeſt weather ſcorcheth moſt; ſo doth the zeal of God's ſervants burn moſt in the midſt of affliction. The righteous are like the Palme-tree, which then riſeth higheſt, when the burthen laid thereon weigheth heavieſt: So it is with them, the weight of their affliction makes them riſe up to heaven.

2. In affliction onely it will appear whether men feared and loved God for his own ſake or no, or whether for ſome worldly reſpect only. It is the property of a true Chriſtian not to diſclaim God in affliction, as hypocrites do, but then to confeſs him moſt when the world ſees leaſt cauſe why they ſhould at all. Untill the ſtorms and winds came, the houſe built upon Matt. 7. 26.

upon the ſand ſeemed to ſtand as ſtrong as that upon the rock.

Jer. 10. 11.

This *triall* was it that Satan would have God put *Job* unto: *Doth Job* (ſaith he) *fear God for nought? Haſt thou not made a hedge about him, and about all he hath?* &c. *But put forth thy hand now, and touch all that he hath, and he will curſe thee unto thy face.* As if he had ſaid, While all things proſper in his hand, who knows whether he be a man that truly feareth thee? but ſtrike and afflict him, and then it will ſoon appear what he is. And indeed the Devil ſaw ſoon what *Job* was unto his little liking, when the weight of his afflictions preſſed theſe words out of his mouth, *Though he kill me. I will truſt in him.*

Job 1. 9, 10, 11.

Job 13. 15.

For this cauſe, That it might appear the Church was reared upon no earthly foundation, the Wiſdome of God would have it planted in *Martyrdom*, and watered with the bloud of his Saints. For the ſame cauſe alſo was the glorious name of *Confeſſors* in the Primitive Church given unto thoſe who had held their faith in the time of triall and perſecution: and for this cauſe would God have his people here to avouch him in the land of their captivity; that the more the world wondred, the more he might be glorified.

Seeing therefore *we are moſt fit to glorifie God in the time of our affliction*, Let this be a Motive unto us both of *Comfort* in the depth of ſorrow, and of *Patience* in the midſt of pain; always when the hand of God is upon us, confeſſing with *David Pſal.* 119. 71. *Bonum eſt, Domine, quòd humiliaſti me, It is good, Lord, that thou haſt humbled me.*

2. AND thus I come to the *Perſons to whom this Proclamation is to be made*, intimated in the word [*Them*;] *Thus ſhall ye ſay unto them:* what *Them?* even your Lords and Maſters, even your Lordly Maſters, your Rulers, your proud Conquerours.

Sins therefore *againſt the Perſon of God are to be reproved without all reſpect of Perſons.* Such ſins are ſins of *Idolatry*, or ſins of the firſt and ſecond Commandment: For when falſe Gods are worſhipped, whether mediately or immediately, the Perſon of God is diſhonoured. In theſe ſins therefore the Cautions concerning perſons *who ſhould reprove*, and perſons *who are to be reproved*, which in other ſins Wiſdome makes conſiderable, have no place at all: Be the perſon *reproving*, or the perſon to be *reproved*, publick or private, greater or leſſer, it skilleth not; for in caſe of *Idolatry*, the pooreſt begger on the earth may admoniſh the greateſt Emperour in the world. Indeed the quality or condition of perſons may be oppoſed to all other reſpects whatſoever, and ſo make ſome *time* and ſome *place* unfit for reproof or admonition; nay the quality of the perſons of men may be ſuch as doth exclude ſome perſons from reproving them: But when the caſe concerns the Perſon of God himſelf, then to ſpare or regard the perſons of men is *Idolatry* it ſelf; for this is to honour men more then God himſelf; this is to ſuffer God to be diſhonoured, leſt the honour of men ſhould be impeached. I confeſs the danger is great in regard of the fleſh; but we muſt know what our Saviour ſaith, *He that loveth father or mother*, yea *his own life, better then me, is not worthy of me.*

Matt. 10. 37.

Thus the glorious Martyr *Ignatius* reproved *Trajan* the Emperor, whileſt he was ſacrificing to his Gods, even at the very Altar, and in the face of his whole Army, being at *Antioch.* And for the ſame ſin we ſee here the poor *captive Jew* was to reprove his great *Babylonian* Lord, the miſerable and contemptible ſlave the conquerour of the world, the miry foot the head of gold: For *thus ſhall ye ſay* even *to them, The Gods which made not the heavens and the earth*, &c.

3. AND ſo I will leave the Perſons both *Ye* and *Them*, and come to the third

third and laſt circumſtance I conſidered in this act of proteſting or proclaiming againſt the Gods of the heathen, and that is, *The manner how it ſhould be done*, intimated in the word *Thus*; *Thus ſhall ye ſay unto them*: that is, in plain *Chaldee*; not in *Hebrew*, how holy a tongue ſoever, but in the *vulgar* tongue of *Babylon*; *Thus ſhall ye ſay unto them.* Here we ſee *That God will have his Church to utter his Oracles in the vulgar tongues of the Nations.* When ye inform the *Gentiles* of any part of the knowledge of me, *Thus ſhall ye ſay unto them.* Surely our Prophets ſudden changing of his Dialect here was a *Præludium* to that great publiſhing of God's name to the *Gentiles* in their vulgar tongues after the *Meſſias* ſhould come; which **Theodoret* avoucheth to have been when he ſaith, that the words of the Apoſtles and Prophets were turned into the languages of the *Romans*, *Egyptians*, *Perſians*, *Indians*, *Armenians*, *Scythians*, *Sauromatans*, and all the languages which any Nation uſed. Jer. 10. 11. 3. *Therapeut. 5.

Certainly, to keep the Scriptures in an unknown tongue, is of all other the moſt unreaſonable madneſs; but to teach Pagans the Articles of their Creed at their firſt converſion in the Latine tongue, as the *Spaniards* have done with the *Indians*, is a moſt ridiculous folly. Is not the Word of God his revealed will unto his whole Church? But how is it revealed in an unknown tongue? Or is the Word of God a revealed will unto thoſe only who are learned, and hidden to others?

But if the Scriptures were in vulgar Tongues, they might be occaſions of many hereſies, by the miſtakes of the vulgar, if they might reade them. This is ſtrange: Can every Frier in a pulpit, when he preacheth, warrant his words from being miſtaken or perverted to hereſie? and are the words and ſayings of God himſelf ſo obnoxious that they may not be read? Nay, if God himſelf may not ſpeak in a vulgar tongue, I ſee far leſs reaſon why a Frier ſhould: And ſo ſhould the people know nothing at all concerning God, if a good may not therefore be done becauſe ſome will abuſe it to evil.

NOW I come to the ſecond main part of my Text, *The Summe of the Proclamation*, containing in it two things. Firſt, A deſcription of falſe Gods, *The Gods which made not the heavens and the earth.* Secondly, Their doom, *They ſhall periſh from the earth, and from under theſe heavens.*

To begin with the firſt, *The Gods which made not, &c.* He ſaith not, Thoſe who were not *Abraham*'s Gods, or *Jacob*'s Gods, nor the Gods which brought not *Iſrael* out of *Egypt*, or ſuch like; but, *The Gods which made not the heavens, &c.* Whence note,

That men are to be dealt with and perſuaded out of the Principles they acknowledge and are addicted to. *Ethnicks*, out of the Principles of Reaſon and Nature, or the like; *Jews*, out of *Moſes* and the Prophets; *Chriſtians*, out of the Goſpel: In ſumme, All ſorts of men, from that they are addicted to. This is a Maxime of wiſdome which God himſelf hath approved. 1.

So the *Jews* acknowledging *Propheticall* doctrine, are dealt with out of the *Prophets*; *A Virgin ſhall bear a Son.* But the *Magi* of the Eaſt, being addicted to *Aſtrologie*, are drawn to Chriſt by the apparition of a *Star*: and therefore the *Star* appeared not in *Judæa*, becauſe the *Jews* uſed not to heed ſuch things, they had the Oracles of God; but it appeared *in the Eaſt*, that is, was ſeen by them only *who dwelt in the Eaſt*; which made the *wiſe men* wonder and *joy* ſo much, when afterward it went before them going to *Bethlehem.* Eſa. 7. 14. Matt. 2. 2. Verſ. 10.

So S. *Paul*, being to preach a God the *Athenians* knew not, avouched and defended his fact by an Altar of their own, inſcribed Ἀγνώστῳ Θεῷ *To the unknown God*; whence they might be convinced, that a God whom Acts 17. 23.

Jer. 10. 11. their fathers knew not might yet be a God to be worshipped. The same Apostle teacheth *Titus* to convince the *Cretians* out of their own Poets,

Titus 1. 12. Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

On the contrary, S. *Peter* having to deal with the *Jews* and *Proselytes*, *Acts* 2. useth no other grounds but the *Prophecies* of * *Joel* and * *David*.

* Vers. 16.
* Vers. 25.

Again, S. *Paul* being to enter with the *Ethnicks* of *Lystra*, *Act.* 14. 15. who would needs have sacrificed to him as to a God, insinuateth with an Argument from Nature and from the Creation of the world; *Why doe ye* (saith he) *these things? we are also men of like passions with you; and preach unto you, that you should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.*

As it is with diverse Sects in Religion, so is it with diverse sorts and conditions of men; an Argument or Motive suitable to one sort is altogether unfit for another. All Vessels are best handled by their *ansæ* or ears, on what part soever they stand: he that handleth them otherwise, handleth them but awkwardly: So it is with mens minds; there are in every man's opinion or affections certain *ansæ* or ears, whereon a wise perswader should lay his hold, to draw men unto him. For this cause *Aristotle* in his *Rhetoricks* describes the several dispositions of several sorts of men; of men, of women; of young, of old; of rich, of poor; of noble, and ignoble; that a *Rhetorician* might suite his motives accordingly. A Dog is toll'd with a bone, a worm is a bait to catch a fish, a pigeon brings the hawk unto the Falconer's lure: So must every wise fisher of men, every wise angler of souls, make choice of Motives according to the several dispositions and conditions of the hearers; according to that of S. *Paul*, 1 Cor. 9. 20, 21, &c. *Unto the Jews I became as a Jew, that I might save the Jews; to them which are without the Law, as without the Law, that I might gain them that are without the Law: To the weak I became as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.* And thus much shall suffice for this first Observation.

2. My second Observation from these words is this, *That the true God may be known by the Principles of Nature, or the Creation of the Heaven and Earth.* For that which is a character or note of *false Gods* must needs likewise imply an argument for the *true*; *Rectum est index sui & obliqui:* If those who made not the Heaven and the Earth are false Gods, he then that made them is the true.

How the *Understanding* ascends to God by *the Scale* or *Ladder of the Creatures.*

This is that which some call *Natural Theologie*; others, the Ascent of the Soul to God by *the Scale of the creatures*, the steps whereof are to be ordered as followeth. 1. All men by *God* do understand some Person, or a living and Reasonable Essence. 2. All men will grant that which is *God* to be the most excellent of all Persons or Living Essences. 3. The Perfections of a Living and Reasonable Essence are threefold; In the Understanding, In the Will, and In the Faculties of working: In the Understanding is *Wisdom*; In the Will, *Goodness*; In the Faculties, *Power*: Whatsoever therefore hath a Soveraignty in these three, is the most excellent of Living and Reasonable Essences. All men therefore, if they want not the ordinary use of Reason, will assent, That under the name of *God* they mean *Him to whom belongs a Soveraignty of Wisdom, a Soveraingty of Goodness, and a Soveraignty of Power and Might.* Thus far we agree and walk together: But the errour of the Nations hath been in the Application; namely, *To whom belonged this Soveraignty*, and whether it belonged to many, or to one alone.

Rom. 1. 21, 23. But howsoever the *Gentiles* in this Application *became vain in their Imaginations*,

ginations, and transformed the glory of this incorruptible Soveraignty *into the image of corruptibility*; yet, as the Apostle saith, **God left them not without a witness, in that those invisible things of him are seen by the creation of the world:* For a workman is known by his work. The greatest work and the goodliest work that ever was, is the *Creation of the world.* He then that made the Heaven and the Earth is he alone to whom this *threefold Soveraignty* belongeth: He alone is *Almighty*, He alone is *All-good*, He alone is *All-wise*.

Jer. 10. 11. * Vers. 20.

What greater *Power* can there be then to make the Heaven and the Earth of nothing? what *Might* so mighty as that which made whatsoever else is mighty; even so many millions of powers as are in the Heavens above; so admirable variety of faculties as are found in the Earth below? Is there any *Wisdom* like unto his, who in so manifold a work made nothing superfluous or vain, but all things for their end; who ordered and appointed such means for every end as better could not be devised; who settled so goodly an Order, and gave to every thing a Law and Rule which it should observe? What *Goodness* so unspeakable, as to have bestowed upon every thing some portion of goodness, and to have sufficiently furnished them with endowments to attain and preserve the same? What *Goodness* can be like unto that which he hath shewn unto us, in making and ordaining all that ever he made for our use and service? Thus we see the admirable *Power*, the incomparable *Wisdome*, and unspeakable *Goodness* of him that made the Heavens and the Earth. He therefore is the true and living God, and lives for ever. *Those Gods which made not the heavens and the earth* are no Gods, and *shall perish from the earth, and from under these heavens.*

Thus have I let you see one part of *The Scale of the creatures*, by which the Soul ascends unto God. But there is another half yet behind, to make a compleat *Jacob's ladder*: For the *Ascent* of the Soul unto God by the contemplation of the creatures, is either the *Ascent of the Understanding*, to know him, or the *Ascent of our Will*, through obedience to worship him. The first is that which I have hitherto spoken of: The second, though it be not here used and applied by our Prophet, yet it is implied by his example in the former, in that he hath therein taught us what use to make of the consideration of the creation of the world, and creatures of God.

How the *Will* ascends to God by the *Scale of the Creatures.*

The *Ascent* therefore *of the Will* consists in its conformity and the conformity of all our Affections and Actions to the Will of God, so far as it may be seen in the works of the creatures: For God, in that he hath given them a Law, hath as it were stamped in them the character of his Will, which is the Law and Rule they observe in working. By this *Ladder* we may ascend two waies; either *by expres Example*, or *by Analogie*. By *expres Example*, where the Law which the Creatures observe in their workings is the very same which we ought to express in our actions. *By Analogie*, when the properties or actions of the Creatures, especially if they be otherwise unsutable unto our nature, are emblematically and by way of resemblance applied to admonish us of our duties. To this kind belong Parable-similies, framed according to the will of the applier; whereof we shall find examples in the Scripture. But because the *Ascent by Example* is the firmer and surer, I will onely shew some few examples of it.

We see all Natural agents neglect their private good and proper end, to maintain the publick good of the Universe; the Water ascends upward, the Aire downward, against nature, to maintain the connexion and indivulsion of the parts of the world: So should every good member of a Commonwealth or Society pass by his private profit and private pleasure, to further the common good of the weal publick. Every natural body will

Jer. 10. 11. rend and break in pieces, rather then the Order of the world ſhould be violated by a penetration of dimenſions: So ſhould every good member hazard, yea loſe, both his life and eſtate, for the common behoof of that body whereof he is a member. All things of inferiour nature give place without reluctancy to thoſe which have a ſublimity of nature above them; the Water willingly ſubmitteth unto the Air, the Air unto the Fire, &c. yea, the one doth further, as far as it can, the aſcent of the other above it: The like ſhould we expreſs in the ſubordination of degrees and conditions amongſt men. All things which grow upon the earth turn their heads and faces upward, toward that by whoſe influence they grow and are preſerved:

Acts 17. 28. So ſhould we unto him *in whom we live, and move, and have our being.*

Theſe are onely *general* Inſtances for a taſte, drawn from the *general* rule of the Creatures, to admoniſh us of *general duties.* If I ſhould from hence take a view of every *ſeveral* creature in his kind, I might ſhew you in clay all Ethical and Oeconomical vertues ſampled in one kinde or other of them.

Prov. 6. 6. *Go to the piſmire, thou ſluggard,* ſaith *Solomon.* * *Be wiſe as ſerpents,* ſaith a

* Matt. 10. 16. wiſer then *Solomon.* * *The Oxe knoweth his owner, and the aſſe his maſters*

* Eſa. 1. 3. *crib; but Iſrael hath not known me,* ſaith the Lord by the Prophet *Eſay.*

Jer. 8. 7. *The Stork in the heaven knoweth her appointed times; the turtle, and the crane, and the ſwallow obſerve the time of their coming,* ſaith our Prophet

Matt. 6. 28. *Jeremy. Go to the lilies of the field,* and learn of them, ſaith our Saviour. To ſay no more, There is no creature in the world but upbraids us with ſin, in daily and continually breaking the Law of our creation, which they ſo inviolably obſerve.

We ſhould therefore hence learn *to uſe the Creatures not for our bodies onely,* to array them and feed them, and ſuch like, *but for the ſpiritual good of the inward man;* that ſo in them and with them we may glorifie our Creatour. God made all the Creation for the ſervice of man: but not for the ſervice of his *Body* alone, as moſt conceive it; but alſo for the ſervice of his *Better part,* the Soul and Underſtanding. We ſhould never therefore uſe, behold or look upon any one of our fellow-creatures, but we ſhould be raiſed by them unto God, invited to devotion, and ſpurred to conform our Wills and Affections to the pattern of that Eternal Will which they any way expreſs.

I doubt not but the Philoſophy of *Solomon* was of this ſtrain, when he

1 King. 4. 33. ſpake of herbs and trees, and of living creatures; the fragments which here and there remain in the *Proverbs* may give us ſome taſte thereof.

If we would doe thus, it would abate our Pride, and make us know our ſelves better. Lord, what is man but the moſt unreaſonable creature upon the face of the earth, the moſt unjuſt, lawleſs, irregular creature that walks under the Sun? Conſider the marches of that Royal hoſt of Heaven; look upon the fowls of the Air and fiſhes of the Sea; ſurvey all that ſpringeth, all that moveth and creepeth upon the Earth; and tell me, from the circumference above unto the centre below, what one creature, what worſt creature of God's making, what ſilly worm doth ſo tranſgreſs the Law of his creation as *Man* doth? And yet Man hath *Reaſon* given him, whereby he knoweth the Law and Rule he is to follow; Man hath alſo a *liberty of Will:* But what doth he with them? His *Reaſon* he abuſeth to moſt unreaſonable actions; his *Will,* to moſt licencious and abominable liberty. It is a wonder the Earth can endure to bear him ſo vile a burthen, or the Sun to ſhine upon him the moſt unworthy creature in the world. Thus much concerning The *deſcription* of the falſe Gods, in the words, *The Gods that made not the Heavens and the Earth.*

It remains I ſhould ſpeak of their *Doom,* in the laſt words, *They ſhall periſh from*

from the Earth, &c. Wherein I shall observe two things: 1. *Their destiny it self*, which is *perishing*; *They shall perish*: and 2. The *circumstances of this perishing*; *from the Earth, and from under these Heavens*. I make them two, because they will yield different Observations and Instructions. Jer. 10. 11.

To begin therefore with the first, *The Doom* or *Destiny it self*, which is *perishing*; *They shall perish*. These words you see were a Prophecy of *what was to come upon the Gods* of the Heathen in after-times; for at the time and age wherein they were spoken, things in the world were far otherwise then here is foretold they should be: For the dominion and jurisdiction of *Jehovah*, the God of Heaven, seemed exceeding small; his Name being onely known in *Jacob*, and his Greatness and Throne amongst the Sons of *Israel*; whereas Idols, false gods, and false worship, overwhelmed as it were the face of the whole earth. The kingdom of God was but a small parcel; whereas Devils and Idols commanded and swayed all the Nations of the earth besides. The dew of grace lay onely upon the fleece of *Gideon*; but all the earth besides was drie. This was *the state of the times when this Prophecy was uttered*, nay worse at that time then ever it had been before: For even that small portion of men which acknowledged the Lord God of heaven, was now almost quite extinguished and devoured by the vassals of the Gods of the Nations; *Israel* being carried away captive into a strange land, with much unlikelihood of return, and the most High God as it were mastered by the Gods of the Nations.

The State of the Times when *this Prophecy of the downfal of Ethnicism* was delivered.

Ye have heard *the state of the times* wherein this Prophecy is commanded: Now let us consider of *the Event*; and this we shall finde *partly already accomplished*, and *partly yet to come*. For the first, We have seen with our eyes, we have heard with our ears, and our fathers have told us the wondrous works of the Lord. We have heard and daily reade of the admired *Oracles of the Gentiles*, of *Apollo* at *Delphos*, of *Jupiter Ammon* in *Egypt*, and many mo, too long to be named: but all of them are long since *perished from the earth, and from under these heavens*. We have heard of the names of many *Gods* in former times of great renown in these Islands of the Gentiles; *Jupiter*, *Mars*, *Apollo*, *Neptune*, *Juno*, *Vesta*, *Venus*, *Minerva*, *Diana*, &c. all *Europe*, *Italy*, *Greece*, and the lesser *Asia*, swarming with their Temples and Ceremonies: and yet now are they *perished from the earth, and from under these heavens*. Where is now *Bel* the God of *Babylon*, *Nisroch* the God of *Assyria*, *Baal* and *Ashteroth* the Gods of the *Sidonians*, *Rimmon* the God of the *Aramites*? Where is now *Dagon* of the *Philistines*, *Milcom* of the *Ammonites*, *Chemosh* of *Moab*, and *Tammuz* of the *Egyptians*? Even these also, whose names we hear so frequent in Scripture, are perished with their very names *from this earth, and from under these heavens*. And the Nations which once worshipped them, worship now the great God, Creatour of heaven and earth, *once* all of them, and *yet* the most of them, truly and savingly in Christ *Jesus* the Saviour and Redeemer of the world.

The beginning of this strange and wonderful Change was about the *Birth and Incarnation of Christ* our Saviour, at which time *the Gods* of the *Gentiles* grew *speechless in their Oracles*: or if at any time they answered, it was to testifie the nearness of that time wherein they were to be cast out, and the presence of him who should doe the same. As it is reported of *Augustus*, who consulting the Oracle of *Apollo*, who should reign after him, received this answer;

Vide *Suidam* in *Augusto*. *Nicephor.* l. 1. c. 17. & *Cedrenum* in *Synopsi. histor.*

Παῖς Ἑβραῖος κέλεταί με, θεοῖς μακάρεσσιν ἀνάσσων,
Τόνδε δόμον προλιπεῖν, καὶ αἴδην αὖθις ἰκέσθαι.
Λοιπὸν ἀπ' ἐμοῦ σιγῶν ἐκ βωμῶν ἠμετεράων.

Jer. 10. 11.

The meaning whereof is this; *The Hebrew childe, which rules the blessed Gods, bids me leave this house, and presently pack to hell: From henceforth depart thou with silence from our Altars.* Whereupon it is said that *Augustus* reared an Altar in the Capitol with this Inscription, ARA PRIMOGENITI DEI, *The Altar of the First-begotten of God.* * *Porphyrie*, though an enemy of Christians, reports three farewell Oracles of *Apollo.* The first whereof is this:

* in his Περὶ τῆς ἐκ λογίων φιλοσοφίας, quoted by *Eusebius* and *Theodoret.*

Οἴ οἴ μοι, τρίποδες συναχήσετε, οἴχετ' Ἀπόλλων,
Οἴχετ', ἐπεὶ φλογέον με βιάζει οὐράνιον φῶς·
Ἦν Ζεύς, ἔστι τε νῦν, ἠδ' ἔσται, ὦ μεγάλε Ζεῦ.
Οἴ οἴ μοι, χρησμῶν κατλείπει ἠὲ γέγηθα.

In English thus; *O woe is me! lament ye Tripods, for Apollo is gone, he is gone, he is gone; For the burning light of heaven, that* Jupiter *which was, is, and shall be, O mighty Jupiter, he compells me. Ah woe is me! the bright glory of my Oracles is gone from me.* And to the Priest which last consulted him, his demand being, *Which was the true Religion*, he answered in this manner;

Μὴ ὄφελες πύματόν με καὶ ὕστατον αὖτις ἐρέσθαι,
Δύσμορε προπόλων, περὶ θεσπεσίου γενετῆρος,
Ἀμφί τε πνευγάτοιο πανομφαίου βασιλῆος,
Καὶ Πνοιῆς ἣ πάντα περιξ βοερηδὸν ἔέργει, &c.

Then,

Οἴ μοι, καὶ σὺ ἐθέλοντα δόμων ἀπὸ τῶνδε διώξει,
Αὐτίκ' ἐρημαῖον δὲ λελείψει δῶ Φοῖβος.

In English thus; *Thou unhappiest of the Priests, oh that thou wouldst not have asked me, being now at my last, of the Divine Father, and of the dear begotten of that famous King, nor of the Spirit which comprehendeth and surroundeth all things For, woe is me! He it is that, will I, nill I, will expell me from these Temples; and full soon shall this divining seat become a place of desolation.* And if at any time he were extremely urged by inchantments and exorcisms to break off this uncouth silence, he answered,

Eusebius Præpar. Evang. lib. 5. cap. 16.

* Πυθῶνος δ' ἐστὶ ἔσιν ἀναρρῶσαι λαὸν ἄμφην,
Ἤδη γὰρ δολιχοῖσιν ἀμαυρωθεῖσα χρόνοισιν
Βίβλῃ κληῖδας ἀμαιτόφυτου σιωπῆς.
Ῥέξατε δ', ὡς ἔθος ἐστὶ, θεοπρόπα δύματα Φοίβῳ.

Apollo's *voice is not to be recovered, it is decayed through length of time, and locked up with the keys of never-divining silence: but doe you, as ye were wont, such sacrifices as it beseemeth* Phœbus *to have.*

The ceasing of Oracles, in ancient times so frequent, made the Heathen wonder what the cause should be; for being grown very rare as the coming of Christ drew near, and at the time of his being upon the earth, the chiefest of all, the Oracle of *Delphos*, grown speechless, as *Strabo* living at that time witnesseth, before the end of that Age all the Oracles of the world in a manner held their peace.

Plutarch's account of the Causes why *Oracles* ceased.

Plutarch, as ye all know, at that time writ a Tract of *the decay of Oracles*, wherein he labours to finde *the cause of their ceasing*; and after much search and many disputes, he concludes the Reason partly to be from the absence of his Demoniacall spirits, who by his Philosophy might either die through length of years, or flit from place to place, either exiled by others more strong, or upon some other dislike; and partly from the alteration of the soile where *Oracles* were seated, which might not yield such Exhalations as in former times they had done. This is the Summe of the Reasons in that Discourse.

The true Cause of their ceasing.

But as we embrace this Testimony of *Plutarch* for the use and *decay of Oracles*;

Oracles; so we are better enabled to give a true reason thereof then he was or could be: namely, As Meteors and smaller lights vanish and appear not when the Sun begins to rise; so did these false lights of the Heathen vanish when the Sun of righteousness, Christ *Jesus*, arose unto the world. Jer. 10. 11.

As *Dagon* fell down when the Ark of God was brought into his Temple; so when the true Ark of God, Christ *Jesus*, came into the world, all the *Dagons* of the Nations fell down: The time was come when, as our Saviour saith *John* 12. 31. *the Prince of this world was to be cast out*; *The night was past, and the day was come*; and therefore such Bats and Birds of darkness as these were not any longer to play such reaks as in times past they had done. 1 Sam. 5. 3. Rom. 13. 12.

Now began that *War in heaven* between *Michael* and the *red Dragon*, whereof we reade in the *Revelation*, *Michael and his Angels fought against the Dragon and his Angels*: that is, Christ our Lord and his undaunted souldiers fought with the Devil and all his Ethnick forces led by the *Roman* Emperours. Which War, though it lasted long, and cost the bloud and lives of many a thousand valiant Martyrs; yet in the daies of *Constantine* the *Dragon* received so great an overthrow, that he never could recover it: and though in the daies of *Julian* he made head again and kept the field a while; yet was he soon fain to quit it, and leave the victory unto *Michael*'s army: Which defeature of his was accompanied with an ominous signe of his utter overthrow, his Throne or Temple at *Delphos* with earthquakes, thunder and lightening, being utterly ruined. For as by the rending of the veil of the Temple of *Solomon* was signified the abolishment of *Legal worship*: so by the prodigious destruction of the chiefest Temple the Devil had in all the world, was, as it were, sealed the irrecoverable overthrow of *Ethnicisme*, which in the *Event* immediately following proved true. For though he retained some strength under *Valens* in the East, by still enjoying his wonted sacrifices; yet in the daies of *Theodosius* he was utterly and finally vanquished, when his last champion *Eugenius*, who threatned to be another *Julian*, and to restore *Ethnicisme* again, with his whole Army was discomfited by the prayer and proweſs of *Theodosius*, about the year of our Lord three hundred and ninety. For after this time *Ethnicisme* was never publickly maintained in the *Roman* Empire, nor any open attempt made for restoring it again; whereby it seems the red Dragon was cast down to the earth, and that now was perfected the Triumph of *Michael*'s victory, when *the Gods that made not the heaven and the earth* were fully *perished*, as concerning their Empire, *from the earth, and from under these heavens*. Rev. 12. 7.

As the War was long, so the Victory was not gotten all at once, but by certain degrees, as it were; beginning with *Constantine Anno* 300. and ending in *Theodosius*, about (as I said) the year 390. And though it be hard to pitch the time of this Trophee exactly; yet I doubt not but it falleth in some part of the time included in the foresaid limits.

Thus then have we seen the Truth and Power of God in fulfilling of this Prophecy, for so much as is already past, and may say with *David*, Psal. 48. 8. *As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it for ever.* But who would have believed this at the time when the words were spoken, when the worshippers of the most high God were at so low an ebbe? Hence therefore must we learn to believe the Promises of God, be they never so unlikely to humane Reason: For he it is that saies, *Esay* 46. 11. *I have spoken, and I will bring it to pass.* It is he that saies, *Jer.* 32. 27. *I am the God of all flesh, and there is nothing too hard for me.* Though *Abraham* be never so old, and *Sarah*'s wombe be dead; Gen. 17. 17. & 18. 11, 12.

Jer. 10. 11. dead; yet if the Lord ſaies it, he ſhall be Father of many Nations. Though * *Gideon* be the leaſt of the houſe of *Manaſſes*; yet if the Lord ſaies it, by him ſhall *Iſrael* be delivered from the *Midianites*. Though * *David* follow the ſheep; yet if God promiſe, he ſhall be King of *Iſrael*. Be the famine in *Samaria* never ſo extreme, that women eat their own children; yet if God ſay it, within twenty four hours ſhall corn be ſo cheap, that a meaſure of fine flour ſhall be ſold for a ſhekel, and two meaſures of barley for a ſhekel, in the gates of *Samaria*. Let us take heed therefore we ſay not with him on whoſe hand the King leaned, *If God would make windows in heaven, it could not be*; nor with the *Iſraelites*, when the ſpies brought them news of the ſtrength of the Inhabitants of *Canaan*, of chariots of iron, and the giant-like ſons of *Anak*, let us not ſay with them, *we ſhall not enter*: For that Lord who ſet humane reaſon againſt the Word and Promiſe of God, never eat of the abundance of *Samaria*; and the *Jews* which diſtruſted God, never entred the land of *Canaan*. But let us know, for a concluſion, that *God is faithfull and true, and* * *his Promiſes yea and amen.*

* Judges 6.15.
* 1 Sam. 16.11.
2 Kings Chap. 6, & 7.
Chap. 7. 2.
Numb. 13.
* 1 Cor. 2. 20.

HITHERTO we have ſpoken of *the accompliſhment of this Prophecy for ſo much as is already paſt*; now let us ſee *What that is which we expect as yet to come*. For though in regard of former times, when *Ethniciſme* was ſo large, and the worſhippers of the living God ſo ſmall a ſcantling, the Extent of the Church be now at this day a goodly and large portion of the world: yet if we conſider the numbers of nations yet Pagans, or not Chriſtians, it will ſeem too ſcant as yet to be the accompliſhment of this and other *Prophecies concerning the Largeneſs of Chriſt's Kingdome before the end of the world.*

For one hath well obſerved, That *Chriſtianity* at this day is not above the *ſixth* part of the known world; whereas the *Mahumetans* have a *fifth*, and all the reſt are *Ethnicks* and Pagans. So that if we divide the World into *thirty* parts, *Chriſtianity* is but as *five* in thirty, *Mahumetaniſm* as *ſix*, and *Ethniciſm* as *nineteen*: and ſo is *Chriſtianity* the leaſt part of all, and *plain Heatheniſm* hath far above the one half of the known world; and the better part of the other is alſo *Mahumetans*. And though *Chriſtianity* hath been embraced in former times where now it is not, yet is it now ſpred in thoſe places where in thoſe times it was not. And therefore all laid together, we may account *Chriſtianity* at this day as large, I think, as ever it was ſince the Apoſtles time.

But that this is not *that Univerſal Kingdome of Chriſt, that flouriſhing and glorious eſtate of the Church*, which yet we expect and hope for, my Reaſons are theſe.

1. Firſt, Thoſe frequent places of Scripture which intimate that the Lord ſhould ſubdue all people, all kingdoms, all nations, and all the ends of the earth unto himſelf, and that all theſe ſhould one day worſhip and acknowledge him. *Pſal.* 22.27. *All the ends of the world ſhall remember and turn unto the Lord, and all the kindreds of the nations ſhall worſhip before him: for the Kingdome is the Lord's, and he is governour among the nations.* And *Pſal.* 47. 1, 2, 3. *Clap your hands all ye people,——for the Lord is a great King over all the earth: He ſhall ſubdue the people under us, and the nations under our feet.* And again, v. 7, 8. *God is King of all the earth——and reigneth over the Heathen.* Pſal. 66. 1, &c. *Make a joyfull noiſe unto God, all ye lands——Through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee. All the earth ſhall worſhip thee, and ſing of thee; they ſhall ſing unto thy Name.* The whole 67. *Pſalm*, which we reade every day, is as it were a Prophecy and Prayer for this great Kingdome: *That the way of God may be known upon earth, and his ſaving health among all nations. Let the people*

people praise thee, O God, let all the people praise thee. Then shall the earth yield her increase, &c. God shall bless us, and all the ends of the earth shall fear him. And *Psal.* 86. 9, 10. *All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy Name. For thou art great, and doest wondrous things; Thou art God alone.* And *Esa.* 2. 18. which is a Prophecie of Christ's kingdome, it is said, that *the Idols the Lord shall utterly abolish*; or, as some reade, *the Idols shall utterly pass away.* So *Esay* 54. 5. speaking of the *Amplitude* of the Church of the Gentiles, *Thy Redeemer*, (saith the Prophet) *the holy One of Israel, the God of the whole earth shall he be called.* Certainly, this constant style of *Universality* implies more then this scantling which yet is, it being but one of the least parts of the whole earth. Jer. 10. 11.

Secondly, The same conclusion may be gathered from 1 *Cor.* 15. 25, 26. compared with *Heb.* 2. 8. *Christ must reigne* (saith S. *Paul* in the first place quoted) *till he hath put all his enemies under his feet. The last enemy which shall be destroyed is death.* Hence it follows, That Christ shall *subdue all his enemies*, whereof the *Prince of this world* is the *chief*, before the last rising of the dead: For the *subduing of death*, that is, *the rising of the dead*, shall not be afore the rest shall be done; the *vanquishing of death* being the *last act of Christ's reigning*; which done, he shall yield up the Kingdome unto his Father. 2.

In the other place, *Heb.* 2. 8. the Apostle speaking of the same thing, alledgeth that of *Psal.* 8. 6. *Thou hast put all things in subjection under his feet*; (and then adds) *For in that he put all in subjection under him, he left nothing that is not put under him. But now* (mark it) *we see not yet all things put under him.*

If any say that the Apostle speaks here of the *Kingdome of Glory in heaven*, and not of the *Kingdome of Grace on earth:*

I reply 1. out of the former place, That he speaks of such a *subjection* whereof *the rising of the dead* shall be the *last act* of all, and which shall be *before he yields up the Kingdome* to his Father: But neither of these can be affirmed of the *Kingdome of Glory*, but the contrary; *viz.* The *rising of the dead* is *at the beginning*, and not *at the end* of the *Kingdome of Glory*; and so is also the *yielding up of his kingdome* unto his Father.

2. I reply out of this place, That the Apostle speaks of that Kingdome and subjection of the Earth, or state of the Earth, which was to come. For so he speaks, ver. 5. * *Unto the Angels he hath not put in subjection* τὴν οἰκουμένην τὴν μέλλουσαν, *the Earth*, or *state of the Earth, which shall be*, περὶ ἧς λαλοῦμεν, *of which we speak.* Here he affirms, that οἰκουμένη μέλλουσα is that of whose subjection he meaneth. If then Οἰκουμένη signifie only the *Earth* and the *Earth's inhabitants*, and is no where in the whole Scripture otherwise used; I cannot see how this place can well bear any other exposition.

* See this more fully explain'd in a particular Tract of his, Οἰκουμένη μέλλουσα.

First then to confirm this, Οἰκουμένη is the same which the Hebrews call תֵּבֵל; for so the Septuagint renders it, whose use of speaking I doubt not but the Apostle follows. But תֵּבֵל most constantly signifies *the habitable earth*, or *the earth with the things that live and dwell thereon:* whence the Septuagint, though they commonly render it Οἰκουμένη, yet sometimes they render it ἡ γῆ, *The earth*; sometimes ἡ ὑπὸ τὸν οὐρανὸν, *That which is under heaven.* Therefore with the Septuagint Οἰκουμένη is ἡ γῆ, and ἡ ὑπὸ τὸν οὐρανὸν, *The earth*, and *That which is under the heavens.*

If this suffice not, we may yet consider, That Οἰκουμένη is a Participle of the feminine gender, and therefore understands ἡ γῆ, *quasi* γῆ ἡ οἰκουμένη, *the earth which is inhabited.*

Lastly,

Jer. 10. 11. Heb. 1. 10. Laſtly, Whereſoever elſewhere this word is found in the New Teſtament, it is moſt expreſly uſed of the *earth and inhabitants thereof*. In the beginning of this Epiſtle we reade, *Thou, Lord, in the beginning haſt laid the foundations of the earth* τὴν οἰκουμένης, *and the heavens are the works of thine hands*. Matt. 24. 14. *This Goſpel of the kingdome ſhall be preached* ἐν ὅλῃ τῇ οἰκουμένῃ, *over all the earth, and then ſhall the end come*. Luke 2. 1. *Then went a decree from Auguſtus that all the world ſhould be taxed,* πᾶσαν τὴν οἰκουμένην. The reſt behinde are far more expreſs; but I leave them to your own leiſure, and will only adde this one thing, That our Heb. 2. 5. Engliſh rendring in this place of the *Hebrews*, Οἰκουμένη τὴ μέλλουσα, *The world to come*, makes it not only ambiguous, but ſeeming to mean *The Kingdome of Glory*. But we ſhall finde that *The world* in that ſenſe is alwaies αἰὼν ἐρχόμενος, and αἰὼν μέλλων, but no where in all the Bible οἰκουμένη ἡ μέλλουσα. And ſo I leave this, with ſubmiſſion to the judgement of others.

3. My next Reaſon ſhall be from that we reade in the *Revelation*, where *the Church*, by the conqueſt of *Michael*, ſet free from the *Dragon's* fury, is ſaid Rev. 12. 6. *to eſcape into the wilderneſs*; that is, *into a ſtate*, though of *ſafety*, peace and ſecurity, yet of *hardſhip*, miſery and ſcarcity: For it ſeems to be an alluſion to the *Iſraelites* eſcaping the tyranny of *Pharaoh*, by going into the wilderneſs. In this *wilderneſs*, or place of hardſhip, ſcarcity, miſery and Verſ. 14. much affliction, the Church muſt remain (ſaith S. *John*) *a time, times,* Verſ. 6. *and half a time*; or, as he elſewhere ſpeaketh, *a thouſand, two hundred and threeſcore daies*; that is, *a year, years, and half a year*: and when this time ſhall be expired, (that is, as learned Divines think, when ſo many years ſhall be ended as thoſe daies are, taking the beginning of our reckoning from *Michael's* Trophee) then, ſaith our Apoſtle, *ſhall the kingdoms of the world become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever*, Rev. 11. 15. Whereby it ſhould ſeem *that the Church is yet in the Wilderneſs*; and that the promiſed happineſs of the ample and flouriſhing glory thereof before the end of the world is yet to come.

4. My laſt Reaſon ſhal be from *Rom.* 11. where S. *Paul* ſpeaking of *the future reſtoring and calling of the Jews*, ſaith it ſhall be *when the fulneſs of the Gentiles is come in*; *I would not* (ſaith he) *that ye ſhould be ignorant of this myſterie, &c.* v. 25. Now becauſe the *Jews* are not yet called, it followeth that *the fulneſs of the Gentiles* is yet to come: and what ſhould then *this Fulneſs* be, but the Fulneſs of the Goſpel's extent over all the nations of the world; which our Apoſtle, ver. 15. of the ſame chapter, calls *life from the dead? For if the caſting away of the* Jews *be the reconciling of the world*; *what ſhall the receiving of them be, but life from the dead?* As if the Church of the Gentiles were as yet half dead, if it be compared with that glorious vigour and acceſſion which ſhall come unto it when the *Jews* ſhall be again received into favour.

In brief, *The Fulneſs* here ſpoken of is either a *Fulneſs of grace*, a *Fulneſs of extent*, or a *Fulneſs of time*. A *Fulneſs of time* only it cannot be, Verſ. 25. εἰσέλθῃ. becauſe our Apoſtle ſaith, this Fulneſs *ſhall enter in*; namely, ſhall enter into the Church of Chriſt: but this I ſee not how it can be ſpoken of a period of time. As for a *Fulneſs of grace* and ſpiritual gifts, that was greater when S. *Paul* ſpake then ever it was ſince; and therefore if it be meant, it muſt be *yet to come*. And for the *Fulneſs of extent*, it was as large for the number of Nations in the Apoſtles times as it is now in ours; (For as for the *American* Chriſtians, they are only ſo in name, being forced only to ſeem ſo by the *Spaniards*.) Whatſoever *Fulneſs* then the Apoſtle here meaneth, *is yet to come*.

I will adde only one thing more, and ſo end this point. Some think that S. *Paul*

S. *Paul* in this place hath reference unto that ſpeech of Chriſt, *Luke* 21. 24. where he foretells, *That the Jews ſhould fall by the edge of the ſword, and be led captive into all nations, and Jeruſalem ſhould be troden down of the Gentiles, untill the times of the Gentiles ſhould be fulfilled*, or *accompliſhed*. But it ſeems to me, that *the Fulneſs of the Gentiles* and the *Fulfilling* or *Accompliſhment of their times* ſhould not be the ſame, howſoever they may be coincident. It ſhould rather ſeem that our Saviour hath reference, as to a thing known, unto the Prophecy of *Daniel*, where the Times of the *Gentiles*, or the times wherein the *Gentiles* ſhould have dominion, with the miſery and ſubjection of the *Jewiſh* Nation, are ſet forth in the Viſion of a fourfold Image, and four Beaſts, which are the four Monarchies, the *Babylonian*, *Perſian*, *Greek* and *Roman*. The firſt began with the firſt captivity of the Jewiſh Nation, and through the times of all the reſt they ſhould be in ſubjection or in a worſer eſtate under them: But when *their times ſhould be accompliſhed*, then, ſaith *Daniel*, *The Saints of the moſt High God ſhall take the kingdome, and poſſeſs the kingdome for ever and ever*; that is, there ſhall be no more kingdoms after it, but it ſhall continue as long as the world ſhall endure. *Three* of theſe Monarchies were paſt when our Saviour ſpake, and the *fourth* was well entred. If then by *Saints* there are meant the *Jews*, which we know are called *the holy People*, in that ſenſe their countrey is ſtill called *the holy Land*, and their city in the Scripture *the holy City*, *viz.* relatively; then is it plain enough what *Daniel's* and our Saviour's words import, namely, a glorious revocation and kingdome of the *Jews*, when the time of the fourth Monarchy, which then remained, ſhould be expired and accompliſhed.

Jer. 10. 11.

Dan. Chap. 2, & 7.

Chap. 7. 18.

But if here by *the Saints of the moſt High* are in general meant *the Church*, yet by coincidence of time the ſame will fall out on the *Jews* behalf; becauſe S. *Paul* ſaith, that at the time *when the Fulneſs of the Gentiles ſhall come in, the Jew ſhall be again reſtored*.

Rom. 11. 25.

For a concluſion; The laſt limbe of the fourth Monarchy is, in *Daniel*, *The Horn with eyes which ſpake proud things againſt the moſt High, which ſhould continue a time, times, and half a time*; that is, a year, years, and half a year. In the *Revelation* it is *The Beaſt with ſo many heads and horns, full of names of blaſphemy*, which was to continue *forty two months*: the ſame period with the former, which was expreſſed by times or years, and the ſame time with *a thouſand, two hundred and ſixty daies of the Churche's remaining in the wilderneſs*.

Chap. 7. 8.

Chap. 13. 1, 5

Rev. 12. 6.

When theſe Times, whatſoever they be, *ſhall be ended*, *then* is the period of the Times of the *Gentiles* and of the *Jews* miſery, whereto our Saviour ſeems to refer in the Goſpel: *then*, by S. *Paul*, ſhall *the Fulneſs of the Gentiles enter in*: *then*, ſaith S. *John*, *ſhall the kingdoms of the earth be the Lord's and his Chriſt's*: *then*, ſaith *Daniel* in the former place, ch. 7. 27. *ſhall the kingdome, and dominion, and the greatneſs of the kingdome under the whole heaven, be given to the people of the Saints of the moſt High; whoſe kingdome is an everlaſting kingdome, and all dominions ſhall ſerve and obey him*.

Rev. 11. 15.

The Uſe we are to make upon this long Diſcourſe is Hope and comfortable Expectation. *Experience* (ſaith S. *Paul*, Rom. 5. 4.) *engendereth hope*: Let therefore our experience of God's Power and Truth in that which is paſt, be as a pledge and pawn unto us of the future. We have ſeen a great part of this *Doom of falſe Gods* fulfilled already: what though we ſee not the means of the full accompliſhment? *If thou ſhalt ſay in thy heart*, (ſaith *Moſes*, *Deuter.* 7. 17, 18.) *Theſe nations are more then I; how can I diſpoſſeſs them? Thou ſhalt not be afraid of them, but ſhalt remember what the*

Jer. 10. 11. *the Lord thy God did unto Pharaoh and unto all Egypt.* So if any of us ſhall ſay, How can this be? let us remember what the Lord hath done already, in ſubduing ſo great a part of the world unto himſelf, which once *ſate in darkneſs and in the ſhadow of death.*

DISCOURSE XXXVI.

DEUTERONOMY 33. 8.

And of Levi he ſaid, Let thy Thummim and thy Urim be with thy Holy One.

THIS Verſe is part of that *Bleſſing* wherewith *Moſes* the man of God bleſſed the children of *Iſrael* before his death; and theſe words are part of the *Bleſſing* of *Levi*: a *Bleſſing* which much exceeds thoſe that went before it, and is far above all that come after it. For as S. *Paul* proves Heb. 7. 6. *Melchiſedec* to be *greater* then *Abraham*, becauſe he bleſſed *Abraham*; and *worthier* then *Levi*, becauſe he tithed Verſ. 9. *Levi* in the loins of *Abraham*: So may we ſay of this *Bleſſing*, That it is the *greateſt* of all, becauſe it is the *Bleſſing* of him who by his Office was to bleſs all the reſt; and the *worthieſt* of all, becauſe by it the party bleſſed is enabled to bleſs the reſt of his Brethren. Ἀεὶ δι' ὃ ὑπάρχει ἕκαστον, ἐκεῖνο μᾶλλον ὑπάρχει, *Always that by which another is, that thing it ſelf is more then the other.*

In the words themſelves we will conſider firſt *The Subject bleſſed*; and then *The quality of the Bleſſing it ſelf.* The *Subject bleſſed* is expreſſed both by *name*, and by *deſcription*: by name, *Levi*; by deſcription, *God's Holy One.* The *Bleſſing* it ſelf is contained in words few, but for ſubſtance plentifull; *Urim* and *Thummim*; nay, more then ſo, *Thy Thummim* and *Thy Urim*: that we might know whence this Bleſſing comes; how that it is θεῖόν τι, & χάρισμα θεοῦ, *a divine thing, the gift of God*, who is the Author and Giver of all good things: *And of Levi he ſaid, Let thy Thummim and thy Urim be with thy Holy One.*

To begin firſt with the Subject, *Levi.* What *Levi* was is ſo well known, that it were needleſs to ſay much to make it better known. Only this, that *Levi* was the Tribe which God had eſpecially bequeathed to himſelf, and ſet apart for the Miniſtery of the Altar. Concerning whoſe *Name*, (though Obſervations drawn from *Names* are like an Houſe raiſed upon the ſand, yet becauſe of old, and among the Patriarchs, *Names* were given by the Spirit of Prophecy,) it will not be altogether unworthy our ſpeculation, to remember the reaſon why this Name *Levi* was impoſed; which we ſhall ſee as truly verified in that Function to which God did advance his poſterity, as it was by his Mother fitly given to himſelf upon the good hope ſhe conceived at his birth.

For *Levi* ſignifies a *Conjoyner*, an *Uniter* or *maker of Union*: For thus Gen. 29. 34. ſaid *Leah* when ſhe bare him, *Now at this time will my husband be joyned to me,*

me, becauſe I have born a third ſon: And ſhe called his name Levi. She called him *Levi*; but for ought we reade, in regard of her ſelf, ſhe found him no *Levi* as ſhe hoped: but ſhe propheſied of that ſacred Office whereby all the ſons of *Levi* became *Conjoyners*, became *makers of Union* (not between *Jacob* and *Leah*, but) between God and Man, between Chriſt and his Spouſe, between the ſpiritual *Jacob* and his deformed *Leah*. For, as truly as ever *Leah* ſpake, might the Church then, and may the Church now, affirm, when ſhe hath born theſe ſons unto her husband, Now I know, my heavenly husband, my Lord, my God, will be joyned to me; becauſe I have born him theſe בני לויה, theſe *ſons of Union*, theſe Miniſters of reconciliation. *Plato* could ſay, A Prieſt was φιλίας θεῶν καὶ ἀνθρώπων δημιυργὸς, *A friend-maker between God and men:* Nay, his whole Office is nothing but the *Service of peace*, and that not only between God and man, but between man and his brother; For *how can he love God who loves not his brother?* or how can he be at peace with God who is at variance with his brother? Needs muſt he therefore that is Miniſter of the one be Miniſter of the other alſo: and he that is ſo, nay he alone that is ſo, is a right *Levite* and a true *ſon of Union*. Deut. 33. 8. 1 John 4. 20.

How unworthy then of this *holy Name*, how unworthy to ſucceed in the holy Order of *Levi*, are thoſe who are *Miniſters of diviſion*; who by their lives, doctrine, example, or any other way *divide* God and his Church, and the Church within it ſelf; who neither have peace with God themſelves, nor will ſuffer others to have it; who neither agree themſelves with others, nor ſuffer others to agree among themſelves? *Beati pacifici, Bleſſed are the Peace-makers*, eſpecially in the ſons of Peace. This Chriſt prayed for in his *Apoſtles*, *Joh.* 17. 11. ſaying, *Holy Father, keep them through thy name, that they may be one as we are one.* Chriſt is ſo *one*, that he makes *all one* who are *one in him*; ſo ſhould every ſon of *Levi* be *one*. In ſumme, the Miniſters of God are called Angels, and therefore ſhould ſing a ſong like unto that ſong of Angels, *Glory be to God on high, peace on earth, and good will amongſt men.* That Church which hath ſuch a *Levite*, ſuch a Miniſter, ſuch a ſon of Union, may truly take up the words of *Micah*, *Judg.* 17. 13. and ſay, *Now I know the Lord will doe me good, ſeeing I have a Levite to my Prieſt.* Matt. 5. 9. Luke 2. 14.

AND thus much of the Name *Levi*: Now I come unto *the Tribe* it ſelf; concerning which there may be two things asked. Firſt, *Why God did confine the Prieſthood to one Tribe alone*, and not ſuffer it to be common to all, as it was before the Law, and is now ſince the Law. Secondly, *Why* Levi *was choſen to this holy Function rather then any other Tribe.*

To the firſt, *Why God did limit this holy Function to one Tribe only*, ſome of the Jews make this anſwer; That one of the ſons of *Iſrael* with his whole poſterity was due unto God by virtue of *Jacob*'s Vow, *Gen.* 28. 20, &c. which was, that *if God would be with* him *in his journey, and bring* him *back again unto* his *Father's houſe, Of all that thou ſhalt give me*, ſaith he, *I will give the tenth unto thee.* Now becauſe God gave *children*, as well as *beeves* and *ſheep*, therefore they alſo muſt fall within compaſs of his Vow. And that there might be no difficulty about tithing the odde children, becauſe there were more then *ten*, they deviſe this way to make all even. For firſt, ſay they, the full number of *Jacob*'s children was *fourteen*, becauſe that *Joſeph*'s two ſons, *Ephraim* and *Manaſſeh*, go in the number of *Jacob*'s ſons: for *Jacob Gen.* 48. 5, 6. ſaid unto *Joſeph, Thy two ſons which were born unto thee in the land of Egypt before I came into Egypt, ſhall be mine, as Reuben and Simeon are mine; but thy lineage which thou begetteſt after them ſhall be thine.* Now of theſe *fourteen*, *four* were the Lord's by his 1.

Deut. 33. 8. right unto the firſt-born; for ſo many there were which firſt opened the womb of their four Mothers, *Rachel* and *Leah*, *Bilhah* and *Zilpah*, *Jacob*'s two Wives and his two Concubines. Now of the remainder, being *ten*, one falls to God's ſhare for *Tithe*, as being comprized within their Father's Vow.

This Reaſon, though it be as you ſee handſomely framed, yet hath no great likelihood, becauſe *men* uſe not to be tithed; and therefore this extent of the Vow is beyond the intent of the Vower. And whereas they urge the words, *Of all that thou ſhalt give me*; they ſeem to forget, that God gave unto *Jacob*, beſides his ſons, great ſtore of man-ſervants and maid-ſervants; and yet we reade not that any of theſe were dedicate unto God, or that he challenged any of their poſterity.

The only or chief Cauſe (if I am not deceived) *why God reſtrained the Prieſtly Function to one Tribe*, was for a ſigne and band of the reſtraint of his Church to one People: For as the Church cannot be without the ſacred Function of the Miniſtery; ſo likewiſe the condition thereof muſt follow the condition of the Miniſtery. As long therefore as none could be a Prieſt but of the Tribe of *Levi*, ſo long there could be no Church but of that people whereof *Levi* was a Tribe. A point of ſacred Policy ſo to order the choice of Miniſters as ſhall be moſt fit to uphold the preſent ſtate of an eſtabliſhed Church.

2. The other Queſtion we propounded was, *Why God choſe Levi before any other Tribe.* And of this many Reaſons may be given. As

1. For *Moſes* his ſake, whom God would honour by advancing the houſe of his Father to the higheſt pitch of dignity that mortal man could attain to. For what greater honour then to be Embaſſadour of the Lord of Hoſts, to be admitted unto the inſpection of his moſt ſecret Myſteries, to be God's κλῆρος, his proper and peculiar portion? Would God they either knew or believed this who think their houſe diſgraced, and their bloud ſtained, if any of their Kin become of the Clergy. It was not ſo in God's opinion, no nor *Moſes* his neither; for had it been, *Levi* of all the Tribes ſhould not have been God's *Holy one.*

2. The ſecond Reaſon was the *Nobility of this Tribe:* for *Levi* was *ennobled* both *generally*, as being the ſon of a lawfull Wife, and not the ſon of an Handmaid; and *ſpecially*, as being of kin to *Moſes* the Prince of the Congregation: In the firſt reſpect he was *nobler* then *many* of his brethren; in the ſecond, *more noble* then *any* of them. This example of God's own choice of men for his holy Service if we would look unto, we would not ſin the ſin of *Jeroboam*, to make Prieſts almoſt of no other but of the loweſt of the people. I ſpeak not only of the loweſt for externall condition, but of the loweſt for the gifts of their Minde. For I know it is true which the Virgin hath in her *Magnificat*, *Luke* 1. 52. That God often *puts down the mighty from their ſeats, and exalteth them of low degree:* I know it is true that he often *filleth the hungry with good things, and the rich he ſends empty away*, v. 53. But we ſhould know that whenſoever we offer unto him, he requireth the beſt thing in our hands; and therefore for this worthy Calling we are to give unto him, as far as may be, the worthieſt among the ſons of men.

Ῥεῖα δ' ἀρίζηλον μινύθει, καὶ ἄδηλον ἀέξει Ζεὺς ὑψιβρεμέτης.——

3. Another Reaſon why God choſe this Tribe afore other, may be *the Smalneſs thereof*, being not above the ſixtieth part of the people: A number which God in his wiſdome ſaw fit for that Church, as being both ſufficient for inſtructing the people, and diſcharge of the duties of their order, and not too great to live of God's ordinary, his Tithes and the other Offerings of the Altar; whereas the leaſt of the other Tribes were as big as three of it.

4. But

4. But the last Reason, and as it seems one of the chiefest, is that which *Moses* intimates in the very verse following my Text, speaking thus of *Levi*, That *he said unto his Father and to his Mother, I have not seen them; neither did he acknowledge his brethren, nor knew his own children; but observed God's word and kept his Covenant.* In which words *Moses* alludes unto their forward zeal to avenge the Lord of the people which worshipped the golden Calf, *Exod.* 32. 26, &c. where it is said, that *Moses stood in the gate of the camp and cried, Whosoever is on the Lord's side, let him come unto me. And all the sons of* Levi *gathered themselves unto him. Then said Moses, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the Camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of* Levi *did according to the word of Moses,* &c. *For Moses had said,* (so it follows in the Text) *Consecrate your selves unto the Lord this day, even every man upon his son, and upon his brother, that there may be given you a blessing this day.* This *Blessing* here spoken of is our *Urim* and *Thummim*, the blessing of Sacred Order. So bountifully did God reward them who were so forward to be on his side when *Moses* called them, that himself vouchsafed to call them unto his side for ever. Deut. 33. 8.

Whence, first, we may learn whom we are chiefly to preferre unto this holy Function, namely, those who are zealous for the Lord of Hosts, who preferre the glory of God above all worldly respects whatsoever. This got *Phinehas* the son of *Eleazar* the High-Priesthood; this got all the sons of *Levi* the guerdon of *Urim* and *Thummim*, the blessing of Holy Orders.

Secondly, We may see by the advancement of this Tribe, how merciful our God is. We know that *Levi*'s fury did once as much offend him as his sons zeal now pleased him; and yet for this one action he forgot the sin of their Father in the bloudy slaughter of the *Sichemites*: He remembred not the curse of *Jacob*, *Into their secret let not my soul come: My glory be not thou joyned with their assembly. Cursed be their wrath, for it was fierce; and their rage, for it was cruell*, Gen. 49. 6, 7. Nay he turned the very curse of *Jacob* into a blessing, by *dividing them in Jacob, and scattering them in Israel.* Here Mercy and Truth met both together, and Justice and Peace kissed each other.

Lastly, Here God verified his own description of himself, That though he be a *jealous God, and visits the sins of the father upon the children unto the third and fourth generation*; yet he is also a mercifull God, and *shews mercy* even *unto the thousandth generation of them that love him and keep his Commandments.* Exod. 20. 5, 6.

AND thus have you seen why of *Levi Moses* said this Blessing, *And of Levi he said.* Now I come to *The description of this blessed Tribe*, in these words, God's *Holy one: Let thy Urim and thy Thummim be with thy holy one.* How is *Levi* here called *Holy?* how is this Title given to him above the rest of his Brethren? Are not all the Lord's people *holy?* Certainly whatsoever is meant hereby, it is something more specially belonging to *Levi* then to any other Tribe. Which that we may the better finde, we must take notice of a Threefold Holiness; *Essential, Habitual, Relative. Essential Holiness* is the Holiness of God, all one with God himself, and this is a glorious Holiness: *Who* (saith *Moses*) *is like unto thee, O Lord, among the Gods? who is like unto thee, glorious in holiness?* Exod. 15. 11. *Habitual* I call an *Inherent Holiness*, such as is the holiness of righteous men, integrity of life, or righteous holiness, whereof *Abraham, Job, David*, and all the Patriarchs are called Saints and Holy men. This is that which

the Greeks call ὁσιότης, the Latines *Sanctimonia*. *Relative* Holineſs I
Deut. 33. 8. define a ſpecial relation, or relation of peculiarity which a thing hath unto God, either in regard of propriety of poſſeſſion, or ſpeciality of preſence. That which is holy after this manner the Greeks call ἱερόν, the Latines *Sacrum*. The firſt of theſe three is proper to God alone, for he onely is *eſſentially* holy. The ſecond is proper to reaſonable creatures; for they are onely *habitually* holy, or endued with holy qualities. But the laſt is common to all manner of things: For all things animate or inanimate are capable of *relative* holineſs or peculiarity towards God; *Perſons*, *Things*, *Times*, *Places*. *Perſons*: So the *Nazarites* of the Law are called holy: thus was *Sampſon*, thus was *Samuel* holy from their Mother's womb. *Things*: So the Offerings of the Law, yea and of the Goſpel too, are holy things: The Cenſers of *Korah* and his company were holy, *becauſe*
Num. 16. 38. (ſaith the Text) *they offered them before the Lord*. *Times*: So the Sabbath-day and other Feſtivall days are holy days. *Places*: So the Temple of the Lord is an holy Place; Mount Sion an holy Mount; yea the
Exod. 3. 5. ground about the Buſh where God appeared to *Moſes* is called *Holy ground*. And of theſe four, *Perſons*, *Things*, and *Times* are holy, becauſe of God's peculiar propriety in them, in that they are his Perſons, his Things, and his Times: But *Places* are holy in another regard, becauſe of God's ſpecial manner of Preſence in them.

Now let us ſee in which of all theſe three ways *Levi* may be ſaid to be *holy*. *Eſſentially holy* he cannot be, for he was not God, but *the holy one of God*. *Habitually holy* the event ſhews he was not more then the reſt, though he ſhould have been. The Tribe of *Levi* was always *Tribus ſacra*, *holy unto the Lord*, but was not always righteous before the Lord. It was not always true of
Mal. 2. 6. *Levi*, that he *walked before God in peace and equity, and turned many from*
Verſ. 8. *iniquity*; but often, yea too often, *they were gone out of the way, and cauſed many to ſtumble at* or *in the Law*. *Phinehas* the ſon of *Eli* was not like *Phinehas* the ſon of *Aaron*. *Annas* and *Caiaphas* high Prieſts, as *holy* as any for their *order*, as *unholy* as any in *life* and converſation.

It ſhould therefore ſeem that *Levi* ſhould be onely called *Holy* by a *Re-*
*Num. 8. 10, 11, 13. *lative holineſs*; namely, becauſe he was God's peculiar one, becauſe his *offered one, becauſe his peculiar of peculiars; that is, his peculiar Tribe of his peculiar People: for in this *Levi* had a priviledge above the reſt, in the other none. And this *Ezra* gives unto him chap. 8. 28. when he delivered unto the *Levites* the holy Veſſels, *Ye are holy* (ſaith he) *unto the Lord, and theſe Veſſels are holy alſo*; that is, Ye are holy as the Veſſels are: for he ſaith not, they were holy *before* the Lord, for ſo he had meant *holy in life*; but holy *unto* the Lord, קדש ליהוה, which always implies a *Relative Holineſs*.

But though this be true that *Levi* was *Holy* after this manner, yet the word which in my Text is turned *Holy*, ſeems ſcarce to admit of this conſtruction: for the word here uſed is not קדוש, but חסיד, which ſignifies *favourable* and *gracious*, and in Religion *charitable* and *godly*: All which leans to an *Habitual*, not to a *Relative* holineſs. But becauſe *Levi* was not in this ſort *holy* above other, as I ſaid before, it may ſeem therefore it ſhould be thus conſtrued; that חסיד is taken *Actively* or *Paſsively*: *Actively* it ſignifies *favourable*, *benigne* and *gracious*; Paſſively, he that is *favoured* or *graced*. And thus *Junius* expounds חסידך in this place, *virum tuum quem beneficio proſequeris*, *Let thy Thummim and thy Urim be with thy favoured one*; not ἀνδρὶ ὁσίῳ σου, as the Septuagint, but κεχαριτωμένῳ σου. Which word and ſenſe the Angel uſeth in his ſalutation to the bleſſed
Luke 1. 28. Virgin, Χαῖρε κεχαριτωμένη, *Hail thou highly-favoured one*; Hail thou whom God hath *eſpecially graced* to be the Mother of his onely Son. So

Levi

Levi is here described to be one upon whom God bestowed a *special favour* or *grace*, a special חסד or χάρισμα, the grace of the holy Ministery: for so S. *Paul* calls this power of Order a *grace* or *favour*, χάρις & χάρισμα· as *Eph.* 3. 8. *Unto me, who am less then the least of all Saints, is this grace given, to preach among the Gentiles the unsearchable riches of Christ.* And of *Timothy* the same Apostle speaketh, *Neglect not that* χάρισμα *or grace in thee, which was given by prophecy with the imposition of hands.* With this *grace* was *Levi graced*, with this *favour* was he *highly favoured*, and well might be called איש חסיד יהוה, *God's highly-favoured one.*

Deut. 33. 8.

1 Tim. 4. 14.

And thus the issue will be all one, חסיד in this sense will fall out to be *God's holy one* in the last sense: For *to be specially favoured of God* is *to have a special relation to God-ward*, to be God's more especially; and this is to be *holy* with a *Relative* holiness. Now which soever of these we take to be here meant, we see that that is in special given to *Levi* which otherwise was common to all the other Tribes. If you take it in the first sense, for *Holiness in life*, as it were to put *Levi* in minde how it behoved him above all to be holy; were not all the Tribes as holy as *Levi*? and yet *Levi* alone is called *God's holy one.* If you take it in the second sense, for a *Relative holiness*; were not all the Tribes of *Israel* thus holy unto God? were not all his own people, his peculiar people, and a chosen Nation? and yet *Levi* alone is called *God's holy one.* If you take it in the last sense, for *God's favoured one*; were not all *Israel* a Nation favoured of God above all Nations? and yet *Levi* alone is especially called *God's favoured one.*

1. We therefore whom *God hath set apart* to minister about holy things; we who are *holy unto the Lord*, and God's own in a *peculiar* manner; we who have a *special relation* unto God; we who have received a *special favour* from God; We must remember we owe a *special thankfulness* unto him. We who are God's peculiars, must demean our selves peculiarly both toward God and man: We are unto God as other men are not, and therefore may not always doe as other men doe: We cannot reason from others to our selves, no not in things of themselves lawful, *Why should not we doe as every man may doe?* For all that is lawful for others will not be seemly for us; for we are the household-servants of the most High, we are special men, of whom God requires a special demeanour in life and actions.

This was one cause why God enjoyned the Jews so many *peculiar Rites* and *special Observations* differing from the fashions of other people, because they were his *peculiar people*, an holy Nation; because they were toward him as no other was, though all the world were His; and therefore he would have their manners differ from the fashion of all other Nations, as a badge and acknowledgement of that *special relation* they had to him above others. *Levit.* 20. 24, 25, 26. *I* (saith God) *am the Lord your God, which have separated you from other people: Ye shall therefore put difference between clean beasts and unclean, unclean fowls and clean, &c. And ye shall be holy unto me: For I the Lord am holy, and have severed you from other people, that you should be mine.* This was also a cause why God restrained the Priests of the Law from that which was lawful for the rest of the people: They might drink no Wine; they might not mourn for their kin; they might not marry a divorced woman: the reason of all this is given, *because they were holy unto the Lord*; that is, with a *Relative holiness*, as being God's men in a special manner, and therefore he required they should specially demean themselves in their lives. These Observations indeed were *Ceremonial*, but there is something *Moral* in them. And therefore in the New Testament we hear of some special things required in a Minister; as that *he should have a good report of those who were without:* this was not required in every one who

Levit. 21.

1 Tim. 3. 7.

Deut. 33. 8. * Vers. 2.

was to be a Christian. Again, S. *Paul* requires in a Bishop, that **he should be the husband of one wife:* this was not in those times required of every one who was to be a Christian. I shall not need to tell you what *special demeanour* the ancient Church bound her *Clergy* unto: But it came to pass at last this Rule was over-practised by them; for hence it was that a Bishop might not marry at all, that Priests and Deacons might not marry being once in Orders, and at last Marriage was quite forbidden them all. Thus our Fathers erred on the right hand, but we go aside on the left: They restrained their Clergy from that which was lawful for and beseemed all men; we think almost that lawful for us which is lawful for no man; at least we think that which any man may doe, we may doe also. But there is a golden mean between these extremes; happy is he that finds it, for he alone shall demean himself like himself, like a *Levite*, like *God's holy one.*

2. From this special title given to *Levi*, we may note how causlesly some are offended to hear those who minister about holy Things distinguished from others by names of holiness and peculiarity; to hear them called *Clerus*, and *Clerici*, *The Clergy*, as it were *the Heritage of God*; for so saith S. *Jerome*, *Clerus dicimur, quia sors Dei sumus, We are called* Clerus, *or* the Clergy, *because we are the lot and portion of God.* But, say they, are not the

1 Ep. ch. 5. 3. People also God's Heritage? Doth not S. *Peter* call them κλῆρος, when he forbids Presbyters καταϰυριεύειν τῶν κλήρων *to domineer over God's heritage?* I confess he doth: But those who reason after this manner come too near the language of *Dathan* and *Abiram*, *Num.* 16. 3. *Moses and Aaron, you take too much upon you; Is not all the Congregation holy, every one of them? and is not the Lord among them? why then lift ye your selves above the Congregation of the Lord?* If this reasoning had been good, wherein had these Rebels offended? It could not be denied them, that *all the People* were an *holy People*; for they might have alledged the testimony of God himself, avouching them to be his *peculiar* People and an *holy People* unto the Lord their God: *All the earth* (saith he, *Exod.* 19. 5.) *is mine; but you shall be my* סְגֻלָּה *my peculiar people, a Kingdome of Priests, and an holy Nation.*

But it might be answered them, Though all the people were God's peculiar people, and therefore his holy ones, yet *Levi* was his *peculiar Tribe* of his *peculiar people*, and therefore *comparatively his onely holy one.* All the

Lev. 25. 23. Land of *Canaan* was the Lord's, *The Land is mine*, saith he, and therefore it could not be alienate beyond the year of Jubilee; and yet for all this there were some parts of the Land specially called Holy unto the Lord. All the increase of corn, all the increase of wine, all the fruit of the field was the Lord's, and yet the *Offerings* alone were called *Holy unto the Lord.* God himself calls them his κλῆρος, his *inheritance*, and therefore gave them unto that Tribe alone, which alone he had made his κλῆρος, the Tribe of his inheritance: So the offered Tribe lived of God's offerings, the holy Tribe on the holy things. Again, why may we not call our Clergy God's inheritance, when God himself calls the *Levites* his *Levites? Thou shalt* (saith he, *Num.* 8. 14.) *separate the Levites from among the children of Israel, and the Levites shall be mine*; that is, my κλῆρος, my Clergy. Why may not we call the Ministers of Christ his κλῆρος or inheritance, when he himself calls them *the gift his Father gave him out of the world?* for so he saith *Joh.* 17. 6. *I have declared thy name unto the men thou gavest me out of the world; thine they were, and thou gavest them me:* and again, vers. 11. *Holy Father, keep them in thy name, even them whom thou hast given me.* If you say he speaks here of all his Elect, the words following v. 12. prove the contrary; for *those* (saith he) *whom thou hast given me, I have kept, and none of them is lost but the child of perdition.* Here he plainly affirms, he

lost

loſt one of thoſe his Father gave him; wherefore he ſpeaks not of his Elect ones, for thoſe no man can take out of his hands. Again, verſ. 18. *As thou didſt ſend me into the world*, ſaith he, *ſo I ſent them into the world*: but I hope all the Elect are not ſent as Chriſt was ſent by his Father. I conclude therefore, So long as God in the Law ſays ſpecially of the *Levites*, *They are mine*; ſo long as Chriſt in the Goſpel of his *Apoſtles*, *They are mine, O Father, which thou haſt given me out of the world*; it is neither arrogancy nor injury to ſtyle thoſe who miniſter about holy things by the name of κλῆρος θεοῦ, *the inheritance of the Lord.* Deut. 33. 8.

WHAT *LEVI* was, and what is meant by this Title God's *Holy one*, we have now ſhewed ſufficiently. It remains we ſhould come unto the words containing *the Bleſſing* it ſelf, which is called *Urim* and *Thummim*: the words themſelves ſignifie *Light* and *Perfection*, *Illumination* and *Integrity*: good endowments certainly, whoſoever ſhall enjoy them.

But becauſe they are not onely Appellative words, but alſo Proper names of certain things, we muſt enquire further what is meant by them; and that in a twofold conſideration. Firſt, *ſpecially* and *properly*, as they are *names of certain things belonging in ſpecial unto the High Prieſt*: Then *generally*, as they are *applied by* Moſes *unto the whole Tribe of* Levi. The firſt again ſhall be twofold, What they were in the High Prieſt *perſonally*; or what they ſignified in him *typically*, himſelf being alſo a *Type*.

For the firſt, *What is meant by theſe things as they belong unto the High Prieſt perſonally*, is a matter full of controverſie; and therefore that we may the better proceed, we will firſt ſee *the Generals wherein all or the moſt agree*; and after come unto *the Particulars wherein they diſagree*.

The firſt wherein all agree is, That this *Urim* and *Thummim* was ſomething put in the Breaſt-plate which was faſtned to the Ephod over againſt the Heart of the High Prieſt. And thus much the Scripture witneſſeth, *Exod.* 28. 30. where God ſaith to *Moſes*, *And thou ſhalt put in the Breaſt-plate of Judgement the Urim and the Thummim; and they ſhall be on Aaron's heart when he goeth in before the Lord.* And for this cauſe, as moſt think, was the Breaſt-plate made double, that the *Urim* and *Thummim* might be enveloped therein.

The ſecond thing wherein all agree is, That this *Urim* and *Thummim* was a kind of *Oracle* whereby God gave anſwer to thoſe that enquired of him: and from hence the Septuagint call the whole *Breaſt-plate* λογεῖον, which ſome turn *Rationale*, but might more truly be turned *Orationale*, for an *Oracle* is as it were λόγος προφορικός, the Voice of God, though this Voice or Revelation were of divers kinds; for *at ſundry times and in divers manners* (ſaith S. *Paul*) *God ſpake in old time to our Fathers.* The Jews therefore make four kinds of Divine Revelation. Firſt, נבואה or *Prophecy*, which was by Dreams and Viſions. The ſecond רוח הקדש, *The Holy Ghoſt*, as was in *Job*, *David*, and others. The third *Urim* and *Thummim*, which was the *Oracle*. The fourth, בת קול, a Voice from heaven; which was uſual in the ſecond Temple after the *Oracle* had ceaſed: as *Matt.* 3. 17. at Chriſt's Baptiſm there came *a Voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed*; and *Joh.* 12. 28. when Chriſt ſaid, *Father, glorifie thy name, There came a Voice from heaven (like * thunder) ſaying, I have both glorified it, and will glorifie it again.* Hebr. 1. 1. * Verſ. 29.

But to return again to our purpoſe; That *Urim* and *Thummim* was an *Oracle of God*, beſides the conſent of Jews and others, it is plain by Scripture. *Num.* 27. when God had commanded *Moſes* to put his hands upon *Joſhua*, and to ſet him over the congregation in his ſtead; he addes Verſ. 21. *And he* (that is, *Joſhua*) *ſhall ſtand before Eleazar the Prieſt, who ſhall ask*

Deut. 33. 8.

counſell for him by the judgement of Urim before the Lord. So 1 *Sam.* 23. when *David* was to ask counſell of the Lord, he called for the *Ephod*, wherein the *Oracle* was: and whereas before he had once or twice asked counſell of the Lord concerning *Keilah*, to prevent the objection how the Lord anſwered, it follows in the next by way of a *Prolepſis*, That *Abiathar* then Prieſt, when he fled to *David* to *Keilah*, brought the *Ephod* with him, verſ. 6. Laſtly, in the ſecond of *Ezra*, when certain of the Prieſts which returned from Captivity could not finde their names written in the Genealogies, it is ſaid verſe 63. that *the Tirſhatha* commanded *they ſhould not eat of the moſt holy things, till there roſe up a Prieſt with Urim and Thummim*; that is, till God ſhould by *Oracle* reveal whether they were Prieſts or no: whereby it alſo appears that *this Oracle* had then ceaſed.

How *Teraphim* anſwered to *Urim* and *Thummim*.

*Gen. 31. 19.

And for more light to that we have in hand, it will not be amiſs to obſerve, that *Teraphim* among the Idolaters was anſwerable to the *Urim* and *Thummim* of the holy Patriarchs. Both were ancient: For **Rachel* is ſaid to have ſtollen away her Father's *Teraphim*: and *Urim* and *Thummim* ſeems to have been uſed among the Patriarchs before the Law was given,

Exod. 28. 6, &c. Verſ. 30.

becauſe the making of it is not ſpoken of among other things of the *Ephod*; and becauſe God ſpeaks of it to *Moſes* demonſtratively, הָאוּרִים וְהַתֻּמִּים *the Urim* and *the Thummim*.

Both alſo were *Oracles*: For the Jews and others agree, *Teraphim* were ſmall Images made under a certain conſtellation, which they uſed to conſult both in things doubtfull and things future, ſuppoſing they had a power to this effect received from heavenly influence; much like to Puppets made of wax and like matter, which our Wizzards ſtill uſe unto like purpoſe. And therefore *Ezek.* 21. 21. we reade that the King of *Babylon* among other divinations conſulted alſo of *Teraphim*: *And the King of Babel* (ſaith the Text) *ſtood at the head of the two ways, to uſe divination; he conſulted with Teraphim, he looked in the liver.* And *Zech.* 10. 2. *Surely* (ſaith the Text) הַתְּרָפִים דִּבְּרוּ אָוֶן, *The Teraphims have ſpoken vanity, and the Soothſayers have ſeen a lie, and the Dreamers have told a vain thing.*

Beſides, from this like uſe of *Teraphim* with the holy *Urim* and *Thummim*, we may reade *Ephod* and *Teraphim* joyned both together as things of like kind. As *Hoſea* 3. 4. *The children of Iſrael* (ſaith the Lord) *ſhall remain many daies without a King, and without a Prince, and without an Offering, and without an Image, and without an Ephod and Teraphim.* Yea of ſo near a nature was this *Teraphim* unto the *Urim* and *Thummim*, that *Micah*, he that *had an houſe of Gods*, when he had made an *Ephod*, becauſe he had no *Urim* and *Thummim*, he put *Teraphims* inſtead thereof; as we may gather *Judg.* 17. 5. And in ch. 18. we may ſee alſo that when the children of *Dan* enquired of the Lord concerning their journey, it pleaſed him to give anſwer by the Idoliſh *Teraphim*. So we may gather likewiſe that the *Iſraelites* after *Jeroboam*'s ſchiſm, having no *Urim* and *Thummim*, uſed *Teraphim* in the *Ephod*; and therefore it is that *Hoſea* threatens that they *ſhall be without Ephod and Teraphim.*

HAVING hitherto ſhewn *how far it is agreed* about *Urim* and *Thummim*, in the next place *the points of difference* ought to be conſidered; which are either *about the matter* whereof it was made, or *the manner* how God anſwered by it.

For *the Matter*; Some will have it to be nothing elſe but the writing or carving of the great name *Jehovah*, which was put within the folding of the *Breaſt-plate*; and that it was called *Urim* and *Thummim*, becauſe by the knowledge of the myſtery of *Jehovah* in the Trinity our minds are *enlightned* and our underſtandings *made perfect.*

Some

Some other there are of the same opinion, but they will have it called *Urim* and *Thummim*, because by the virtue of that name written *the High Priest was enabled to return clear and perfect answers.* And moreover they say the *Breast-plate* was called חשן משפט *, *the Breast-plate of judgement*, because by it the Lord gave as it were sentence and judgement what was to be done in hard and doubtfull matters. And this is the opinion of Rabbi *Salomon.*

Deut. 33. 8. מאיר דבריו ומתמים את דבריו * Exod. 28. 15.

Some others will have it called the *Breast-plate of judgement*, because that by it the judgement of the Judges, if it were amiss, was hereby as it were pardoned; because the High Priest was to bear the sins of the People. The Authors of this opinion are mentioned by R. *Salomon.*

Aben Ezra saith it was so called, because by it the judgement and decrees of the Lord were known: And he thinks also that *Urim* and *Thummim* were something * made by the hand of the craftsman.

* מעשה אומן *opus artificii.* *מעשה שמים *opus cœli*, (i. *Dei.*)

But *Nachmanides* and R. *Salomon* say, it was * *opus divinum*, and given to *Moses* in the Mount; or at least that God shewed him how to make it.

Some think it was nothing but the *Stones in the Breast-plate*, by the *shining* whereof God did *annuere, favourably answer and grant*; by the *not shining, abnuere, disallow and refuse.* But *Kimchi* confutes this, because it is spoken of as a differing thing in the same place where *the stones* are described: But he himself says, *it is not certainly known what the* Urim *and* Thummim *were.*

Kimch. in Rad. לא נתברר אצלנו מה הם

* *Nachmanides* saith it was certain sacred names, by the virtue whereof the letters of the Breast-plate were enlightned and ordered so that the Priest might reade the answer of God: and that that which caused shining was called *Urim*; and that which made them legible, *Thummim.* * *In Legem.*

The summe of these Opinions laid together is, That this *Oracle* was either the Stones of the Breast-plate themselves, or something in the folding of the Breast-plate, which by a divine virtue did cause the *Stones to shine*, and by the letters of the Tribes names in them as it were to express the answer of God.

For concerning *the Manner of this Oracle*, the Talmudists report thus much: First, No private man might consult with *Urim* and *Thummim*, but either the King, or אב בית דין he that was chief of the Consistory, or בית דין the Consistory or Judges themselves; and that in matters difficult and of great importance.

Talmud Babylon. in *Joma*, c. 7. Vid. etiam *Abarben.* in Exod. 28.

Secondly, השואל, he that enquired must stand with his face looking full upon הנשאל the Priest whom he asked; and the Priest stood with his eyes fixed upon the Ark, or upon his breast (say some) where was the *Urim* and *Thummim.*

Vid. Tal. Hieros. *Joma* in Gemara; & *Maimonid.* in Hal. *Cele hammikdash* cap. 10.

Thirdly, The voice was to be a * soft still voice, and * not above one thing to be asked at one time: But if they asked two things at once, the answer was onely unto the first; but in case of extremity, unto both. And such was *David*'s case, 1 *Sam.* 30. 8. when he asked concerning the *Amalekites* who had burnt *Ziklag*, *Shall I follow this company*, (saith he) *and shall I overtake them?* The Lord answers, *Follow, for thou shalt surely overtake them, and recover all without fail.*

* קול נמוך, * Maimon. * Vid. Talmud Babylon. *Joma*, c. 7.

Now if you ask how the Priest knew the answer of the Lord: First, you must remember there were twelve stones in the Breast-plate, and in those stones the twelve names of the sons of *Israel*, either set or carved; and that there might be a full Alphabet of letters, there was also, * say they, written upon the Breast-plate, *Abraham*, *Isaac*, and *Jacob*, and these two words שבטי ישרון, *the Tribes of Jeshurun* or *Israel.* Now when the Lord

* Vid. *Jalkut* ex libro *Siphre*, & Talm. Babylon. *Joma.*

Deut. 33. 8. Lord anſwered, the letters expreſſing the anſwer, by the divine virtue of the *Urim* and *Thummim* became בולטות, *i. prominentes*; that is, *they ſhewed forth themſelves with a ſplendor*, that the Prieſt might reade the anſwer of God. As 2 *Sam.* 2. 1. when *David* asked the Lord הַאֶעֱלֶה, *Shall I aſcend into any of the Cities of Judah?* the letter י in *Shimeon*, ל in *Levi*, and ה in *Jehudah*, put themſelves forth, or ſhone forth with a ſplendor, that the Prieſt might reade עֲלֵה, *Aſcend.* Though ſome of the Jews ſay the letters became מצטרפות, that is, *joyned themſelves together* and made a word: which as I cannot conceive how it ſhould be, ſo I think it leſs probable.

And thus hitherto have you heard the diverſe Opinions of the *matter* and *manner* of this Oracle of *Urim* and *Thummim*. Here is variety enough; I leave to every one to make his own choice which he will believe: onely give me leave to adde thus much in way of cenſure of them, which is, That they all ſeem againſt reaſon and likelihood to confound *Urim* with *Thummim*, in making them one and the ſame thing called by diverſe names in regard of diverſe effects and uſes: which I can the leſs believe, becauſe I finde *Urim* alone uſed in matter of conſultation with God, whereby it ſeems *Thummim* had ſome other uſe. In the 27. of *Numb.* 21. *Moſes* commands *Joſhua* in all buſineſs to conſult the High Prieſt *by the judgement of Urim before the Lord*; but no ſpeech of *Thummim*. Again, 1 *Sam.* 28. 6. it is ſaid, that *Saul* asked counſell of the Lord, when he was to go againſt the *Philiſtines*; but *the Lord anſwered him not, neither by dreams, nor by Urim, nor by the Prophets.* Here alſo is *Urim* ſpoken of, but no word of *Thummim*.

If I may therefore ſpeak what I think, I would ſay, That *Urim* and *Thummim* were a twofold Oracle, and for a twofold uſe. And that *Urim* was the Oracle, or part of the Oracle, whereby God gave anſwer to thoſe who enquired of him in hard and doubtfull caſes; therefore called *Urim*, or *Lights*, becauſe as ignorance is called darkneſs, ſo is all knowledge a kinde of illumination or enlightening; and that which bringeth knowledge is fitly called a *Light*, becauſe it diſpells the darkneſs of our minds.

But *Thummim* was that Oracle or mean whereby the High Prieſt knew whether God did accept the Sacrifice or no; therefore called *Thummim*, that is, *Integrity*, becauſe thoſe whoſe Sacrifice God accepted, were accounted *Thummim*, that is, *juſt and righteous* in the eyes of God; becauſe their Sacrifice was a ſhadow of Chriſt's Sacrifice, by acceptation whereof we are juſtified and made righteous before God. For without doubt the Patriarchs and Legal Church had ſome ordinary mean to know when their Sacrifice was accepted; elſe had they been behinde the Gentiles, for they had a ſign to know when they did *Litare*, that is, when their falſe Gods accepted their falſe ſacrifice: and as the Devil was God's Ape in giving Oracles, ſo I verily believe he was in this alſo. Nay **Joſephus* expreſly affirms it of the Jews, though for the particular I ſuppoſe he is miſtaken: For he ſaith, that whenſoever God did accept the Sacrifice, the Onyx-ſtone on the Prieſt's left ſhoulder ſhone with an admirable ſplendor; but this, ſaith he, ceaſed ἔτεσι διακοσίοις two hundred years before his time. And no wonder; for when the Sun of righteouſneſs drew near unto his riſing, thoſe dimmer *Urim* and ſmaller ſtars muſt needs loſe their light. Now that which *Joſephus* affirms of the Onyx-ſtone on the left ſhoulder, I ſuppoſe was miſtaken for the *Thummim* on the left part of the Breaſt-plate.

* Antiquit. Jud. lib. 3. cap. 9.

And laſtly, as I ſaid before of *Urim*, ſo I think of *Thummim*, That it was in uſe among the Patriarchs of old, and that by ſome ſuch means as this *Abel* knew that God accepted his Offering, and *Cain* that his was refuſed.

And

And thus much of *Urim* and *Thummim* conſidered *Perſonally* in the High Prieſt; now I come to conſider it *Typically*: For as the High Prieſt himſelf was a *Type* of Chriſt, ſo muſt theſe Adjuncts of his alſo be *Types* of ſomething in Chriſt. Which we ſhall not be long a finding out, if we remember again the ſignification of the words, and the uſe of the things themſelves: *Urim* is *Light* and *Illumination*; *Thummim Integrity* and *Perfection*. By *Urim* the Jews were aſcertained of the counſell and will of God; by *Thummim* of his favour and good will towards them. All this agrees to Chriſt both *in himſelf*, and *in regard of us*. Deut. 33. 8.

In himſelf. His Breaſt is full of *Urim*, full of Light and Underſtanding: *In him are hid all the Treaſures of Wiſdom and Knowledge*, as S. *Paul* ſaith; He is the *Wiſdom* of the Father * by which the world it ſelf was made. His Heart is alſo endowed with *Thummim*, with all kind of *Perfections*: He was conceived without Original ſin, lived without Actual ſin; fulfilled the whole Law of God, which is the Law of *Thummim*, the Law of all Perfection. Col. 2. 3. * Heb. 1. 2. John 1. 3.

Thus to Chriſt *himſelf* agrees both *Urim* and *Thummim*: and ſo it doth alſo *in regard of us*; for he is an *Urim* and *Thummim* both *to us* and *for us*. *To us* he is *Urim*, a *Light which enlighteneth every one which cometh into the world*: He is the Light which *ſhone in darkneſs, but the darkneſs could not comprehend it*: He was that Light by which *the people* (as it is ſaid in *Matthew* 4. 16.) *which ſate in darkneß ſaw great light*. And of this Light *John* came *to bear witneß, that all might believe in him*, John 1. 7. In ſumme, Chriſt is λόγος & λογεῖον *Patris*, the *Word* and *Oracle* of his Father, by whom we know and learn the Father's will: for ſo S. *John* ſaith, chap. 1. 18. *No man hath ſeen God at any time; the onely-begotten Son who is in the boſome of the Father, he hath revealed him* unto us. John 1. 9. Verſ. 5.

Neither is Chriſt onely an *Urim*, but alſo a *Thummim* to us. For as by *Thummim* the Jews were aſcertained of God's favour toward them in accepting their Sacrifice; ſo by Chriſt coming in the fleſh is revealed the unſpeakable Mercy of God to mankind, in that he would accept his Sacrifice once offered for the expiation of the ſins of the whole world. This is that *Good-will toward men* which the Angels ſung of as ſoon as he was born; *Glory be to God on high, Peace on earth, and Good-will towards men*: Yea, Glory be to God on high for this Peace on earth, and for this Good-will towards men. Luke 2. 14.

Thus we ſee Chriſt an *Urim* and *Thummim to us*: now let us ſee how he is the ſame *for us*; and that is when his Wiſdom and Righteouſneſs is made ours by imputation. So his *Urim* becomes our *Urim*, his *Thummim* our *Thummim*; that is, his wiſdome is made ours, his righteouſneſs and favour with God made ours; for, *This is my well-beloved Son* (ſaid a Voice from Heaven) *in whom I am well pleaſed*. In brief, S. *Paul* comprehends both theſe together, where he ſaith, *Chriſt Jeſus is made unto us Wiſdom, Sanctification, and Redemption*. And ſo, Lord, *Let thy Urim and thy Thummim be with thy Holy one*. Matt. 3. 7. 1 Cor. 1. 30.

AND thus much for the *ſpecial* conſideration of this *Urim* and *Thummim*, both *Perſonally* and *Typically*: Now I come unto the *general* meaning thereof, *as it concerns* not the *High Prieſt* onely, but *the whole Tribe of* Levi; for this is the Bleſſing of that whole Tribe. And in this large reſpect the meaning cannot be *Proper*, for ſo it belongs unto the *High Prieſt* to have *Urim* and *Thummim*; nor *Typical*, becauſe the *Prieſts* onely, and not the under-*Levites*, were *Types* of Chriſt: but the ſenſe muſt be *Analogical*, ſignifying ſome endowments common to all *Levites* which reſemble the *Urim* and *Thummim* upon the Breaſt of the High Prieſt.

Now

Deut. 33. 8. Now what theſe are the words themſelves import; namely, *Light of underſtanding and knowledge*, this is their *Urim*; and *Integrity of life*, this is their *Thummim*. The firſt makes them *Doctores Teachers*, the ſecond *Ductores populi Guides and Leaders of the people*. He that wants either of theſe two wants the true ornament of Prieſthood, the right character of a *Levite*.

For though theſe endowments may well beſeem all the Tribes of *Iſrael*; yet *Moſes* ſpecially prays for them in *Levi*, becauſe by him they were to come to all the reſt; and the want of them in him could not but redound to all the reſt: *Ita populus, ſicut ſacerdos, Such as the Prieſt is, ſuch will the People be*; the Prieſt cannot erre, but he cauſeth others to erre alſo; the Prieſt cannot ſin, but he cauſeth others to ſin alſo. And this is it that Mal. 2. 6,8. *Malachi* ſaith from the Lord unto the Prieſts of his time, *Ye are gone out of the way, and have cauſed many to ſtumble at*, or *in, the Law*. But the *Levites* of old, (ſaith the ſame Prophet) *The Law of Truth was in their mouth, and iniquity was not found in their lips: they walked with God in peace and equity, and turned many from iniquity*. Here you ſee when the *Levites* erre, the people erre alſo; when the *Levites* walk in equity, the people are turned from iniquity.

Matt. 5. 14. The Miniſters of Chriſt muſt be *Lux mundi*, the light of the world; *Vos eſtis lux mundi*, Ye are the light of the world, Ye are the world's *Urim*, ſaith Mal. 2. 7. Chriſt unto his Apoſtles: For *the lips of the Prieſt ſhould preſerve knowledge, and they ſhould learn the Law at his mouth*. This light of knowledge, this teaching knowledge is the *Urim* of every *Levite*; and therefore Chriſt when he inſpired his Apoſtles with knowledge of heavenly myſteries, he Acts 2. 3. ſent a new *Urim* from above, even fiery tongues, tongues of *Urim* from heaven: He ſent no fiery heads, but fiery tongues; for it is not ſufficient for a *Levite* to have his head full of *Urim*, unleſs his tongue be a candle to ſhew it unto others. There came indeed no *Thummim* from heaven, as there came an *Urim*; for though the Apoſtles were ſecured from *errors*, they were not freed from *ſin*: And yet we who are *Levites* muſt have ſuch a *Thummim* as may be gotten upon earth, for S. *Paul* bids *Titus in all things* Tit. 2. 7. *to ſhew himſelf an example of good works*: and this is a *Thummim* of *Integrity*.

But beſides this *Thummim* the Miniſters of the Goſpel have received from God more eſpecially another *Thummim*, like unto that which was proper to the High Prieſt; namely, *the power of binding and looſing*, which is as it were a power of *Oracle* to declare unto the people the remiſsion of their ſins by the acceptance of Chriſt's Sacrifice. And this directly anſwers to *Thummim* in the firſt ſenſe.

DIS-

DISCOURSE XXXVII.

Genesis 3. 13.

And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eat.

THE Story whereof the words I have read are part is so well known to all, that it would be needless to spend time in any long Preface thereof. Who knows not the Story of *Adam*'s Fall? who hath not heard of the sin of *Eve* our Mother? If there were no Scripture, yet the unsampled irregularity of our whole nature, which all the time of our life runs counter to all order and right reason; the wofull misery of our condition, being a Scene of sorrow without any rest or contentment; this might breed some general suspicion that *ab initio non fuit ita*, from the beginning it was not so; but that he who made us Lords of his creatures, made us not so worthless and vile as now we are; but that some common Father to us all had drunken some strange and deviliſh poison, wherewith the whole race is infected. This poison, saith the Scripture, was the breach of God's commandment in Paradise, by *eating of the forbidden fruit:* for which *Adam* being called to an account by the great Judge, and laying the fault upon the *Woman* which God had given him for an helper, God vouchsafes, as ye hear in my Text, to examine the *Woman*, saying, *What is this that thou hast done?* And she answers, *The Serpent beguiled me, and I did eat.*

These words contain in them two parts: First, *God's inquisition accusing*; Secondly, *The Woman's Confession excusing her fact.* The first in the first words, *And the Lord said unto the woman, &c.* The second in the last words, *And the woman said, The Serpent beguiled me, &c.* For the first words which God speaks, being considered absolutely, are an *Indictment* for some crime; as they are Interrogative, they are an *Inquisition* concerning the same; and therefore I call them an *Inquisition accusing.* So the second are a *Confession*, as the Woman saies, *I have eaten*; but with *an excuse*, when she saies, *The Serpent beguiled me*; and therefore I call them a *Confession excusing.*

In the *Inquisition* are two things to be considered. First, *The Author and Person who makes it*, which is the Lord God himself: so saith my Text, *And the Lord God said unto the woman.* Secondly, *The Inquisition* it self, *What is this that thou hast done?*

In the Person who comes and makes this Inquest, being the Lord God himself, we may observe and behold his φιλανθρωπία, *his wonderfull Goodness and unspeakable Love to mankinde*, which here reveals it self in four most remarkable Circumstances.

First, *In his forbearance*; *And the Lord said:* When said the Lord? namely, not till *Adam* had accused her; she who was first in the sin, was last questioned for the same; and that too because her husband had appealed her. God knew and observed well enough the first degree and every progress of her sin, he needed no information from another: yet as though he were loth 1.

Gen. 3. 13. to take notice thereof, as though he were loth to finde her guilty, yea as though he were loth to denounce the puniſhment which his juſtice required, he comes not againſt her until now; and that as though he were unwilling to come at all.

If we look back into the Story, we ſhall yet finde a further confirmation thereof. How long did God hold his hand before he ſtripped the woman eſpecially of that glorious beauty of her integrity, and made her with opened eyes to ſee her ſhamefull nakedneſs? She had at the firſt onſet of her Conference with the Serpent ſinned a ſin of *Unbelief* of God; and yet God ſpared her: In the progreſs ſhe ſinned more in her proud *Ambition* of being like to God himſelf, and to be wiſe above what was given her; and God yet ſpared her: She ſinned when ſhe *coveted* and *longed* once *to eat of the forbidden fruit*, when it began to ſeem more pleaſing and deſirable unto her then Obedience to God's Commandment; and God yet ſpared her: At laſt ſhe *takes* and *eats thereof*, and ſo came to the height and conſummation of her ſin; and yet behold and ſee the clemency and longanimity of our good God, he pauſed yet a while untill ſhe had given unto her husband alſo, and then, and not till then, he opened their eyes to ſee their wofull miſery.

A Leſſon firſt to us men, if ſo be we think the Example of God worthy our imitation, to bear long with our brother as God bears with us; to admoniſh him, as it is in the Goſpel, the firſt, ſecond and third time, before we uſe him like an Heathen or a Publican; *to forgive him ſeven times*, yea, (as Chriſt ſaies to *Peter*) if he repent and ask forgiveneſs, *ſeventy times ſeven.*

Matt. 18. 15. &c.

Secondly, This may be a cordial of ſpiritual comfort unto us ſinners; Though we make a ſhift to keep our ſelves from the execution of ſin, yet we finde our hearts full of ſinfull thoughts, ungodly deſires and unclean luſts, and ſuch like ſinfull motions from the infirmity of our fleſh: which notwithſtanding we cannot ever expell or be rid of; yet let us hope that God out of his mercy will bear with our weakneſs, and paſs by our infirmities, who bore with the ſin of our firſt Parents untill it came to execution.

2. The ſecond Circumſtance is *The temper of his Juſtice*; in that he vouchſafes firſt to enquire of the offence, and examine the fact, before he gives Sentence, or proceeds to execution. The like example we have *Gen.* 11. 5. where it is ſaid, *The Lord came down to ſee the City and Tower which the children of men had builded*, afore he would confound their language, or ſcatter them abroad from that ambitious *Babel* upon the face of the earth. Again, *Gen.* 18. 20, 21. the Lord ſaies, *Becauſe the cry of Sodome and Gomorrah is great, and their ſin is very grievous; I will go down, and ſee whether they have done altogether according to the cry of it which is come unto me; and if not, I will know.* He from whom no ſecrets are hid, he that formed the heart of man, and knows all the works we doe, he that trieth and ſearcheth the heart and reins, even he will firſt examine the fact, will firſt hear what miſerable man can ſay for himſelf, before his Sentence ſhall paſs upon him: not out of ignorance of what was done, for how ſhould the omniſcient God be ignorant? but out of his wonderfull clemency, and unſpeakable moderation towards *Man*: I ſay, towards *Man*; for to him alone he ſhews this favour; for as for the *Serpent*, we ſee he vouchſafes not to ask him one queſtion, nor to expect what he could ſay for himſelf, but preſently without examination proceeds to judgement againſt him.

Doth the great God, the Almighty Creator of heaven and earth, deal with ſo unſpeakable a temper with his creature; and is vile man, a baſe earthworm, ſo auſtere unto his brother? It was the height of *Eve*'s whole ambition to be like unto God; but her off-ſpring's ambition is to be moſt unlike

like unto him: He glories in mercy and clemency, we in rage and rash austerity; He hears his creature speak before he condemns him, we condemn our brother before we hear him speak. *Be wise* and learned, *ye Judges of the earth*, let this great Example of God be the pattern of your imitation: yea let no private man condemn another rashly, untill he hath heard what he may say for himself, as God himself here vouchsafed to go before us. Gen. 3. 13. Psal. 2. 10.

The third Circumstance is *God's condescent unto man*, in that he sends neither Angels nor Ministers to examine our first Parents and to make inquisition of their offence, but *he comes himself in person to take notice thereof.* When men are offended, especially great men, they will not deign to look upon or to admit into their presence those that have offended them: How great therefore is this indulgence of Almighty God, who deigns here his presence to our most wretched and most naked Parents, who had so grievously sinned against him? How happily graced would a poor offender think himself, if he might be admitted to the presence of his Prince, there to say what he could either for his defence or excuse, or else to sue for mercy and move compassion? By how much therefore God is greater then the greatest Monarchs of the world, even as much as they are greater then nothing; so much is this indulgence of God here expressed in my Text to *Eve*, as before to her husband, surpassing all the favour and condescent of men, who sent not for man, but came himself unto him; yea who vouchsafed then to seek them out when they ran away from him. 3.

Now all this is spoken ἀνθρωποπαθῶς, after the fashion of men, and therefore not so much to express what God himself did, as what men ought to doe. Let it be a Lesson therefore to those who are set over others, not to be too hard of access to such as are obnoxious unto them. If God himself vouchsafed so far unto his creature so wretched, much more should man unto his brother.

The fourth Circumstance is *The manner of his speech to Eve*, in that he that was the Lord God should so *mildly speak* unto her, *What is this thou hast done? The Lord God said it*, saith my Text; but who would not think it rather the speech of a familiar and condoling friend, then of so great a Judge so greatly offended? Here is no word of asperity, but of lenity; no menacing, no upbraiding terms, but only, *What is this thou hast done?* 4.

And should not we learn hence not to insult over such whose offences make them liable either to us or others? should we upbraid, rail, triumph, and vomit our impotency upon them? Certainly we seem not to remember what a gentle and commiserating Judge God is, or that our selves are men, and have to deal with humane frailty, and man's miserable condition, which we ought to behold with pity, and not handle with bitterness.

THE next thing is, The *Inquisition* it self; *What is this thou hast done?* Some reade, *Why hast thou done this?* expounding מַה־זֹּאת for לָמָּה־זֹאת. But *Eve*'s answer following, where she saith, *I have eaten*, plainly argues the question was *What* she had done, and not *Why* she had done it: And therefore I take the words as our Translation hath them, and understand this *manner of asking* by God to be a *Scheme of admiration*, and to imply an exaggeration of the woman's sin; as if he had said, O what an horrible sin is this thou hast committed! How grievously hast thou transgressed! O what hast thou done! And therefore, God enquiring of her sin with exaggeration, she makes answer with diminution; Indeed she had offended, because she had eaten; but yet the offence was the less, for the Serpent had deceived her.

This then being the meaning of the words, let us behold in them *the*

greatneſs of the ſin of our firſt Parents; which made the Lord God himſelf to
Gen. 3. 13. ſay, *What is this thou haſt done?* The *greatneſs of this ſin* I will firſt conſider as it concerns them both *in general*, and then as *in particular*. The greatneſs of the ſin *in general* appears in theſe four Conſiderations.

1. Firſt, *It was a tranſgreſſion of ſuch a Law as was given onely to prove man whether he would be under God or no.* For the *Moral Law* which was written and engraven in the hearts of our firſt Parents was for the doing of things ſimply good, and abſtaining from things ſimply evil; ſuch things as a good man would doe were there no commandment, and ſuch things as he would not doe were there no prohibition; ſo that in theſe there was no trial whether man would obey God or no, onely becauſe he commanded him, and merely for obedience ſake. And therefore had God ordained this *Symbolical Law*, prohibiting a thing in it ſelf neither good nor evil, neither pleaſing nor diſpleaſing unto God, but indifferent, that man's obſervance thereof might be a profeſſion and teſtimony that he was willing to ſubmit himſelf to God's pleaſure, only becauſe it was his pleaſure. And that it might yet the more appear, God made not choice of ſuch a thing as man cared not for, but of a pleaſant and deſirable thing; whereunto the more his inclination was carried, the more by his abſtaining might his willing ſubjection be approved. The violating therefore of this *Law* was an open profeſſion that he would not be under God, and renouncing of him to be his Lord. And this is the firſt reſpect wherein appears the greatneſs of *Adam*'s ſin.

2. The ſecond Conſideration arguing the ſame is, *That he on whom God had beſtowed ſo many glorious endowments*, whom he had as it were ſtuffed with ſo many excellent abilities, and adorned with ſo many precious graces, *that he ſhould ſin againſt him, and ſet ſo light by his commandment*: for of thoſe to whom God had given ſo much, he might juſtly require and expect much. Therefore thoſe whom God hath furniſhed with the beſt gifts, either of knowledge or other abilities, they, if they ſin, ſin moſt grievouſly: ſo that in this reſpect the ſin of *Adam* and *Eve* exceeded the ſins of their poſterity, as much as their integrity did our corruption. The greater the perſon, the greater his ſin: The ſin of a Prince greater then the ſin of a vulgar perſon; and therefore in the Law there was a greater Sacrifice to be offered for the ſins of the Prince and Prieſt then of the people.

3. The third circumſtance aggravating his ſin was, *The eaſineſs of the commandment, and the eaſineſs man had to keep the ſame*; Both in regard of himſelf, whom no itching Concupiſcence urged, as being altogether free therefrom, and not as we his off-ſpring are continually vexed with the boiling thereof: Secondly, in regard of the thing it ſelf he was to abſtain from, being *onely one fruit*, in ſo great a liberty of all the garden beſides. How eaſily might he have abſtain'd from one, to whom God had given the uſe of all ſaving this one? He wanted not to feed him, he wanted no variety of food, he had even enough to ſurfeit on; only to approve his obedience to Him who had given all the reſt unto him, he was to abſtain from one, and yet he would not. *Quanta fuit* (ſaith S. *Auguſtine*) *iniquitas in peccando, ubi tanta erat non peccandi facilitas? How great an iniquity was it there to ſin, where it was ſo eaſie a thing not to ſin?*
De Civit. Dei, lib. 3. cap. 15.

4. The fourth circumſtance aggravating this ſin was *The place*, which was *Paradiſe*, as it were in God's own preſence, even afore his face: for as *Heaven* above other parts of the world is the place of God's ſpecial preſence; ſo was *Paradiſe* above other parts of the earth as it were an Heaven upon earth, the place wherein he ſingularly revealed himſelf, and therefore an Holy place and the Temple of God. Do not men, otherwiſe giving the looſe

looſe rein to wickedneſs, yet abhorre to commit it in God's Temple? How impudently contumelious was this Sin therefore which was committed in God's very Preſence-chamber? Gen. 3. 13.

All theſe *Aggravations* are common to both our Parents, which all laid together make their Sin as great as ever any was, ſaving the ſin againſt the Holy Ghoſt; for ſo the beſt Divines do think. But *Eve* addes one Aggravation more to her weight, in that ſhe was not content to ſin her ſelf alone, but ſhe allured and drew her husband alſo into the like horrible tranſgreſſion with her; whereby ſhe was not only guilty of her own perſonal ſin, but of her husband's alſo. And this added ſo much unto her former ſumme, that S. *Paul*, 1 *Tim.* 2. 14. ſpeaks of her as if ſhe had been the only tranſgreſſour; *Adam was not deceived; but the woman being deceived, was in the tranſgreſſion.* So great and horrible a thing it is in the Eye of God to be cauſe or mover of another's ſin. Woe be unto them who by any means are the cauſe of another's fall. And juſtly might God ſay to *Eve* for this reſpect, though there had been no more, *What is this that thou haſt done?*

NOW I come to *the Woman's excuſe*, *The Serpent beguiled me.* In which words are three things conſiderable. The Author, *The Serpent.* The Action, *Guile.* The Object, *Me.*

Concerning the Author, *The Serpent*, two things are inquirable. Firſt, *What the Serpent was indeed.* Secondly, *What Eve ſuppoſed him to be.* For the firſt, I think none ſo unreaſonable as to believe it was the unreaſonable and brute Serpent: For whence ſhould he learn, or how ſhould he underſtand God's commandment to our firſt Parents? And how is it poſſible *a Serpent* ſhould ſpeak; and not only ſo, but ſpeak the language which *Eve* underſtood? For though ſome there be who think that *Beaſts* and *Birds* have ſome ſpeech-like utterings of themſelves; yet none, that a Beaſt ſhould ſpeak the language of Men. It remains therefore that according unto the Scriptures it was that old deceiver the *Devil* and Satan, who abuſed the *brute Serpent*, either by entring into him, or taking his ſhape upon him. The laſt of which I rather incline unto, ſuppoſing it (as you ſhall hear preſently) to be *the Law of Spirits*, when they have intercourſe and commerce with men, to take ſome viſible ſhape upon them, as the *Devil* here the *Serpent's*; whence he becomes ſtyled in Scripture, *The old Serpent.* Rev. 12. 9. & 20. 2.

Now for the Second queſtion, *What Eve took him to be*, whether the *Serpent* or *Satan*; If we ſay ſhe thought him to be *the brute Serpent*, how will this ſtand with the perfection of Man's knowledge in his integrity, to think a Serpent could ſpeak like a reaſonable creature? Who would not judge her a ſilly woman now that ſhould think ſo? and yet the wiſeſt of us all is far ſhort of *Eve* in regard of her knowledge then. Again, If we ſay ſhe knew him to be *the Devil*; I will not ask why ſhe would converſe at all with a wicked ſpirit, who ſhe knew had fallen from his Maker; but I would know how we ſhould conſtrue the meaning of the Holy Ghoſt in the beginning of this Chapter, where he ſaith, *The Serpent was the ſubtilleſt of all the beaſts of the field which God had made*, and ſo implies the woman's opinion of the Serpent's wiſdome was the occaſion why ſhe was ſo beguiled: otherwiſe to what end are thoſe words ſpoken, unleſs to ſhew that Satan choſe the Serpent's ſhape, that through the opinion and colour of his well-known wiſdom and ſagacity he might beguile the Woman?

For the aſſoiling of which difficulty I offer theſe Propoſitions following. Firſt, I will ſuppoſe there is *a Law* in the commerce of *Spirits* and *men*, that a Spirit muſt preſent himſelf under the ſhape of ſome viſible thing. For as in natural and bodily things there is no entercourſe of action and paſſion, unleſs the things have ſome proportion each to other, and unleſs they com-

Gen. 3. 13.

municate in ſome Common Matter: ſo it ſeems God hath ordained *a Law* that inviſible things ſhould converſe with things viſible in a ſhape as they are viſible: which is ſo true, that the converſing preſence of a Spirit is called a *Viſion* or *Apparition*. And Experience with the Scriptures will ſhew us, that not only evil Angels, but good, yea God himſelf converſeth in this manner with men. And all this I ſuppoſe *Eve* knew.

Secondly, I ſuppoſe further, That as *Spirits* are to converſe with men under ſome viſible ſhape; ſo is there *a Law* given them, that it muſt be under the ſhape of ſome ſuch thing as may leſs or more reſemble their condition. For as in nature we ſee every ſeverall thing hath a ſeverall and ſutable Phyſiognomy or figure, as a badge of their inward nature, whereby it is known as by a habit of diſtinction: ſo it ſeems to be in the ſhapes and apparitions of *Spirits*. And as in a wel-governed Commonwealth every ſort and condition of men is known by ſome differing habit, agreeable to his quality: ſo it ſeems it ſhould be in God's great Commonwealth, concerning the ſhapes which *Spirits* take upon them. And he that gave the Law, that a man ſhould not wear the habit of a woman, nor a woman the habit of a man, becauſe that as he had made them diverſe, ſo would he have them ſo known by their habits: ſo it ſeems he will not ſuffer a good and a bad Spirit, a noble and ignoble one, to appear unto men after the ſame faſhion. And this alſo I ſuppoſe *Eve* knew.

Now from theſe grounds it will follow, That *good Angels* can take upon them no other ſhape but the ſhape of *Man*, becauſe their glorious excellency is reſembled only in the moſt excellent of all viſible creatures; the ſhape of an inferiour creature would be unſutable, no other ſhape becoming thoſe who are called *the ſons of God*, but his only who was created after God's own image. And yet not his neither according as now he is, but according as he was before his fall in that glorious beauty of his Integrity. Age and deformity are the fruits of Sin; and the Angel in the Goſpel appears like *a young man, his countenance like lightning, and his raiment white as ſnow*, as it were reſembling the beauty of glorified bodies in immutability, ſublimity and purity.

Mar. 16. 5. Matt. 28. 3.

Hence alſo it follows on the contrary, That the *Devil* could not appear in *humane* ſhape whileſt Man was in his integrity, becauſe he was a Spirit fallen from his firſt glorious perfection, and therefore muſt appear in ſuch ſhape which might argue his imperfection and abaſement, which was the ſhape of a *Beaſt*: otherwiſe no reaſon can be given, why he ſhould not rather have appeared unto *Eve* in the ſhape of a *Woman* then of a *Serpent*; for ſo he might have gained an opinion with her both of more excellency and knowledge. But ſince the fall of man the caſe is altered, now we know he can take upon him the ſhape of Man; and no wonder, ſince one falling ſtar may well reſemble another. And therefore he appears it ſeems in the ſhape of Man's imperfection, either for age or deformity, as like an *old man*, (for ſo the Witches ſay:) and perhaps it is not altogether falſe which is vulgarly affirmed, That the *Devil* appearing in *Humane* ſhape, hath always a *deformity* of ſome uncouth member or other; as though he could not yet take upon him *Humane* ſhape entirely, for that Man himſelf is not entirely and utterly fallen as he is.

By this time you ſee the difficulty of the Queſtion is eaſed. Now it appears why *Eve* wondred not to ſee a *Spirit* ſpeak unto her in the ſhape of a *Serpent*, becauſe ſhe knew *the Law* of Spirits apparitions better then we do. Again, when ſhe ſaw the Spirit who talked with her to have taken upon him the ſhape, though of a Beaſt, yet of the moſt ſagacious Beaſt of the field, ſhe concluded, according to our forelaid ſuppoſitions, That though he were one

one of the abased spirits, yet the *shape* he had taken resembling his *nature*, he must needs be a most *crafty* and *sagacious* one, and so might pry farther into God's meaning then she was aware of. And thus you may see at last how the opinion of the Serpent's subtilty occasioned *Eve*'s fall; as also why the Devil, of all other Beasts of the field, took the shape of a *Serpent*, namely, to gain this opinion of sagacity with the Woman, as one who knew the Principles aforesaid. Gen. 3. 13.

Here I observe that overmuch dotage upon a conceived excellency, whether of Wisdome or whatsoever else, without a special eye to God's commandment, hath ever been the Occasion of greatest errours in the world; and the Devil under this mask useth to blear our eyes, and with this bait to inveigle our hearts, that he may securely bring us to his lure. It was the mask of the Serpent's wisdom and sagacity, above the rest of the Beasts of the field, whereby he brought to pass our first Parents ruine. The admired wisdome of the long-living Fathers of the elder world, having been for so many ages as Oracles to their off-spring grown even to a People and Nation while they yet lived, was the ground of the ancient *Idolatry* of mankinde, whilest they supposed that those to whom for wisdome they had recourse being living, could not but help them when they were dead. This we may learn out of * *Hesiod*; *The men*, saith he, *of the golden age being once dead, became* Δαίμονες, * Ἔργ. καὶ Ἡμερ. lib. 1.

——φύλακες θνητῶν ἀνθρώπων,
Οἵ ῥα φυλάσσουσι δίκας καὶ σχέτλια ἔργα·

they became Godlings and Patrons of mortal men, and Overseers of their good and evil works. So the opinion of the blessed Martyrs superlative glory in heaven was made the occasion of the new-found *Idolatry* of the Christian Churches, wherewith they are for the greater part yet overwhelmed. And the esteem which *Peter* had above the rest of the Apostles in regard of chiefdome, even in the Apostles times, was abused by the old Deceiver to install *the man of sin*. This made S. *Paul* to say, *The mystery of iniquity was even then working*; and therefore he laboured as far as he could to prevent it, by as much depressing *Peter* as others exalted him. Nay, he puts the Churches in minde of this story of the Serpent's beguiling *Eve*, that her mis-hap might be a warning to them. 2 *Cor.* 11. 2, 3. *I am jealous over you* (saith he) *with a godly jealousie; for I have espoused you to one husband, that I might present you as a chaste Virgin to Christ. But I fear lest by any means, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* And to come a little nearer home; Have not our Adversaries, when they would get Disciples, learned this of the Devil, to possess them first with an opinion of superlative Learning in their Doctors surpassing any of ours? I will say no more in this point, but that we ought so to prize and admire the gifts and abilities of Learning which God hath bestowed upon men, that the Polestarre of his Sacred Word may ever be in our eye. 2 Thes. 2. 7.

THE next thing to be spoken of is *The Action, Guile*: And first, I shall shew what it is. To *beguile* is, through a false faith and persuasion wrought by some argument of seeming good, to bereave a man of some good he had or hoped for, or to bring upon him some evil he expected not. Practice hath made it so well known, that I should not need to have given any definition or description thereof, but only for a more distinct consideration. Whereas therefore I said, that *Guile* wrought by forelaying a false persuasion or belief; I would intimate, that it was nothing else but a *Practicall Sophism*, the *Premisses* whereof are counterfeit motives; the *Conclusion* an erroneous execution. Now as all Practice or Action consists in these two, The choice of our End, and The execution of Means to attain thereunto: So is this *Practicall Sophism* we call

Gen. 3. 13. Guile found in them both; either when an evil End is preſented unto us in the counterfeit of a good, and ſo we are made to embrace *Nubem pro Junone*, and find our ſelves deceiv'd in the event whatſoever the Means were we have uſed; or elſe we apply ſuch Means as are either unlawfull or unſufficient to attain our End, as being ſo mask'd that they appear unto us far otherwiſe then they are. With both theſe ſorts or parts of *Guile* the Devil wrought our firſt Parents ruine. Firſt, by making it ſeem a thing deſirable and by all means to be laboured for, *To be like unto God:* which was an ambition of that whereof man was not only not capable, but ſuch as little beſeemed him to aſpire unto, upon whom God had beſtowed ſo great a meaſure of glorious perfections, as he ſeem'd a God amongſt the reſt of the creatures. What unthankfulneſs was this, that he upon whom God beſtowed ſo much, as he was the glory of his workmanſhip, ſhould yet think that God ſhould envy him any degree of excellency fit for him? For this was the mask wherewith the Devil covered both the unfitneſs and impoſſibility of the End he inſinuated; but he beguiled them. Secondly, He put the ſame trick upon them in the choice of the Means to be uſed, which was to tranſgreſs the ſevere commandment of Almighty God. Had the Aim been allowable, yet could not the Means have been taken for good, but only of ſuch as were beguiled; in that the Devil made the Woman believe with his queſtioning the truth of God's commandment, that the danger was not great, nor ſo certain as it ſeemed; or that evil which might be in the action, would be countervailed with the excellency to be attained thereby; the gloriouſneſs of which End the Devil ſo ſtrongly ſounded, that it drowned in her imagination the leaſt conceit of evil in the Means. And as a man which always looks upward ſees not the danger in the path and way he walks in, untill he tumbles into a pit: ſo was it here with our firſt Mother, when thus the Devil beguiled her.

This firſt act of the Devil is that wherein we may behold as in a glaſs the * Eph. 6. 11. * art he ſtill uſeth to tempt us unto ſin, and bring us to utter deſtruction: All his method is nothing elſe but *Guile*; he preſents all things fair unto our face, and ſuffers not evil to appear before us in its own ugly ſhape; for ſo every man would fly from it. When he would tempt a man to *Covetouſneſs*, he calls it *Thrift*; when to *Bribes*, he calls them *Gratuities*; when to *Intemperance*, forſooth it is *Good-fellowſhip*; when to *Cruelty*, it muſt be called *Juſtice*; when to *Prodigality*, it muſt be taken for no other but *Liberality*, and 2 Cor. 11. 14. ſuch like. This is that which the Scripture ſaith, *The Devil transforms himſelf into an Angel of light:* when he draws to Vice, he would ſeem to mean nothing but Vertue; when he tempts to works of darkneſs, he preſents them as the works of light; when he plots our ruine and everlaſting undoing, he bears us in hand that all aims at our welfare and felicity.

This is that which is meant in the following verſe, where it is ſaid, *The ſeed of the woman ſhould bruiſe the Serpent's head, but the Serpent ſhould bruiſe his heel:* as though the *Serpent* ſhould love to aſſault at unawares, and ſo as he might not be ſeen to intend any ſuch matter before he had done the feat; and therefore his faſhion ſhould be to *come behinde* a man, and as it were to *catch him by the heel.* For that this was the Embleme of *Guile* and deceitfull dealing, it may be gathered from the ſtory of *Jacob* and *Eſau*, whenas *Eſau* being beguiled of the bleſſing by the craft of his brother *Jacob*, makes Gen. 27. 36. an alluſion to his name; *Well*, ſaith he, *may he be called Jacob, for he hath beguiled me now theſe two times.* Now *Jacob* had his name in the beginning, becauſe *he caught his brother by the heel* when he came out of the womb; for עָקֵב ſignifies *the heel*, and יַעֲקֹב is as much to ſay as *an Heeler:* whence the alluſion of *Eſau* hath this ſenſe, if we take it *verbatim*, My brother

brother may well be called an *Heeler*, for he hath *heeled* me theſe two times. Now becauſe to come behinde a man and *take him by the heel* was foul play, Gen. 3. 13. therefore of עָקֵב an *heel* comes עֲקֵבָה (*dolus, fallacia*) *guile*, and עָקַב, a verb ſignifying *to deceive* or *beguile*; which is the ſecond ſenſe that *Eſau* would imply by his alluſion, That his brother might well be called a *Beguiler*, becauſe he had *beguiled* him now theſe two times. But of this I ſhall have occaſion to ſpeak more hereafter.

Since therefore we have ſeen the Devil's practice, and learned that he works altogether by *deceit*; how wary ſhould the conſideration hereof make us to be in all the ways of our life? If we knew we had to deal with a man that uſed to beguile all that came into his fingers, in what continuall jealouſie and ſuſpicion would we be? how would we caſt about to find which way he might not circumvent us? how wary would we be to entertain any profer from him? there could be nothing made ſeem ſo fair, but we would ſuſpect ſome foul meaning to be in it. If we would be thus diſpoſed in matters of leſſer moment, how carefull ſhould we be in greater? if where the ability of deceiving is leſſer, what manner of men ſhould we be when we know the Arch-deceiver of the world is continually attending upon us, labouring to beguile us? Should we here adventure upon any action raſhly? No ſurely; but be firſt well adviſed. We ſhould not be too confident in our own perſuaſions, leſt they may prove the Devil's ſuggeſtions: And though the reaſons we apprehend be never ſo good, and the caſe ſeem never ſo clear, and the way we are to walk in never ſo ſecure; yet ought we to make ſome pauſe, and act a fit of jealouſie afore we adventure.

AND thus much of the Serpent's action, *Guile*: Now I come to *The Object*, *Me*. *Me*, that is, the weaker of the two. *Me*, ſo much endeared in the affection of my Lord, that he could not but doe any thing at my requeſt. Of theſe two reſpects I will ſpeak in order; and firſt of the firſt.

The Devil aſſaults us there where he finds us weakeſt; as here in this firſt ſin he attempts *the Woman*, the *weaker* veſſell; *The Serpent beguiled me*: for he knows this is the readieſt way to overcome. A skilfull Commander being to take a City, will not make his battery on that part of the wall which is ſtrongly fortified, (for ſo he might make his ſhot in vain;) but will aſſault it there where it is leaſt defenſible, where a breach will be eaſily made, and yet entring he becomes Maſter of the whole how well fortified ſoever: Even ſo the Devil will be ſure to force us there where we are leaſt able to reſiſt; if he finds any part not well bulwark'd with reſolution, there he plants the Cannon of his temptation, and with an eaſie breach becomes Maſter of the whole piece.

Hence we may learn what to eſteem of thoſe imperfect courſes concerning the Commandments of God, too frequent among the ſons of men: There are many who reſolve firmly againſt divers kinds of ſins, that they will never be drawn by any means to commit them; but they have always ſome one wherein they demurre whether they ſhould reſolve to yield to it or not, if occaſion ſhould be offered. Many will fortify themſelves very ſtrongly againſt the aſſaults of *bribery*, of *covetouſneſs*, of *theft*, of *promiſe-breaking*, of *drunkenneſs*; but as concerning *their luſt* they are unreſolved what to doe, if a temptation ſhould aſſault them: and ſo in others, there is ſome other inclination but ſlenderly guarded, when for the reſt they could glory how ſtrongly they are fortified. But we muſt know, that when the Devil comes to aſſault us, he will paſs by us where we are ſtrong, and attempt us only there where our weakneſs lies, and then we ſhall find all our labour loſt, and all our other ſtrength to have ſtood us in little ſtead: For what will it boot to guard the walls of our City never ſo ſtrongly, if but one

part

Gen. 3. 13. part be left unguarded for the enemies to enter? Is not all the enemie's? A Ship, though in other parts never ſo ſound, will ſink if but one leaking hole be left unſtopped. Let us therefore ſurvey our Hearts diligently, and finding where we lie expoſed to danger, there moſt ſtrengthen our ſelves with reſolution.

And thus I come to the ſecond reſpect why the Devil made choice of *the Woman*, namely, becauſe of the vehemency of her Husband's affection towards her; ſo that to have gained her was to have gotten him alſo. For he ſeemed to think that her ſtrength in her Husband's affection was more powerfull to prevail with him then his ſubtile motives were to overcome him: and indeed the Event prov'd he was not much deceiv'd. Hence we are to obſerve, *That the Devil taketh advantage of the vehemency of our Paſſions to work our overthrow*; if he once finde theſe to faſten his hold by, he then thinks he may lead us whither he liſt. *To have gained our Affections* is as it were *to have gotten a party within*, which is a dangerous advantage to further the invaſion of an enemy; eſpecially when moſt of our Paſſions are our Favorites, which we can deny nothing they ask; and if they Eph. 4. 27. be once bribed, will work us wholly to the diſpoſe of our Arch-enemy.

That we may not therefore afford the Devil this advantage, and as it were reach him a rope to hang us withall, it behoves us ſo *to govern and temper our Paſſions and Affections* that they tranſport us not into the Devil's juriſdiction: which that we may the better doe, it will not be unfit to ſet down ſome Rules for performance thereof.

1. Firſt therefore, *It is beſt to reſiſt our Paſſions at the beginning*, and to uſe the ſame policy which *Pharaoh* did with the *Iſraelites*, that they might not over-run his Country, in killing all their infants as ſoon as they were born. While the ſore is green, Chirurgeons ſeldom deſpair; but feſtered once, they hardly cure it: So it is with the Paſſions of our Mind; when they are firſt growing, they are ſoon curbed; but being a little entertained, they will hardly be ſubdued.

2. The ſecond means is, *To inure our ſelves to croſs our Paſſions when there is no danger, and to bridle our ſelves ſometimes from ordinary and lawfull deſires, that we may doe it with more eaſe when we are in danger.* For how can he hope to be able to maſter his Paſſions when dangerous temptations aſſault him, who never uſed them to it in the time of his ſecurity? We know that men who would fit themſelves for the Wars, will practiſe in the time of Peace when there is no enemy near, and will toil and labour when they might be at reſt, will lie hard when they may command a ſoft bed, will watch when they might ſleep, and all to make them able to indure the like when they ſhall have need: The like muſt we doe, that we may get an habit *to croſs and ſubdue our Paſſions* when we ſhall have need.

3. The third means is, *To fly occaſions* which may incenſe the Paſſions whereunto we are inclined. *Occaſiones faciunt latrones*, ſaith the Proverb, Occaſion makes him a thief which elſe might have been an honeſt man. Wherefore he that commits himſelf to Sea in a boiſterous tempeſt is worthy to ſuffer Shipwreck; and he that willingly puts himſelf in the company of infected perſons may blame himſelf if he fall into their diſeaſes.

4. Laſtly, but chiefly, *When thy Paſſions are moſt vehement, then ſeek for ſuccour from Heaven:* Fly under the wings of Chriſt as the Chickens under the Hen when the Kite ſeeks to devour them: Beat at the gates of mercy, and crave grace to overcome thy miſery. He is thy Father, and will not give thee a Serpent, if thou ask him Fiſh. Humble thy ſelf before him, open thy ſores and wounds unto him; and the good *Samaritan* will pour in both wine and oyle, and thy *Paſſions* ſhall melt and fall away as clouds are diſpelled and conſumed by the Sun.

DIS-

DISCOURSE XXXVIII.

GENESIS 3. 14.

And the Lord God ſaid unto the Serpent, Becauſe thou haſt done this, thou art curſed above all cattel and above every beaſt of the field: upon thy belly ſhalt thou goe, and duſt ſhalt thou eat all the days of thy life.

THESE words contain in them *the Serpent's Doom and Deſtiny*, pronounced upon him by the great Lord of Heaven and Earth. They contain in them two parts: Firſt, *The Reaſon of this Sentence*, in the words, *Becauſe thou haſt done this*: Secondly, *The Sentence it ſelf*, in the words following, *Thou art curſed above all cattell, &c.*

The *Reaſon of this heavy doom* is, *Becauſe thou haſt done this*: What *This*? namely, Becauſe he had beguiled the Man and Woman which God had made, and cauſed them to tranſgreſs his great commandment. *He* therefore *that is the cauſe and occaſion of anothers ſin is as hatefull to God as the doer*, and is liable to as great or rather a greater puniſhment then he: For the *Serpent* here *for cauſing* hath this doom, as well as the Man and Woman *for doing*. Nay, which is to be obſerved, *his doom* is the *firſt* read unto him, as if he were the Arch-offender, and not to the Man or Woman till he was done with. What ſhould this mean, but that his fault, being the mover, was more grievous in the eyes of God then theirs? which is the reaſon alſo why *the Woman* comes in the *next* place to have her Sentence, becauſe ſhe had been a ſin-maker, and was guilty, not only of her own perſonall ſin, but of her husband's alſo; whence *the Man* who had ſinn'd only himſelf, and not cauſed others to ſin, had his judgement *laſt of all*. I might alſo confirm the ſame from the quality of their ſeverall judgements, in that the *Serpent* alone is doom'd to be *accurſed*, and no ſuch word ſpoken either of the *Man* or the *Woman*.

But I ſhall not need to tarry here to prove *How horrible and fearfull a thing it is to be the Author of another's ſin*. We know they are the words of our Saviour, *Matt.* 18. 6, 7. *Woe unto the world becauſe of ſcandals, and woe unto the man by whom a ſcandal cometh; it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the Sea*. And S. *Paul* (1 *Cor.* 8. 13.) *would eat no meat as long as the world laſteth, rather then make his brother to offend*. Would they would conſider this who are not content alone to ſin themſelves, but play the Devil in corrupting others. It ſeems they long to be double damn'd. I would alſo they would think of this who make no conſcience at all by extremities and vexations, and other grievances, to drive a man to Perjury and other grievous ſins, and yet think themſelves free; when they ſhould know, that he that is the Author of another's ſin makes another's guilt his own, and ſhall ſhare in the puniſhment every whit as deep as he.

But this ſhall ſuffice to have obſerved in the firſt part, *The Reaſon of the Serpent's doom*. Now I come to the ſecond, *The doom it ſelf*: wherein the words, as you ſee, have all relation to the *Serpent*; For *the Lord ſaid unto the Serpent, Thou art curſed, &c. Thou ſhalt goe upon thy breaſt, &c.* But becauſe

Gen. 3. 14. cauſe this *Serpent* was more then a brute Serpent, the *Devil* himſelf being the chief Agent in this his Inſtrument; it is a thing much controverted, *Upon which of theſe this Curſe is here pronounced.* 1. Some would have it ſpoken onely of *the brute Serpent*, becauſe here is a compariſon made with cattell and beaſts of the field, thereby accounting the *Serpent* one of that number. Beſides, *Satan* (they ſay) was accurſed before this time, and ſome of the words in this Curſe cannot well be applied to any but the *brute Serpent*, as that *he ſhould eat the duſt of the earth, &c.* 2. Others would have *this Curſe* pronounced onely upon the *Spiritual Serpent*, the Devil; becauſe the *brute Serpent* was onely an Inſtrument abuſed by the Devil, and neither knew what was done, nor could doe withall; and why ſhould it therefore be puniſhed? 3. Others would divide the Controverſie, applying the firſt part of the Curſe (in the 14. verſe) to the *brute Serpent*, the latter (in the 15. verſe) to the Devil or *Spiritual Serpent*: becauſe as the latter words, *Of the promiſed ſeed of the woman which ſhould deſtroy the Serpent and his ſeed*, muſt needs be meant of *Chriſt* and *Satan*; ſo the former words are moſt fitly appliable to the *brute Serpent* onely. But againſt this may be ſaid, That the ſame *Thou* and *Thee* ſpoken of in the firſt part of the *Curſe* is all one with the *Thou* and *Thee* in the latter; and therefore of whatſoever the firſt is meant, of the ſame is alſo meant the latter. 4. There is therefore a fourth opinion, That this *Curſe* is throughout pronounced upon both, both upon the *Serpent* and the *Devil*. In which though there be ſome difference about the manner how, yet I embrace it as the trueſt, as not onely conceiving it may be ſo, by the fitneſs of all the parts ſo applied to both; but think moreover that this onely ought to be the meaning and no other, if it be conceived as I am now to ſhew.

For in the firſt place, The Devil when he beguiled man came not as a naked Spirit, but in the ſhape and figure of a *Serpent*, (as I have ſhew'd heretofore;) and therefore that his puniſhment in the manner might be ſutable and anſwerable to his offence, he was to receive his doom likewiſe under the figure of a *Serpent*, and the ſtyle thereof framed unto a Serpent's condition: for God uſeth in his wiſdom *to brand the Puniſhment with the ſtamp of the Sin*, that the offender thereby might not onely know *what* he felt, but alſo reade *why* he ſuffered. Why were *Adonibezek*'s thumbs and great toes cut off, but that he might reade therein, as he did, his former cruelty? Judges 1. 7. *Threeſcore and ten Kings, having their thumbs and toes cut off, gathered meat under my Table: As I have done, ſo God hath requited me.* Why was *Pharaoh* with his Hoſt rather drowned in the Sea, then ſlain in the Field, but that all the world might reade it was for his cruel Edict to drown all the male children of the Hebrews? Why did *Abſalom* lie with *David*'s Concubines, but to put *David* in mind that he had lien with *Uriah*'s wife? And why was the Curſe of the Devil ſhaped here in and unto the condition of the *Serpent*, but becauſe he had beguiled man in a *Serpent*'s ſhape?

Secondly, For the *Serpent*; The known excellency and ſubtilty of the *Serpent* above all the Beaſts which God had made the Devil had abuſed to gain credit with the woman, that he was an excellent and a moſt ſagacious Spirit, and therefore might be able to pry farther into God's meaning then ſhe could; which was the cauſe of her attention, and ſo of her ruine. For I have ſhewed heretofore that the Woman in the ſtate of Integrity knew well enough, That as it was the Law of Spirits in their commerce with men to preſent themſelves under the ſhape of ſome viſible thing; ſo it muſt be likewiſe under the ſhape of ſome ſuch thing as may more or leſs reſemble their condition: and that as the *glorious Spirits* might take no other ſhape but of *Man*, the glory of viſible creatures; ſo the *fallen Spirits* could

could not then afore Man's fall take any other ſhape but of a *Beaſt*, thereby to bewray his abaſement: Yet becauſe the Devil here took upon him the ſhape of the *moſt wiſe* and *moſt excellent* of Beaſts, he ſo bleared the Woman's eyes with an opinion of his *Excellency* and *Sagacity*, that in a manner ſhe forgot, or regarded not, that he was one of the evil and abaſed Spirits; which was the ground of her miſerable ruine and overthrow. Gen. 3. 14.

Now becauſe the *Excellency* and *Sagacity* of the *Serpent* had thus been the occaſion of man's confuſion, by being made the lying counterfeit of the Devil's Excellency and Wiſdom, and the mask whereby he ſo covered his vileneſs, that the Woman took him not to be as he was indeed; therefore God in his wiſdom thought good to change the copy, and henceforth to blurre and deface that unhappy Phyſiognomical letter, and by abaſing the *Serpent* for the time to come, to make him an everlaſting embleme and monument, wherein man might hieroglyphically reade the malice, vileneſs and execrable baſeneſs of that wicked Spirit which had beguiled him; to hate him (as now we do the *Serpent*) with mortal hatred, and by his unlucky fortune to expect the Devil's deadly deſtiny: In a word, that which was once uſed for a mask to cover the Devil's knavery, ſhould for the future be a glaſs wherein to behold his villany.

Theſe being the Reaſons which have led me to underſtand this *Curſe* in an equal ſenſe, both of the *brute Serpent* and the *Devil*; and in the literal ſenſe applied unto the *Serpent*, yet therein ſhaping out the Malediction of the Devil, as truly as the Devil had taken upon him the Serpent's ſhape: Let us now come to a more particular handling of the words. And firſt we will conſider them, As they are the Curſe of the unreaſonable Serpent; Secondly, As they include the Devil's malediction.

But for the better underſtanding thereof, before we can proceed, two things are to be reſolv'd. Firſt, *How it could be Juſt with God to puniſh the brute Serpent*, who was *Inſtrumentum* ἀπροαίρετον, and had neither will to ſin, nor yet knowledge of what the Devil had done; eſpecially if we ſuppoſe, as I have done hitherto, that the Devil took onely the ſhape of a Serpent, which the Serpent could not doe withall. For this argument hath driven ſome to affirm, That the whole Curſe was to be underſtood onely of the *Spiritual Serpent*, and not at all of the *Natural*. But why ſhould this ſtumble them more as concerning the *Juſtneſs* of God, then that in *Adam*'s cenſure in the 17. verſe, where the whole *Earth* is curſed for *Adam*'s ſake? *Curſed be the Earth for thy ſake, &c.* But what had the *Earth* done? or how was it guilty of *Adam*'s tranſgreſſion? Again, Chap. 6. v. 5, 7. it is expreſly ſaid, That *becauſe God ſaw that the wickedneſs of man was great in the earth, he ſaid, I will deſtroy both man and beaſt, and the creeping things, and the fowls of the air.* But how were the beaſts, the creeping things, and the fowls of the air partakers of man's wickedneſs? what had they done more then been abuſed by him? which they could not avoid, he being their Lord and Maſter. And ſhould not we think that Law of God juſt, *Levit.* 20. 15. where if a man commit abomination with a beaſt, the beaſt is commanded to be ſlain as well as the man, who onely had ſinned? This proves that Objection to be wholly inſufficient. But yet the difficulty of the reſolution, How this may ſtand with God's juſtice, remains as before; which therefore comes now to be reſolved.

1. We know that all the Beaſts of the Field, and the Fowls of the Air, and the Fiſhes of the Sea were made for the uſe and ſervice of Man in one kinde or other, as he ſhould have occaſion to uſe them. 2. If Man had ſtood in his firſt creation, the ſervice of the Creatures ſhould have been ſutable to his excellency and integrity, and ſo far more noble then now it is,

Gen. 3. 14.

that even the creatures might be partakers of his happineſs then, in that ſenſe they yet **look for the glorious liberty of the ſons of God* to come. 3ly. But when man was once fallen, the ſervice of the creature was altered, and became a *bondage of corruption*, as *S. *Paul* terms it, that is, ignoble, and ſutable to the corrupt condition of man under ſin: Thoſe which ſhould have been imployed excellently for the uſe of his integrity, are now to ſerve him ignominiouſly according to his ſin and miſery; namely, either to be the means *to puniſh* him for his ſin, or *to relieve* him in his miſery. *To puniſh* him, all the Creatures for his uſe are become baſe, corrupt and unworthy, and ſo nothing ſo uſefull for him as they had been: the Earth will not bring forth for him, but with his labour and toil; and then too when it ſhould bear him corn, it brings forth thorns and thiſtles: the Creatures which ſhould ſerve and honour him, do often ſeiſe upon him, and deſtroy him. And thus are the Creatures imployed for man's uſe indeed, but a woſull uſe, *to afflict* and *puniſh* him for his ſin all the daies of his life. Another way notwithſtanding they are uſefull and ſerviceable for his good, as helps *to relieve* and better him in this his condition of ſin; as to be made Documents of the wrath of God to move him to Repentance, and Emblems to know the condition of his moſt deadly enemy the Devil, and how he ought to abhorre and hate him, and the hope and expectation of conquering and triumphing over him in the *Bleſſed ſeed* of the woman. And for this uſe and ſervice was the *Serpent abaſed* and made vile, according to his *Curſe* in my Text; That as he was made excellent, to ſerve him in integrity; ſo he was now abaſed, to be made fit to doe him the beſt ſervice in his miſery. And what *Injuſtice* could this be in God? when he made him at firſt, he made him ſo as he made him for the ſervice of man; and now when he marr'd him, he marr'd him likewiſe for man's ſervice.

* Rom. 8. 21.

* Ibid.

The ſecond thing to be reſolved is, *Whether this Curſe were pronounced onely upon one individual Serpent, or whether upon all Serpents in general, or upon ſome one onely kind which the Devil had thus abuſed.* Of *one individual Serpent* it cannot be, becauſe there is mention here of *the enmity of the ſeed of the Serpent and the ſeed of the woman*; which implies a generation of many Serpents: and beſides, this Curſe was to be a Monument not onely to *Adam*, but to all his poſterity, as long as the world laſted; but *one individual Serpent* lived not ſo long. Neither is it credible to be ſpoken of *all kinds of Serpents* in general; Becauſe there is almoſt as great a variety of *Serpents* as of four-footed beaſts of ſeveral kinds and ſpecies; and why ſhould any kind ſuffer ſave that onely which had been abuſed to offend? Beſides, I make no doubt but *divers kinds of Serpents* went at the firſt Creation upon their breaſts as now they do, and were every whit as baſe as now they are, excepting the general decay of all Creatures ſince the Fall. It remains therefore that it was *onely one kind of Serpent* which bore this ſpecial Malediction; and that ſuch a kind as was not onely the *nobleſt* of all the kinds of Serpents, but as it ſeems far excelling all the Creation beſides (*Man* onely excepted) for beauty, wiſdom and ſagacity; but afterward by this Curſe became not onely baſer then the reſt of the beaſts of the field, but even as baſe and vile as the vileſt kind of Serpent. And therefore it could not be the *Baſilisk*, as ſome have held, though it be the moſt poiſonfull of all others, and as it were a King among Serpents, as the name imports: for if *Plinie* and *Solinus*, who report the former, ſay true, this Serpent here accurſed ſhould rather be any other kind then that, becauſe the *Baſilisk* (upon their report) goes with his breaſt and fore-part of his body advanced, (*erectus à medio incedens*, ſaith * *Plinie*; or, as * *Solinus*, *mediâ corporis parte ſerpit, mediâ arduus eſt & excelſus*;) but *this Serpent* here was

* Nat. hiſt. l. 8. c. 21.

* Cap. 27.

from

from the hour of his doom *to go* for ever *upon his breaſt:* which I wonder they conſidered not, who from the *advanced* poſture of the *Baſilisk*'s body have conceived the clean contrary. For as by this example we may believe that the Serpent now accurſed did ſo before his curſe; ſo that he ſhould ſtill doe ſo, it is a moſt direct gainſaying of Scripture to imagine. Gen. 3. 14.

But to come to the words of *the Doom*; which, as you ſee, are firſt *General*, then *Particular*. *General* in theſe, *Thou art curſed above all cattell, and above every beaſt of the field.* What it is *to be accurſed*, we ſhall know, if we firſt underſtand what it is *to be bleſſed*. *To be bleſſed* or *happy* is nothing elſe but an all-fruition of good, or to have a ſufficient proviſion and furniture of good, both for being and well-being. So then that Creature is *happy* and *bleſſed* which hath a ſufficiency of all good for the being and preſervation of it ſelf; which wants neither endowments inward, nor means outward for the attaining of that End whereof it is by nature capable. *To be accurſed* is to have the contrary to this; to be deſpoiled either of endowments internal or inherent, without which it hath no dignity among the creatures; or external, without which it cannot live and preſerve it ſelf, but with much penury, difficulty, toil and danger. Whatſoever therefore among the *Beaſts of the field* (for with ſuch onely is the compariſon made) is for inherent perfections of all the moſt unworthy and baſe, or for the outward furniture of means for the preſervation of that ignoble Being, by unproviſion, of all others the moſt wretched and miſerable, this is that which is *accurſed* above all cattell and above every beaſt of the field. And ſuch was the Serpent's condition to be *for the general*.

And now *for the particulars*; let us goe on and ſee how they are expreſſed: and that is in three things. 1. *To go upon the breaſt*, or to have the poſture of the Body groveling on the earth; whereby (as I ſhall ſhew preſently) is implied the abaſement of the creature. 2. *To have for meat the duſt of the earth*; wherein is ſhewn its unproviſion of food for the maintenance of its life, being of all Beaſts of the field to have the baſeſt and courſeſt fare. 3. *To be in continual, mortal and irreconcilable enmity with man*, both his Lord and the Lord of the reſt of the creatures; from whom it ſhould be in continuall danger and fear of its life, and once eſpied be ſure to have its brains daſh'd out by him: And which makes the miſery ſo much the greater, to be no way able to be revenged of his enemy other then *to come unawares behind him*, and then alſo *not able to reach above his heel*; as being moſt unequally matched, he walking aloft with his head and whole body advanced, while the miſerable Serpent ſhall lie groveling on the ground, ready to be troden apieces under his feet.

Of theſe three Particulars let us ſpeak ſeverally; and firſt of the firſt, *Upon thy breaſt ſhalt thou go*. In the Hebrew it is עַל־גְּחֹנְךָ, which ſome turn, *Upon thy belly:* which interpretation hath been one great cauſe of the difficulty to underſtand the meaning of this Malediction. For if the ſhape of the Serpent were after the faſhion it is now, it is not poſſible to imagine how it could ever have gone otherwiſe then upon the belly; for to think that ever it went an-end, were a conceit more worthy to be derided then to be believed. By which means there appeared no other way to evade this difficulty, but to affirm that the Serpent indeed went upon his belly from the beginning; but either that it was not ſo toilſome to him, or not for a curſe unto him till now: which, for my part, it being ſo far from the letter of the Text, I could never yet believe. I had much rather in this follow the Vulgar or *Jerome*'s Tranſlation, which reads, *ſuper pectus tuum gradièris, upon thy breaſt ſhalt thou go*; for *upon the belly* I believe the Serpent went from the firſt Creation, but not *upon the breaſt* until this preſent malediction. The *breaſt* of the Serpent I call the upper part of the

Gen. 3. 14. Serpent's body, from the navell up to the head; The *belly*, the other part or the other half downward, with which though at the first he walked prone to and upon the earth, yet was the other part, his *breast* and *head*, reared up and advanced, untill for having been abused to the ruine of mankind, he was now with his whole body to creep groveling upon the earth. And perhaps thus much the Septuagint meant to insinuate by their Translation, which is, ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ σου, *upon thy breast and thy belly*; where it may seem that they rendred two words for one in the Text, for illustration, and for intimation of this, That whereas the *Serpent* before went *onely upon his belly*, ἐπὶ τῇ κοιλίᾳ, now he should from henceforth walk ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ, *upon his breast and belly too.*

As for the Hebrew גָּחוֹן here used, there is no necessity at all to translate it *the belly*, but rather some probability of the contrary in the Etymology of the word. For though in the *Hebrew* the Theme be not used, yet in the *Chaldee* גָּחַן, which signifies *incurvatus fuit, to bow downward*, seems to mean the inclination of the head and breast, or upper part of the body, to the earth; as may be gathered from that of *Elijah*, 1 *Kings* 18. 42. where it is said, that *Elijah* went up to the top of *Carmel, & pronum se abjecit in terram, and cast himself down upon the earth, and put his face between his knees*: for here the Targum useth this word גחן, the *Radix* of גָּחוֹן. Again *Mark* 1. 7. in those words of *John Baptist*, *There is one cometh after me, the latchet of whose shoes I am not worthy to stoop down and unloose*; here for the Greek word κύψας, *stoop down*, the Syriack hath גחן, of as near a kin to גחן as is the *Syriack* to the *Chaldee*. The word גָּחוֹן it self is of rare use in the Bible besides in this place, and therefore we can receive no great help from the comparing of places. It is read again *Levit.* 11. 42. and that with a singular mark, as the Masorites have observed; for the *Vau cholem* in the last syllable is ואו רבתי, a great *Vau*, and exactly the middlemost letter of all the *Law* of *Moses*, if their Arithmetick failed them not. But no particularity of signification can from that place be gathered, the speech being of creeping things, which goe as well upon the breast as the belly, and the belly as the breast.

Since therefore the word here used neither hindreth our opinion, nor much furthereth it, we will come to such other grounds as may prove our assertion, for the Serpent's *going with breast advanced* afore the Fall of man, and *not groveling* till his Malediction. And first let it be considered there is *no impossibility* of it in regard of the frame of the Serpent; which appears both by their advancing themselves when they assault a man, (which the Painters express in their Pictures) and also when they swim through the water, which is with their head and some part of their breast raised above water, even as a Swan holdeth up her neck; as I have heard affirmed by such as have been eye-witnesses: and lastly, *Plinie* and *Solinus* report of the *Basilisk*, that the *Basilisk* walks so still; as I shewed a little before. And it may be, as when the Giant-like stature of mankind was diminished after the Floud in a manner throughout the world, and for many ages, yet was there by God's disposition still a race of Giants left even till the time of *David*, for a monument and witness of the truth of a far bigger stature in former times, which else could not so easily have been believed or imagined; (Such were the **Zanzummims* in *Abraham*'s time, the sons of *Anak* in *Moses*'s, and *Goliah* in the time of *David*; and it may be there are yet some in some part of the world to be found) as, I say, these seem to have been preserved by God, as a memorial unto men that they were not now as at the first; so it may be it was the will of God and is, amongst so many kinds of Serpents to preserve *this one*, that it should not

* Some think these to be the *Zuzims* in *Gen.* 14. 5.

H. Rob: Knox writ in Insula Ceilon apud Indos, dari Serpentem Noya dict, tam haben. suam Indolem ut India in parte erigat, et caput sic elatum per horium, vel horum continuum circumportet. Knox: Historical relat of the Island Ceilon.

not as the rest go groveling upon the earth, but might be as a monument of the truth of the malediction of the rest to all posterity. Thus much of the *possibility*, which would be far greater, if we should with S. *Basil*, *Ephrem Syrus*, *Moses Bar-Cephas*, and many others, affirm that the Serpent had *feet*, namely, some short ones beneath the navell: For *feet* are not essentiall to the nature of a thing, as appears by the lame, who can live without them, and by others sometimes by the defect of nature born without them. And those who can believe the wonderfull change of Man by his fall, of an immortal creature to become mortal, of one to have been born with all glorious endowments both of body and soul, now to be brought into the world the most unfurnished of all the creatures; those who believe the great alteration of the Earth it self when it was accursed for man's sin, the diminution of the time of man's life and of his stature even since the floud; can any who believe these things, think it so incredible for the Serpent once to have had some small *feet*, and afterward to have had none, being a creature wherein God intended to leave a monument for ever? But of this I will determine nothing, neither doth my assertion simply depend upon it, but may well enough consist without it. Gen. 3. 14.

But because *possibility* is not sufficient of it self alone to infer a *probability*, I have therefore one thing to adde more thereto, namely, the reason and cause even in nature (supposing still God's abasing of the Serpent's first creation) of this alteration of the posture of the Serpent's gate from that it was at the beginning.

First, We know the more excellent and sublime the nature of a creature is, the more it raiseth it self upward; the more ignoble and base, the more it falls downward. This we see in the Elements themselves: the Fire, the most excellent and operative of the four, raiseth it self above the rest; the Earth, the basest and most unactive of all, is also of all the most dejected.

Secondly, As there is this difference in the Elements, so there is in the Mixed bodies; some consisting of a more sublime and excellent temper, others of a more base and ignoble mixture; and that as in other, so amongst such creatures as live and move upon the earth.

Thirdly, This their nobleness within discovereth it self in the Body without, by advancing them naturally in their gate and gesture: whence *Man*, being of all creatures living upon the earth of the most excellent temper and sublimed condition of nature, is therefore of all other the most advanced in body;

Pronáque cum spectant animalia cætera terram,
Os homini sublime dedit, &c.

And whereas others see with down-cast eyes,
He with a lofty look did man indue,
And bad him Heav'n's transcendent glories view.

Yea experience will tell us, that even amongst men themselves, those who are of a more exalted nature, either by heroick temper or predominancy of heat, are also more advanced in the posture of their bodies. Among Beasts themselves the basest is the most creeping; the noble Lion advanceth his head and breast so far as the frame of his body is thereof capable, and so the rest: and of all creatures we may observe besides, that those creatures have the most sagacity who come most near to walk upright as Man doth.

If therefore the Serpent were of so sublime a nature at the first, as thereby it was more subtle then any beast of the field which God had made;

Gen. 3. 14. how could ſo excellent a temper, the ground of ſo much ſagacity, but advance the body thereof as far as the frame and ſhape thereof could admit? On the contrary, if afterward the Serpent became the moſt abaſed and accurſed of all the beaſts of the field, how ſhould not this alteration of his former temper and diſpoſition of nature make the geſture of his body alſo ſutable, by ſtooping and groveling upon the earth? Who knows not that the natural poſition of Man is erected agreeable to his excellency above other creatures having life and motion? and yet notwithſtanding ſo much hath the dejection of his primitive nature for ſin weakned in him this propenſion, that were it not for education, it is ſuppoſed, yea and by experience confirmed, that he would walk upon all four like a beaſt. And ſhall we wonder that the malediction of the Serpent, exceeding that of Man's, ſhould produce as much as this?

So then to conclude this firſt particular of the Serpent's curſe; I underſtand it, from the ground aforeſaid, as inſinuating the cauſe by the outward and ſenſible effect, according to the manner of the Scripture; namely, the abaſement and fall of the Serpent's whole nature from his primitive perfection, diſcovered by the fall of his once advanced body, thenceforth to go groveling upon the earth: even as the deſpoiling of the nature of Man of the inward endowments of perfection, is by the ſame ſacred Trope inſinuated by his outward nakedneſs; that is, the obſcuration of that glorious and celeſtiall beauty which he had before his ſin: The difference whereof was ſo great, that he could not endure afterward to behold himſelf any more, but ſought for a covering, even to hide himſelf from himſelf.

And now I come to the ſecond particular, *Duſt ſhalt thou eat all the days of thy life.* The courſeſt diet that any living creature hath allowed him. None of the Beaſts of the field with whom he is compared are thus poorly provided for; nay not any other, unleſs the baſe *Earthworm*, not worthy to be named among the creatures. Even with this vileſt of creatures is now ranked that once ſo noble a creature, the *Serpent*. Which yet is not ſo to be underſtood, as though the *Serpent* did not ſometime eat ſomething elſe, for they ſometime devour birds, frogs, and ſuch like; but that this is the ordinary fare which God hath provided him, and if at any time he getteth any other, he goeth beyond his limits. Whence *Eſay* 65. 25. among the bleſſings of the new *Jeruſalem* this is reckoned for one, that *the Serpent ſhould eat duſt*; that is, be made to be contented with the diet God had appointed him, and not to encroach upon the food appointed for others.

But why did God appoint him this Food? I anſwer, Even to continue him in that accurſed and vile condition to which he had dejected him: For Food is for the repairing and preſervation of nature, and the goodneſs or badneſs thereof doth make the temper of the body better or worſe. Hence according to the degrees of excellency in the creatures, their Food is finer or courſer: Plants ſuck the moiſture of the earth; Beaſts live moſt upon plants; but Man of the fleſh of cattell, fowl, and fiſhes. Since therefore the *Serpent* was to have no better fare then the duſt of the earth; as it argues the baſeneſs of his nature, which can with ſuch food be nouriſhed, ſo doth it neceſſarily imply his continuance in that his dejection and vileneſs: whereas otherwiſe it were not impoſſible, becauſe his nature for the eſſence is ſtill the ſame it was, if his diet were as it had been, for him to improve himſelf more near to his primitive temper then now he is. But God, who had decreed he ſhould ever remain under this malediction, appointed alſo the means to retain him therein.

DIS-

DISCOURSE XXXIX.

GENESIS 3. 15.

And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

THE third and laſt particular remains to be treated of; *I will put enmity between thee and the woman, &c.* This no doubt intendeth in ſome things more directly the *ſpiritual Serpent* then the *brute*; yet for the general it may and ought, as well as the reſt, to be expounded of the *brute Serpent*, as a Glaſs wherein to behold the malice and deſtiny of the other, the *Devil*. It containeth two parts; *The Enmity*, and the *Event and Managing thereof*. For the *Enmity*, how it is verified concerning the *brute Serpent* experience telleth. It is ſome part of the happineſs of the creature to be the Favourite of Man who is the Lord thereof; what honour could betide it greater then this? But between the *Serpent* and *Man* is the moſt deadly enmity, and the ſtrongeſt antipathy that is amongſt the Beaſts of the field; ſuch an one as diſcovereth it ſelf both in the *natural* and *ſenſitive* faculties of them both. For the firſt, Their humours are poiſon each to other: the gall of a Serpent is Man's deadly poiſon; and ſo is the ſpittle of a Man affirmed to poiſon the Serpent. For the *ſenſitive* antipathy, it appears in that the one doth ſo much abhorre the ſight and preſence of the other. Man's nature is at nothing ſo much aſtoniſhed as at the ſight of a Serpent; and like enough the Serpent is in like manner affected at the ſight of Man; and that more eſpecially, as the Naturaliſts affirm, of a *naked* man, then otherwiſe. As though his inſtinct even remembred the time of his malediction, when he and *naked* man ſtood before God to receive this ſentence of everlaſting enmity.

And whereas the words of the Text do in ſpecial point out the *Woman* in this ſentence of enmity; the Naturaliſts do obſerve, that is greater and more vehement with that ſex then with the male of mankinde: Inſomuch that *Rupertus* affirmeth, That if but the naked foot of a *Woman* doth never ſo little preſs the head of a Serpent before he can ſting her, both the head and body preſently dieth; which no cudgell or other weapon will cauſe, but that ſome life and motion will ſtill remain behinde. *Hoc* (ſaith he) *ita eſſe, ipſorum qui per induſtriam exploraverunt fidâ relatione comperimus. Lib. 3. de Trin. c. 20.* You know my Author, who affirms that he had this *from the faithfull report of ſuch as had purpoſely beſtow'd their pains to find out the truth thereof.*

The remaining words of my Text do expreſs the *Managing and Event of this enmity*, which is far more dangerous and unlucky on the Serpent's part then on Man's: for Man is able to reach the Serpent's head, where his life chiefly reſideth, and where a blow is deadly; but as for the Serpent, he ſhall not be able to prevail againſt Man otherwiſe then privily and unawares, and that but in the loweſt part, namely, when he ſhall paſs him unſeen, to ſting him by the heel. And that this is the nature of a *Serpent* it appeareth in the words of *Dan*'s bleſſing, *Gen. 49. 17. Dan ſhall be a Serpent by the*

Gen. 3. 15. *way, an Adder in the path; that biteth the horſe heels, ſo that his rider ſhall fall backward.* And to make an end of this diſcourſe alſo, it is a thing to be obſerved in the nature of a *Serpent*, that aſſoon as he perceiveth man ready to throw or ſtrike at him, he will preſently roul his body for a buckler to ſave his head; even as though he had ſome impreſſion of that doctrine which God here read him in my Text, *Ipſe conteret tibi caput, He ſhall bruiſe thy Head*; Beware thy head.

AND thus hitherto I have conſidered theſe words as they are *the curſe of the brute Serpent:* Now I am to go over with them again, to ſhew how they are propounded unto us by God as a Glaſs wherein to behold the Devil's malediction; the Serpent being made now the diſcovery of his vileneſs, which once he abuſed for a mask to hide it from the woman. As therefore the *Serpent* is the moſt accurſed of all the cattell and beaſts of the field; ſo is the *Devil* the moſt accurſed Spirit amongſt all orders and degrees of Spirits: namely, of the higheſt of Angels become the abjecteſt of Spirits; more baſe and accurſed then the moſt curſed damned Soul; having little or nothing left him of that good which was ſutable to a ſpiritual condition: and this is the ſtate of the *Devil* for the *general*, anſwerable to that of the *Serpent*.

Now for the *particulars*. The firſt is, *Upon thy breaſt ſhalt thou go.* How doth this befit the *Devil?* The Devil hath no bodily breaſt to go upon: But as I ſhewed in the *Serpent*, that this *groveling* ſignified the abaſement of his whole nature from its primitive excellency; ſo in the *Devil* it ſignifies his ſtooping down and falling from his moſt ſublime and glorious condition. A wonderfull ſtoop this was, when that which had been advanced as high as heaven, was made to fall down as low, yea lower then the earth it ſelf. This is the Devil's *going upon his breaſt*, this the groveling of that once ſo highly reared poſture: according to that deſcription of *Jude* ver. 6. who calls them *the Angels that kept not their firſt eſtate, but left their own habitation*; agreeable to that of S. *Peter* 2 Ep. 2. 4. *God ſpared not the Angels that ſinned, but caſt them down to hell.*

The ſecond particular is, *The duſt of the earth ſhalt thou eat all the days of thy life.* The food wherewith Spirits are fed is analogicall, ſpiritual and not corporal; we muſt therefore here ſeek out that which in them hath the fitteſt reſemblance with corporal food. The life of Angels conſiſts in the continuall contemplation of the excellent Greatneſs, wonderfull Goodneſs, and glorious Beauty of the Eſſence of God, both as it is in it ſelf, and as it is communicated unto his creatures. This is that which our Saviour intimates, *Matt.* 18. 10. *Their Angels do always behold the face of my Father which is in heaven.* The food of Angels, whereby this their Intellectuall life and vegetation is ſtrengthened and continued, is that unſpeakable joy and delight which accompanies their contemplation of God, and which they finde in the beholding of whatſoever elſe hath any conformity and ſutableneſs with him, his Power, his Wiſdome, his Glory, his Goodneſs: Luke 15. 7, 10. according to that in the Goſpel, *There is joy in heaven, and in the preſence of the Angels of God, for one ſinner that repenteth.* This is that Manna which feeds the bleſſed Angels, and which makes them unweariable and unſatiable in their contemplation and imitation of God, as corporal food enableth the body for the continuance of corporal actions and works.

And ſuch as this had been the Devil's fare, had he not fallen from his firſt eſtate by ſin: whereas now in ſtead of that Manna, he is fain with the Serpent to feed on a food as courſe and as baſe as the duſt of the earth. For as of a glorious Angel he is fallen to be a damned Spirit; ſo is his diet anſwerable to continue him in that damnable eſtate; namely, a food clean contrary

contrary to that of the bleſſed Angels, and a very earth to their heaven; a moſt execrable joy and a malicious delight in whatſoever is oppoſite to the Power, the Wiſdome, the Goodneſs, the Glory of God his Creator: this is that he hungreth and hunteth after, and nothing but this. If there were no ſin, no confuſion, no miſery of creatures in the world, the Devil would be ſoon ſtarved; for this is that he preys after, this is that carrion he ſeeks for, when he *goeth about*, as S. *Peter* ſaith, *like a roaring Lion ſeeking whom he may devour*. I have read of a people of *America* that will eat no fleſh before it be ſtinking rotten, and then it ſeems to them moſt tender and delicate: Theſe are of a diet like unto the Devil, for nothing but garbage and carrion are his dainties; the more rotten with ſin, the more pleaſing to his palate; that which ſtinks moſt in God's noſtrils, that ſmells the ſweeteſt in his. Thus much of the ſecond part of this Curſe. Gen. 3. 15. 1 Pet. 5. 8.

The laſt part remains, *I will put enmity between thee and the woman, and between thy ſeed, &c.* In which we will firſt conſider *The parties who are to be at this deadly feud:* Secondly, *The event and ſucceſs they have one againſt the other.*

For the firſt, *The parties are on one ſide* ſaid to be *the Serpent and his ſeed*; on the other ſide, *The woman and her ſeed.* By the *Serpent* we are to underſtand *Satan* the Prince of darkneſs and Father of Devils. The *Serpent's ſeed* in the *firſt* place are the *whole crue of Devils* and damned ſpirits, who are fallen from their firſt eſtate and condition. Theſe are the Serpent's firſt-born, begotten by him not by corporal generation, nor as they are Spirits, but by ſpiritual deformation, as they are Devils. For it is the opinion of Divines, That *Satan* fell firſt himſelf, and afterward propagated his Apoſtaſie by drawing others after him, over whom therefore he worthily deſerveth to have the principality and chiefdome; in which reſpect alſo, were there no other, yet he might be called *their Father*, and they his ſons or *ſeed*, as we know the uſe of the Scripture is to call Princes Fathers, and Subjects Sons. The *latter off-ſpring of the Devil*, being a ſecond brood, are *the whole company of wicked and reprobate worldlings:* for that ſuch as theſe are the ſpawn of that foul Fiend, it appears clearly by the words of our Saviour to the Phariſees, *Joh.* 8. 44. *Ye are of your Father the Devil, and the luſts of your Father ye will doe.* And again, 1 *Joh.* 3. 10. *The children of God* are oppoſed to *the children of the Devil.* Therefore Chriſt calls *Judas a Devil*, *Joh.* 6. 70. And *Paul Act.* 13. 10. calls *Elymas* the Sorcerer *a child of the Devil.* The caſe is plain: And as the Vanguard conſiſted of the firſt crue, ſo theſe latter are the Rere of Satan's Army.

Now on the other ſide, againſt this Army of Hel-hounds ſtand *The Woman and the Woman's ſeed.* The *Woman* though only named, excludes not the *Man*, who was to be at enmity with the Devil as well as the *Woman:* But the reaſon of this unuſuall Trope, which calls the Kind by the name of the weaker and inferiour Sex, is becauſe of the words following, *of the ſeed*, wherein is contained the great Myſtery of Chriſt's Incarnation, under whoſe colours and in whoſe power alone this Army is both to march and overcome. For this great Captain was to be, as you know, *the ſeed of the Woman only*, and not of the Man; *A Virgin ſhould conceive a Son, whoſe name is called Emmanuel.* Whence it comes to paſs, that ſome by *ſeed* will have no other *ſeed* to be underſtood but *the perſon of Chriſt* only: both becauſe he is alone that *ſeed of the woman*, which is not the ſeed of man; and becauſe S. *Paul*, *Gal.* 3. 16. on thoſe words (v. 8.) *In thy ſeed ſhall all the Nations of the earth be bleſſed*, expoundeth *ſeed* ſingularly and individually of *Chriſt* himſelf alone. But if it be well obſerved, the caſe here is not the like; for *the ſeed of the Woman* is oppoſed to *the ſeed of the Serpent*, Eſay 7. 14.

Gen. 3. 15. *pent*, which *ſeed* cannot chuſe but be taken *collectively* for *Satan and all his regiments of Devils* and Hell-hounds. And why ſhould not alſo *the ſeed of the Woman* be underſtood of *Chriſt myſticall*, that is, of *Chriſt the Head with all his members*, who are incorporate into him by Faith into one myſticall body? For although they are naturally the ſeed of Man as well as of the Woman, yet ſpiritually by this incorporation they are the ſeed of the Woman only, as is their Head with whom they are one. And this it is which makes them of the party againſt the Serpent; for till they once became the ſeed of the woman only, there was no enmity betwixt them.

The ſeed therefore *of the Woman* I expound to be *Chriſt and his Members*: He κατὰ φύσιν, the ſeed of the woman *by nature*; they κατ' ἐφαρμογὴν, by their ſpiritual engrafment into him. Hence appears the difference of theſe two Armies. Firſt, In Satan's Army all march under their Father who begot them; but Chriſt's Army fighteth under the Colours of their elder brother, the firſt-begotten ſeed of the woman. Secondly, In their ranging, Chriſt and his Army are as one body informed by one Spirit; the Devil's is far more diſunited. Thirdly, In their fighting: for in Satan's Army every Souldier uſeth his own ſtrength, and fights with his own weapons; but in Chriſt's Army the whole ſtrength lies in Chriſt their General: all our armour is on his back, and our weapons guided by the power of his hand. So we may learn out of S. *Paul*, *Epheſ.* 6. 11, 12. *Put on* (ſaith he) *the whole armour of God, that ye may be able to ſtand againſt the wiles of the Devil. For we wraſtle not againſt fleſh and bloud, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places.*

Thus then having ſeen the marſhalling of theſe two Armies which are at ſo deadly an enmity, let us at laſt ſee *The ſucceſs of their skirmiſhes* and of the ſtratagems which they practiſe one againſt the other. Theſe are deſcribed on the Devil's part very terrible, that *his head* ſhould be mauled; but on Chriſt's ſide the loſs ſhould be very ſmall, the Devil prevailing but to the *wounding* or *bruiſing of his heel*.

But what is this *Head of the Serpent?* and what the *Heel of the Woman's ſeed?* Thoſe who underſtand *The ſeed of the woman* ſingularly, of *the perſon of Chriſt* only, make *his Head* to be the *Godhead*, againſt which the Serpent could prevail nothing; but *his heel* to be the *Manhood*, which the Serpent ſo bruiſed at his Paſſion, that the grave became his bed for three days together. This indeed is true, and no marvell, for the *Head* is as it were the whole Bodie's *Epitome*. But we who have expounded *The ſeed of the woman* collectively, of *Chriſt and his Members*, muſt alſo in this myſticall Body find a myſticall *Head* and a myſticall *Heel*; and ſo in like manner for the Serpent and his ſeed.

The *Head* therefore, or, if you had rather, *Headſhip*, is nothing elſe but Soveraignty: The *Serpent's head* is the Devil's Soveraignty, which is called *Principatus mortis*, the Soveraignty of death, namely, both *objectivè* and *effectivè*; that is, ſuch a Soveraignty as under which are only ſuch as are liable to *Death* both temporal and eternal; and ſuch a Soveraignty whoſe power conſiſts not in ſaving and giving of life, but in deſtroying, and bringeth unto Death both of body and ſoul. Under the name alſo of *Death* underſtand, as the Scripture doth, all other miſeries of mankind, which are the companions of this double Death I ſpeak of. This is that damnable *Head of the Serpent*, the Deviliſh Soveraignty of Satan. Now the Sword whereby this Soveraignty was obtained, the Sceptre whereby it is
1 Cor. 15. 56. maintained, or, as S. *Paul* ſpeaks, *the Sting* of this Serpent's head, is *Sin*:

This

This is that which got him this Kingdome at the first, and this is still the right whereby he holds the greatest part thereof. *Imperium iisdem artibus conservatur quibus acquiritur, By the same arts and methods is an Empire conserved by the which it was at first obtained.* Gen. 3. 15.

This *Soveraignty of the Devil*, which once overwhelmed nigh all the world, *the Woman's seed* should break in pieces and destroy; which (according to this Prophecy) we see already performed in a great measure, and the grounds laid long ago for the destruction of all that remaineth. As saith S. *John* Ep. 1. c. 3. v. 8. *The Son of God was manifested for this purpose, that he might destroy the works of the Devil.* And Christ himself said, that *the time was come that the Prince of this world should be cast out*; John 12. 31. and bade his Disciples *be of good chear*, for *he had overcome the world.* If Chap. 16. 33. you would see what a wonderfull victory he hath long ago gotten of the Serpent, when after a terrible battell he overcame and destroyed the *Soveraignty of the Serpent* in the *Roman* Empire, see it described in the 12. of the *Revelation*, v. 7, 8. where *Michael* (that is, Christ) *and his Angels fought against the great Dragon and his Angels*, till the Dragon with all his Army was discomfited, and *their place found no more in heaven*, that is, he utterly lost his *Soveraignty* in that state; whence there was a voice in heaven, v. 10. *Now is come salvation, strength, and the Kingdome of our God, and the power of his Christ.* And what he will at the length doe with the remainder yet of the Devil's Soveraignty, you may finde in the 19. and 20. chapters of the *Revelation: For he must reign*, as S. *Paul* saith, *untill he hath put all his enemies under his feet*, untill he hath destroyed all power, rule, and authority adverse unto him: And then last of all destroying Death by giving immortality to our raised bodies, shall furrender up his Kingdome unto his Father, as it is 1 *Cor.* 15. 25, &c.

But Satan, saith my Text, shall prevail something against him, for the *Serpent shall bruise his heel.* What is this *Heel?* Those who understood the seed of the woman *singularly*, as I told you, made it Christ's *Manhood:* But now we expound the seed Christ's Mysticall Body, what shall we make the *Heel* thereof? I could say that by it were only meant a light wound, or the Devil's assaulting the Body of Christ *ex insidiis*, at unawares; for that is his fashion since the great overthrow which our *Michael* gave him, to work his feats underhand, and to undermine our Lord in his members. But this, though true, is not full enough. It may seem therefore the fittest to make *hypocriticall Christians*, who profess Christ outwardly, but inwardly are not his, to make these the *heel* of his Mysticall Body: for against such the Devil we know prevaileth somewhat, and by them annoyeth the rest of the Body with his venome, though he be far enough yet from impeaching our Lord's Headship and Soveraignty. But will you give me leave to utter another conceit? If the *Blessed souls in heaven* be the *upper* part of Christ's mysticall Body, the *Saints on earth* the *lower* part of the same; may not the *bodies of the Saints deceased* which lye in the earth be accounted for the *heel?* For I cannot believe but they have relation to this mysticall Body, though their souls be severed from them, and yet must that relation be as of the lowest and most postick members of all. If you will admit this, then it will appear presently what was *this hurt upon the heel*, when Christ had once mauled the Devil's *head*; for the Text seems to intimate that the Devil should give this wound after his *head* was broken.

I will hold you in suspence no longer. Reade the 13. of the *Revelation*, and see what follows upon *Michael*'s Victory over the Dragon, what the Devil did when he was down: He forms a new Instrument of the wounded

Roman

Gen. 3. 15. *Roman* Empire, by whoſe means, under a pretence of the Honour given to the precious *Reliques of the Saints and Martyrs*, he conveyed the poiſon of *Saint-worſhip* and *Saint-invocation* into the Kingdome of Chriſt; with which *wound of the heel*, the Devil coming on the blind ſide, the true Church had been long annoyed, and limpeth ſtill.

DISCOURSE XL.

S. MATTHEW 7. 21.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdome of heaven; but he that doeth the will of my Father which is in heaven.

THERE are three ſorts of men in the world: Some which call not Chriſt their Lord, as Turks, Jews and Infidels: Some which call him Lord, as all Chriſtians, but not all in like manner; For there are two ſorts of them; ſome which call him Lord, and that is all; others which both call him Lord, and doe the will of his Father, the adminiſtration whereof is committed to him. The firſt of theſe three ſorts, Thoſe who do not ſo much as call Chriſt their Lord, it is plain they cannot be ſaved; for there is no other name under heaven to be ſaved by but the name of Chriſt only. For the ſecond ſort, Thoſe who call Chriſt their Lord, that is, are Chriſtians, and profeſs to believe in Chriſt, and hope to be ſaved by him, and yet doe no works of obedience unto God; though ſuch as theſe may think themſelves in a good eſtate, yet our Saviour here expreſly excludes them from entring into the Kingdome of heaven. But the third ſort, which do not only call Chriſt their Lord, but doe the will of his Father, theſe are the only true Chriſtians; for theſe there is hope, but for none other: *Not every one* (ſaith our Saviour) *that ſaith unto me, Lord, Lord, &c.*

Acts 4. 12.

Our Saviour foreſaw there would be among thoſe who believed on his Name ſuch as ſhould think their *Faith* ſufficient, and that as for *Works* they might be excuſed, having him for their Lord and Captain of their ſalvation, who himſelf had both undergone the puniſhment due for their ſins, and fulfilled that obedience which they ſhould have done: ſo that now there remained nothing on their part for to obtain Salvation, but to truſt and rely upon him, without any endeavour at all to pleaſe God by *Works*, as being now become unuſefull to Salvation. If ever there were a time when Chriſtians thus deceived themſelves, that time is now, as both our practice ſheweth plainly, by a general neglect of ſuch duties of Piety and Charity which amongſt our Fore-fathers were frequent; as alſo our open profeſſion, when being exhorted to theſe works of Piety to God and of Charity towards our brethren, we ſtick not to alledge, we are not bound unto them, becauſe we look not to be ſaved by the merit of works, as they, but by Faith in Chriſt

Christ alone: As though Faith in Christ excluded *Works*, and did not rather include them, as being that whereby they became acceptable unto God, which of themselves they are not; Or as if *Works* could no way conduce unto the attaining of Salvation but by way of *merit* and *desert*, and not by way of the grace and favour of God in Christ, as we shall see in the handling of this Text. We greatly now-a-days, and that most dangerously, mistake the errour of our Forefathers, which was not in that they did *good works*; I would we did so; but because they knew not rightly the *End* why they did them, nor where the *Value* of them lay: They thought the *End* of doing them was to obtain eternal life, as a reward of Justice due unto them; whereas it is onely of Grace and Promise in Christ *Jesus*: They took their Works to have such perfectness in them as would endure the Touchstone of the Law of God, yea such *Worth* and *Value* as to *merit* the Reward they looked for; whereas all the *Value* and acceptableness of our works issues from the Merits of Christ, and lies onely in his righteousness communicated unto us and them by Faith, and no otherwise. But setting aside these errours of the *End* and of the *Value* of works, we must know as well as they, That *not every one that saith unto Christ, Lord, Lord, &c. but he that doeth the will of his Father, &c.* Matt. 7. 21.

Now for the Explication of the Words. *To call Christ Lord*, is to believe in him, to acknowledge him, to look for Salvation by him, or, as the Scripture expresseth it, *Luke* 6. 47. *to come unto him*; *Every one*, (saith our Saviour there, explaining this very Text we have in hand) *that cometh unto me, and heareth my words, and doeth them, I will shew you who he is like*: where *to come unto Christ* is put in stead of that which in the former was, *to say unto him, Lord.* The *doing of his Father's will*, is the doing of those works of obedience which his Father hath commanded in his Law, and now committed to his Son, whom he hath made the Head and King of his Church, to see executed and performed by those he bringeth to Salvation. But how, and in what manner, we shall see by and by.

The Text consists of two parts: The one negative; *Not every one that saith unto Christ, Lord, Lord, shall enter into the Kingdom of heaven*; The other affirmative; *But those who doe the will of his Father* shall onely enter thither. But these are so nearly linked together, that they cannot be handled asunder. And the *Observations* which I shall draw thence depend on the whole Text. The first and chiefest whereof is this, *That Faith in Christ without works of obedience and amendment of life is not sufficient for Salvation*, and consequently *not that Faith whereby a Christian is justified.* For if it were, it would *save* us: If it be not sufficient to *save* us, it cannot *justifie* us. This floweth directly from the Text, and cannot be denied; if ye remember what I said before, That *to call Christ Lord*, is *to believe in him.* Observ. 1.

For the better understanding of this, you must take notice that there is a threefold Faith whereby men believe in Christ. There is a *false faith*: there is a *true faith, but not saving*: and thirdly, there is a *saving faith.* A *false Faith* is, To believe to attain Salvation through Christ any other way then he hath ordained; as namely, to believe to attain Salvation through him without works of obedience to be accepted of God in him: which is a Faith whereof there is no Gospel. A *true Faith* is, To believe Salvation is to be attained through obedience to God in *Jesus* Christ, who by his merits and righteousness makes our selves and our works acceptable to his Father. A *saving* and *justifying Faith* is, To believe this so as to embrace and lay hold upon Christ for that end: To believe to attain Salvation through obedience to God in Christ, so as to apply our selves and rely upon

Matt. 7. 21. Chriſt for that end; namely, to perform thoſe works of obedience which God hath promiſed to reward with eternal life. For a *juſtifying Faith* ſtayeth not onely in the *Brain*, but ſtirs up the *Will* to receive and enjoy the good believed, according as it is promiſed. This *motion* or *election of the Will* is that which maketh the difference between a *ſaving Faith* which joyneth us unto Chriſt, and that which is *true* indeed, but *not ſaving*, but *dogmatical* and *opinionative onely*. And this *motion* or *applying of the Will to Chriſt*, this embracing of Chriſt and the promiſes of the Goſpel through him, is that which the Scripture (when it ſpeaks of this *faith*) calleth *coming unto Chriſt*, or *the receiving of him*. Joh. 1. 12. *As many as received him, to them he gave power* (or *priviledge*) *to be the ſons of God, even to them that believe on his Name*: where *receiving* and *believing* one expound another. So for *coming*; *Come unto me* (ſaith our Saviour *Matt.* 11. 28.) *all ye that are heavy laden, and I will eaſe you*. The laſt is very frequent. *John* 5. 40. *Ye will not come to me* (ſaith our Saviour) *that ye might have life*. And Chap. 6. 37. *All that the Father giveth me, ſhall come unto me*. ver. 44. *No man can come unto me, unleſs the Father draw him*. 45. *Every man that hath heard, and learned of the Father, cometh unto me*; and ſuch like. All which expreſs the ſpecification of a *ſaving Faith*, which conſiſts in the *embracing*, *receiving* and *applying of the Will to the thing believed*.

What this *embracing*, *receiving* or *applying unto Chriſt* is, I will farther make plain thus. He that believeth that Chriſt is an atonement to God for the ſins of all repentant ſinners, (and ſurely he is an atonement for none elſe) muſt repent and turn from all his ſins, that ſo Chriſt may be an atonement for him; elſe he embraceth not what he believeth. He that believes that God in Chriſt will accept and reward our obedience and works of Piety, though ſhort of perfection and of no worth in themſelves, muſt apply himſelf accordingly to doe works of Religion and Charity, that God in Chriſt may accept and reward them. For our *Belief* is not that *ſaving Belief*, untill we apply our ſelves to what we believe. To believe to attain Salvation through Chriſt without works of obedience to be accepted in him, is (as I have already ſaid) a *falſe Faith*, whereof there is no Goſpel, no Promiſe: To believe the contrary, That Chriſt is given of God to ſuch onely as ſhall receive him, to perform acceptable obedience to God through him, and yet not to apply and buckle our ſelves thereto, were indeed to believe what is true; but yet no ſaving faith, becauſe we embraced not the thing we believed as we believed it.

Thou ſayeſt then thou haſt Faith, and believeſt that Chriſt is the atonement to God for the ſins of all ſuch as leave and forſake their ſins by Repentance: why then, repent thee of thy ſins, that Chriſt may be an atonement for thee. Thou ſayeſt thou haſt this Faith, That God in *Jeſus* Chriſt will accept thy undeſerving works and ſervices unto eternal life: why then, embrace thou Chriſt, and rely upon him for this end, that thou mayeſt doe works of Piety towards God and Charity towards men, that ſo God in Chriſt may accept thee and them unto eternal life.

Obſerv. 1. Now if this be the Faith which is ſaving and unites us unto Chriſt, and no other; then it is plain *That a ſaving Faith cannot be ſevered from good works*, becauſe no man can embrace Chriſt as he is promiſed, but he muſt apply himſelf to doe them. For out of that which hath been ſpoken three Reaſons may be gathered for the neceſſity of them.

1. Firſt, it is the end of our Faith and Juſtification by Chriſt, yea the end why he ſhed his bloud for us, that we being reconciled to God in him, might bring forth fruits of righteouſneſs, which elſe we could never have done. This is no Speculation, but plain Scripture. S. *Peter* 1 Ep. 2. 24. telleth

us,

us, that *Chriſt his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs.* S. *Paul*, Tit. 2. 11, 12, 13, 14. *The grace of God* (ſaith he) *that bringeth ſalvation, hath appeared unto all men*; (wherefore?) *Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, and righteouſly, and godly in this preſent world*; *Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works.* Theſe words contain the Summe of all I have hitherto told you; That Chriſt is therefore given us to be a propitiation for our ſins, and to juſtifie us, that in him we might walk before God in newneſs of life; ſo to obtain a Crown of righteouſneſs in the world to come. Matt. 7. 21.

Anſwerable is that place *Epheſ.* 2. 10. where the Apoſtle having told us, v. 8, 9. *we are ſaved by grace, through faith, and not of works, leſt any man ſhould boaſt*: he addes preſently, (leſt his meaning might be miſtaken, as it is of too many) That *we are God's workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained* (προητοίμασεν) *that we ſhould walk in them*: as if he ſhould ſay, Thoſe works of obedience ordained by God aforetime in his Law for us to walk in, which we could not perform of our ſelves, now God hath as it were new moulded us in *Jeſus* Chriſt, that we might perform them in him; namely, by way of acceptation, though they come ſhort of that exactneſs the Law requireth. And thus to be ſaved is to be ſaved by Grace and Favour, and not by the Merit of works; becauſe the Foundation whereby our ſelves and our ſervices are approved in the eyes of God, and *acquitted of guilt*, (which the Scripture calleth to be *juſtified*,) is the mere Favour of God in *Jeſus* Chriſt, and not any thing in us. And this way of Salvation excludes all boaſting: for what have we to boaſt of, when all the righteouſneſs of our works is none of ours, but Chriſt's imputed to us; whereby onely, and not for any merit in themſelves, they become acceptable and have promiſe of Reward? But that men ſhould be ſaved by Chriſt, though they be idle and doe nothing, I know no ſuch Grace of God revealed in Scripture.

Now that in Chriſt we may perform works of righteouſneſs which God will accept and crown, is plain by the tenour of Scripture. S. *Paul*, *Phil.* 1. 11. deſires that the *Philippians might be filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.* And the ſame Apoſtle tells the *Romans*, Rom. 6. 22. That *being made free from ſin, and become ſervants to God, they have their fruit unto holineſs, and the end everlaſting life*; that is, as the Syriack turns it, אית להון פארא קדישא, *they have holy fruits, whoſe end is life eternal.*

How the Doctrine of *Faith in Chriſt* includes the greateſt Enforcement and Engagement to *Good works.*

And if we would ſeriouſly conſider it, we ſhould finde, That the more we believe this righteouſneſs of Faith in Chriſt, the more reaſon we have to perform works of ſervice and obedience unto God, then if we believed it not. For if our works would not be acceptable with God unleſs they were compleat in every point as the Law required; if there were no reward to be looked for at the hands of God unleſs we could merit it by the worthineſs of our deeds; who that conſiders his own weakneſs and inſufficiency would not ſooner deſpair, then goe about to pleaſe God by works? He would think it better to doe nothing at all, then to endeavour what he could never hope to attain, and ſo loſe his labour. But we, who believe that thoſe who ſerve God in Chriſt have their failings and wants covered with his righteouſneſs, and ſo their works accepted as if they were in every point as they ſhould be; why ſhould not we of all men fall to work, being ſure by Chriſt's means and merit we ſhall not loſe our labour?

Matt. 7. 21.

A ſecond Motive why we ſhould doe good works is, Becauſe they are the Way and Means ordained by God to obtain the Reward of eternal life, without which we ſhall never attain it. *Without holineſs no man ſhall ſee God*, Heb. 12. 14. *Look to your ſelves* (ſaith S. *John* Ep. 2. ver. 8.) *that ye loſe not thoſe things ye have wrought, but that ye may receive a full reward.* The Angel's meſſage from heaven to devout *Cornelius* was, *Thy prayers and thine alms are had in remembrance in the ſight of God:* whereupon S. *Peter* inferred, That *in every Nation, he that feareth God and worketh righteouſneſs is accepted with him*, Acts 10. 4, 35.

2.

Matt. 25. 34, &c.

Hence it is that we ſhall be judged and receive ſentence at the laſt day according to our works. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the world: For I was hungry, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye clothed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me. For inaſmuch as ye have done it unto one of the leaſt of my brethren, ye have done it unto me.* Lord, how do thoſe look to be ſaved at that day, who think good works not required to Salvation, and accordingly doe them not! Can our Saviour paſs this bleſſed Sentence on them? think they he can? If he ſhould, they might truly ſay indeed, *Lord, we have done no ſuch matter, nor did we think our ſelves bound unto it; we relied wholly upon our Faith in thy merits, and thought we had been freed from ſuch ſervices.* What? do they think Chriſt will change the form of his Sentence at that great day? No certainly: If the Sentence for Bliſs will not fit them, and be truly ſaid of them; the other will, and muſt, for there is no more; *Depart from me, ye curſed, into everlaſting fire prepared for the Devil and his Angels: For when I was hungry, ye gave me no meat, &c.* This muſt be their doom, unleſs they ſuppoſe the righteous Judge will lie for them.

Verſ. 41.

And it is here further to be obſerved, That *the Works* named in this ſentence of Judgement are works of the ſecond Table, and *Works of Mercy* and *Charity*; feeding the hungry, clothing the naked, viſiting the ſick; all Almſdeeds, which men are now-a-days ſo much afraid of, as if they looked toward Popery, and had a tang of meriting; for now-a-days theſe coſtly works of all others are moſt ſuſpicious: But will it be ſo at the day of Judgement? True it is, they *merit* not the reward which ſhall be given them: but what then? are we ſo proud we will doe no works unleſs we may *merit*? Is it not ſufficient that God will reward them for Chriſt's ſake, though they have no worth in themſelves? And thus much of the ſecond Motive why we ſhould doe good works, Becauſe howſoever they *merit* nothing, yet are they the means and way ordained by God to attain the Reward of eternal life.

3.

The third and laſt Motive to works of righteouſneſs is, Becauſe they are the only Sign and Note whereby we know our Faith is true and ſaving, and not counterfeit. For 1 *John* 1. 6. *If we ſay we have fellowſhip with Chriſt, and walk in darkneſs, we lie, and doe not the truth.* Chap. 2. ver. 3. *Hereby we know that we know him (viz.* to be our *Advocate with his Father, and the Propitiation for our ſins,) if we keep his Commandments.* And Chap. 3. 7. *Little children, let no man deceive you: He that doeth righteouſneſs is righteous, even as Chriſt is righteous.* The ſame almoſt you may find again, Chap. 2. 29. For if every one that believeth in Chriſt truly and ſavingly believes that ſalvation is to be attained by obedience to God in him, and not otherwiſe, and therefore embraceth and layeth hold upon him for that end; how can ſuch an ones Faith be fruitleſs? How can he be without works, who therefore lays hold on Chriſt that his works and obedience

obedience may be accepted as righteous before God for his ſake, and ſo be rewardable? It is as poſſible for the Sun to be without his light or the Fire to want heat, as ſuch a Faith to be without works. Matt. 7. 21.

Our Saviour therefore himſelf makes this a moſt ſure and never-failing Note to build our aſſurance of Salvation upon, *Luke* 6. 46. where the mention of the words of my Text gives the occaſion, *Why call ye me Lord, Lord,* (ſaith he) *and doe not the things which I ſay?* 47. *Whoſoever cometh to me, and heareth my ſayings, and doeth them; I will ſhew you to whom he is like.* 48. *He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: And when the floud aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it; for it was founded upon a rock.* 49. *But he that heareth, and doeth not, is like a man that without a foundation built an houſe upon the earth; againſt which the ſtream did beat vehemently, and immediately it fell, and the ruine of that houſe was great.* Whom theſe three Motives or Reaſons will not perſwade to good works, let not my Soul, O Lord, be joyned with theirs, nor my doom be as theirs muſt be.

A SECOND Obſervation out of theſe words, and near a-kin to the former, is, *That it is not enough for a Chriſtian to live harmleſly and abſtain from ill, but he muſt doe that which is good.* For our Saviour excludes not here thoſe onely who doe againſt the will of his Father, but thoſe who doe not his Father's will. It is doing good which he requireth, and not the not doing evil only. This is an error which taketh hold of a great part of men, even of thoſe who would ſeem to be religious. He is a reformed man and acquits himſelf well who abſtains from fornication, adultery, who is no thief, no couzener or defrauder of other men, who will not lie, or ſwear, or ſuch like: But as for doing any works of Piety or Charity, they think they are not required of them. Obſerv. 2.

But they are much deceived: For God requires ſome duties at our hands, which he may reward not out of any merit, but out of his merciful promiſe in Chriſt. But *not doing ill* is no ſervice rewardable. A ſervant who expects wages muſt not onely doe his Maſter no harm, but ſome work that is good and profitable: otherwiſe the beſt Chriſtian would be he that ſhould live altogether idlely; for none doth leſs harm then he that doth nothing at all. But *Matth.* 25. 30. He that encreaſed not his Maſter's *Talent*, though he had not miſ-ſpent it, is adjudged *an unprofitable ſervant, and caſt into outer darkneſs, where is weeping and gnaſhing of teeth.* So alſo *Matt.* 3. 10. *The tree that beareth no good fruit is hewn down*, though it bore none that was evil: *The axe is laid to the root of the tree; Every tree that bringeth not forth good fruit is hewn down and caſt into the fire.* Matt. 21. 19. *The fig-tree was curſed for having no fruit*, not for having evil fruit. And the Sentence of condemnation, as you heard before, is to paſs at that great day for not having done good works, not for doing ill ones: *Goe ye curſed, for when I was hungry, ye fed me not, &c.* Matt. 25. 41, &c.

THUS having let you ſee how neceſſary it is for a Chriſtian to joyn good works with his Faith in Chriſt; I will now come to ſhew you *How you muſt doe them*, hoping I have already perſwaded you that they muſt needs be done.

Firſt therefore, We muſt doe them out of *Faith in Chriſt*, that is, relying upon him onely for the acceptance and rewarding of them: for in him alone God is well pleaſed with us and with what we doe, and therefore *without faith* and reliance upon him *it is impoſſible to pleaſe God.* We muſt not think there is any worth in our works, for which any ſuch reward as God hath promiſed is due: for, alas! our beſt works are full of imperfections, 1. Heb. 11. 6.

Matt. 7. 21. Eph. 2. 8, 9. and far ſhort of what the Law requires. Our reward therefore is not of merit, but out of the merciful promiſe of God in Chriſt: which the Apoſtle means, when he ſays, *We are ſaved by grace, and not by works*; that is, It is the grace and favour of God in Chriſt which makes our ſelves acceptable and our works rewardable, and not any deſert in them or us.

2. Having laid this foundation; The next thing required is *ſincerity of heart* in doing them: We muſt doe them out of the fear of God, and conſcience of his Commandments, not out of reſpect of profit, or fear, or praiſe of men; for ſuch as doe ſo are Hypocrites. *Not every one*, ſaith our Saviour, *that ſaith unto me, Lord, Lord; but he that doeth the will of my Father:* Now it is the will of our heavenly Father that we ſerve him in truth and uprightneſs of heart: *I know* (ſaith *David*, 1 *Chr.* 29. 17.) *that thou my God trieſt the heart, and haſt pleaſure in uprightneſs.* And ſo he ſaid to *Abraham*, *Gen.* 17. 1. *I am the Almighty God, walk before me, and be thou* * *upright*, or, *be thou* **ſincere*. This manner of ſerving God *Joſhua* commended to the *Iſraelites*, Joſh. 24. 14. *Fear the Lord*, (ſaith he) *and ſerve him in ſincerity and truth:* and the Prophet *Samuel*, 1 Sam. 12. 24. *Onely fear the Lord, and ſerve him in truth with all your heart.* This *ſincerity*, *uprightneſs* and *truth* in God's ſervice is, when we doe religious and pious duties, and abſtain from the contrary, out of conſcience to Godward, out of an heart poſſeſſed with the love and fear of God. It is otherwiſe called in Scripture *perfectneſs*, or *perfectneſs of heart:* For it is a lame and unperfect ſervice where the better half is wanting, as the *Heart* is, in every work of duty both to God and men. And therefore it is called *perfectneſs*, when both go together, when conſcience as the ſoul enlivens the outward work as a body. And indeed this is all the *perfection* we can attain unto in this life, To ſerve God in truth of heart, though otherwiſe we come ſhort of what we ſhould: and therefore God eſteems our actions and works, not according to the greatneſs or exactneſs of the performance, but according to the ſincerity and truth of our hearts in doing them: as appears by the places I have already quoted, and by that 1 *King.* 15. 14. where it is ſaid, that though *Aſa* failed in his reformation, and the *high places were not taken down*; *nevertheleſs his heart was perfect with the Lord his God all his days.*

Matt. 7. 21. תמים

How to know *Sincerity.* A *note* to know ſuch a *ſincerity* and *truth of heart* by is, If in our privacy, when there is no witneſs but God and our ſelves, we are careful then to abſtain from ſin, as well as in the ſight of men: If when no body but God ſhall ſee and know it, we are willing to doe a good work, as well as if all the world ſhould know it. He that findeth himſelf thus affected, his heart is true, at leaſt in ſome meaſure; but ſo much the leſs by how much he findeth himſelf the leſs affected in this manner. When we are in the preſence and view of men, we may ſoon be deceived in our ſelves, and think we doe that out of conſcience and fear of God, which indeed is but for the fear or praiſe of men, either leſt we ſhould be damnified, or impair our credit, or the like: But when there is none but God and us, then to be afraid of ſin and carefull of good duties, is a ſign we fear God in truth and ſincerity, and not in hypocriſy.

How to attain *Sincerity.* The ſpecial and principal *means to attain this ſincerity and truth of heart* is, To poſſeſs our ſelves always with the apprehenſion of God's preſence, and to walk before him as in his eye. Whereſoever thou art, there is an Eye that ſees thee, an Eare that hears thee, and a Hand that regiſtreth thy moſt ſecret thoughts: *For the waies of man* (ſaith *Solomon* Prov. 5. 21.) *are before the eyes of the Lord, and he pondereth all his goings.* How much aſhamed would we be, that men ſhould know how much our hearts and our words and actions diſagreed? How would we bluſh that men ſhould ſee us commit this

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or that sin, or neglect this or that duty? What horrible Atheism then doth this argue, that the presence of man, yea sometimes of a little child, should hinder us from that wickedness which God's presence cannot? This having of God before our eyes, and the continual meditation of his All-seeing presence, would, together with devout Prayer for the assistance of God's grace, be in time the bane of hypocrisie and falshood of heart, and beget in stead thereof that truth and sincerity which God loveth. Matt. 7. 21.

Another property of such obedience as God requires is *Universality*: we must not serve God by halfs, by doing some duties and omitting others, but we must, with *David*, *Psal.* 119. 6, 20. *have respect to all God's Commandments*; to those of the *second Table* as well as to those of the *first*, and to those of the *first* as well as those of the *second*. The want of which *Universality of obedience to both Tables* is so frequent, as the greatest part of Christians are plunged therein, to the undoubted ruine of their souls and shipwreck of everlasting life, if they so continue. 3.

For there are two sorts of men which think themselves in a good estate, and are not. The one are those who make conscience of the duties of the *first* Table, but have little or no care of the duties of the *second*. And this is a most dangerous evil, by reason it is more hard to be discovered; those which are guilty thereof being such as seem religious, but their Religion is in vain. Such were those in the Church of *Israel* against whom the Prophet *Esay* declaimeth Chap. 1. from the 10. verse to the 17. *To what purpose are your sacrifices and burnt-offerings? saith the Lord: your oblations and incense are an abomination. Your New Moons, Sabbaths, calling of Assemblies, even the solemn meeting, I cannot away with; it is iniquity.* Would you know what was the matter? see the words following, *Learn to doe well, seek judgement, relieve the oppressed, judge the fatherless, plead for the widow.* Lo here a want of the duties of the *second Table*. Such is that also of *Hosea* 6. 6. *I desired mercy, and not sacrifice*; which is twice alledged by our Saviour in the Gospel against the Pharisees hypocritical scrupulosity in the same duties of the *first* Table, with a neglect of the *second*. But here perhaps some may finde a scruple, because that if *Sacrifice* in this or the like places be opposed to the duties of obedience required in the *second* Table, it should hereby seem that the duties of the *second* Table which concern our neighbour should be preferred before the duties of the *first* which concern the Lord himself; forasmuch as it is said, *I desire mercy, and not sacrifice*, that is, rather *Mercy*, which is a duty of the *second* Table, then *Sacrifice*, which is of the *first*. I answer, The holy Ghost's meaning is not to preferre the *second* Table before the *first*, taking them singly, but to preferre the duties of both together before the service of the first alone: Be more ready to joyn *mercy* or works of mercy with your *sacrificing*, then to offer sacrifice alone. Matt. 9. 13. & 12. 7.

To goe on. *The duties of the first Table* are by a special name called *duties of Religion*; those of the *second* Table come under the name of *Honesty* and *Probity*. Now as a man can never be *truly Honest* unless he be *Religious*; so cannot that man (what shew soever he makes) be *truly religious* in God's esteem who is not *honest* in his conversation toward his neighbour: *Religion* and *Honesty* must be married together, or else neither of them will be in truth what it seems to be. We know that all our duty both to God and our neighbour is comprehended under the name of *Love*, as in that Summe of the Law, *Love God above all things, and thy neighbour as thy self*. This is the Summe of the whole Law contained in both Tables. But S. *John* tells us 1 Ep. 4. 20. *If a man say, I love God, and hateth his brother, he is a liar*; which is as much as if he should say, He that seems Matt. 22. 37, 39.

religious towards God, and is *without honesty* towards his neighbour, he is a liar, there is no true religion in him.

Matt. 7. 21.

If you would then know whether a man professing Religion, by diligent frequenting God's service and exercises of devotion, keeping sacred times and hearing Sermons, be a *sound* Christian or not, or a *seeming* one onely; this is a sure and infallible note to discover him, and for him to discover himself by: For, if notwithstanding his care of the duties of the *first* Table, he makes no conscience to walk honestly towards his neighbour; if he be disobedient to Parents and lawful Authority; if he be cruel and uncharitable; if he be unjust in his dealings, fraudulent, an oppressor, a falsifier of Covenants and Promises, a backbiter, a slanderer, or the like; his Religion is no better then an Hypocrite's: For such was the Religion of many of the Pharisees, whom therefore our Saviour termeth *Hypocrites, Woe unto you Scribes and Pharisees, hypocrites.* They were scrupulous in the duties of the *first* Table, they *paid tithe even of mint and anise*, they *fasted twice a week*, they were exact observers of the Sabbath, and other ceremonies of Religion; but *judgement, mercy, and faith* in their conversation towards men, our Saviour tells them, they regarded not.

Matt. 23. 13, &c. Vers. 23.

Besides our Saviour's woe denounced against such, there are Two dangerous Effects which accompany this evil disease, which should make us beware thereof. 1. Those who are addicted to *Religion* without any conscience of *Honesty*, are easily drawn by the Devil to many intolerable acts under colour and in behalf thereof, as they imagine. We see it in the *Papists* and *Jesuits*, whose preposterous zeal to their Religion makes them think Treasons, Murthers, Rebellions, or any other such wicked acts, are lawful and excusable, so they be done for the good of the Catholick cause, as they call it. And if we search narrowly amongst our selves, we shall light upon some examples of indirect and unlawful courses undertaken otherwhile on the behalf of Religion; and all through want of this conscionable care of maintaining *Honesty* towards our neighbour, together with our zeal for Religion towards God. Even as we see an Horse in some narrow and dangerous passage, whilest he is wholly taken up with some bugbear on the one side of the way, which he would eschew, and in the mean time mindeth not the other side, where there is the like danger, he suddenly slips into a pit or ditch, with no small danger to himself and rider: So is it here with such as look onely to the *first* Table, and mind not the *second*; whilest they go about, as they think, to advance the duties of the one, they fall most foully in the other.

2. The second evil is a most dangerous Scandal which follows profession of Religion without honest conversation towards men: It is a grievous stumbling-block and stone of offence, making men out of love with Religion, when they see such evil Effects from it and those who seem to profess it. Those who are not yet come on, are scared from coming, resolving they will never be of their Religion, which they see no better fruits of: Those who are entred are ashamed and discouraged, forsaking the duties of Religion, that they might shun the suspicion of hypocrisie and dishonesty. But *woe be unto them by whom scandal cometh.* Let us all therefore take heed to adorn and approve our profession by bringing forth fruits, not onely of Piety and Devotion towards God, but of works of Righteousness and Charity to our neighbour.

Matt. 18. 7.

DIS-

DISCOURSE XLI.

Joel 2. 17.

Let the Prieſts, the Miniſters of the Lord, weep between the Porch and the Altar, and ſay, Spare thy people, O Lord, and give not thine heritage to reproach.

THESE words are part of a Deſcription of a *Faſt*, as the Context before and after will tell you; and they contain a Rite or Cuſtome wont to be uſed in ſuch ſolemn Deprecations: namely, for the Prieſts of the Lord (who are to be the Interceſſors and Mouth of the Congregation) not then, but at other times, to enter into the Temple, to offer and ſanctify with incenſe the Prayers of the people at the golden Altar before the veil; but to *proſtrate* themſelves without the door, *between the Porch and the Altar* of Burnt-offering, as unworthy to approach the Throne of the Divine Majeſty, or come over his Threſhold, and therefore keeping a diſtance; as it is ſaid alſo of the Publican in the Goſpel, that when he came into the Temple or Courts thereof to pray, he ſtood μακρόθεν *afarr off*—*ſaying, God be merciful to me a ſinner.* For ye are to know, that the great or brazen Altar, called the *Altar of Burnt-offering*, whereon the Sacrifices were offered, ſtood not within or under the roof of the Temple, but *ſub dio in the open air*, over againſt the door or Porch thereof in the middle of the Prieſt's Court. For at the entrance into the Temple or Houſe of God *Solomon* built a large *Veſtibulum* or Porch, on each ſide whereof ſtood thoſe two famous Pillars of braſs, the one called *Jachin*, and the other *Boaz*. Between this Porch and the great brazen Altar (which ſtood without it) *the Prieſts, the Miniſters of the Lord*, are here commanded *to weep, and ſay, Spare thy people, O Lord, and give not thine heritage to reproach.*

Luke 18. 13.

2 Chr. 15. 8. Ezek. 8. 16.

1 King. 7. 21.

This *Rite of Humiliation* we finde mentioned in two other places of the Book of Scripture. As firſt, in that Humiliation of *Ezra* for the people's marrying of ſtrange wives, *Ezra* 9. 5, 6. and Chap. 10. 1. where having *rent his garment and mantle, he caſt himſelf down* (ſaith the Text) *before the Houſe of the Lord*, (*viz.* before the door or Porch thereof) *weeping, and confeſſing, and ſaid, O my God, I am aſhamed to lift up my face to thee, my God; for our iniquities are encreaſed over our head, and our treſpaſs is grown up unto the heavens.* Another mention we have thereof in 1 *Mac.* 7. 36. when *Nicanor* proudly threatned, that unleſs *Judas Maccabæus* and his hoſt were delivered into his hand, (v. 35.) *if ever he returned in ſafety, he would burn up the Houſe of God: Then the Prieſts*, ſaith the Text, *entred in* (namely, into the Courts of God's Houſe) *and ſtood between the Altar and the Temple, weeping and praying.* Which paſſage the Greek Interpreter of that Book did not well underſtand, when he rendred it, πρὸ προσώπου τοῦ θυσιαστηρίου καὶ τοῦ ναοῦ, *before the Altar and the Temple.* For * *Joſeph Ben Gorion* hath expreſly in the Hebrew, בין האולם ולמזבח, the very words of *Joel* in my Text, *between the Porch and the Altar.*

* l. b. 3. cap. 21.

A like cuſtome whereunto, and, as is probable, taken up in imitation hereof,

Joel 2. 17. thereof, is that of ours, To reade the Litany (or our *Parce, Domine, parce populo tuo, Spare, Lord, spare thy people,*) kneeling at a low desk in the body of the Church before the Chancell door, (as was ordered by the first Injunctions of our Reformation when Procession was taken away;) or at the bottome of the steps or ascent unto the Altar, as is used in the Cathedral and Collegiate Churches.

AND this may suffice for explication of the Rite which the Prophet here describeth. Now the Lesson we are to learn from hence is, That the nature of a right and religious Fast consists in an humble demission and abjection of our selves before Almighty God, out of the apprehension of the greatness of his Majesty, and our unworthiness to finde any favour at his hands, whom we have so much provoked by our sins. For this to have been the meaning of that Ceremony, besides the natural signification of the deportment it self, appeareth by the *Exordium* I but now quoted of *Ezra*'s confession, when he thus cast himself down before the Porch of the House of the Lord, weeping; *O my God, I am ashamed* (saith he) *and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up to the heavens.* Besides, thus to humble and bring us down, is the end why God sendeth his Judgements of Plague, Famine, or the like; for the aversion whereof these solemn supplications and assemblies are ordained. Are they not some of the first words we uttered this day? *O come let us humble our selves, and fall down before the Lord with reverence and fear.* Hence *Fasting* and *Humbling a man's self* go in Scripture for equipollent terms. *My cloathing was sackcloth,* (saith *David, Psal.* 35. 13.) *I humbled my self with fasting.* So *Ahab humbled* himself, and thereby deferred his judgement, 1 *King.* 21. 29. *Hezekiah humbled* himself both he and the Inhabitants of *Jerusalem,* 2 *Chron.* 32. 26. *Manasseh* is said likewise to have *besought* the Lord and *humbled himself greatly before the God of his Fathers,* 2 *Chr.* 33. 12.

No disposition so fit and apt for devotion as *Humility*; no more powerfull means to prevail with God and appease his wrath then this abjection of our selves; *Satis est prostrasse Leoni:* Let me with reverence apply it unto the Majesty of God.

For all Eminency is worshipped with Humility, Reverence and Submission, that is, as we are wont and rightly to speak, *By keeping a distance.* Therefore the Soveraign or Supreme Excellency of God must be adored with the lowest demission and *greatest stoop* the Soul can make. We finde by experience that that disposition of the eye which fits us to behold the visible Sun, makes a man blinde when he looketh down upon himself: So here, the apprehension of the transcendent excellency of God, ten thousand times brighter then the Sun, if truly admitted into our hearts, will darken all overweening conceit of any worthiness in our selves. The greater we would apprehend his Power, the more sensible must we be of our own weakness: The greater we acknowledge his Goodness, the less goodness must we see in our selves: The more we would apprehend his Wisdom, the less we are to be puffed up with our own knowledge. As in a pair of skales, the higher we would raise one skale, the lower we pull down the other; so the higher we raise God in our hearts, the lower we must depress our selves.

Hence we finde the *humblest* natures and the *most humbled condition* to be the fittest for devotion; I say, the *humblest natures* are the most pliable and aptest to Religion: whereas those which the world is wont to commend for brave spirits, of all others buckle the worst thereto. But let the world fancy what it will, * God seeth not as man seeth: It is not the tallest *Eliab,*

* 1 Sam. 16. 7.

but

but the *humblest David*, who is the *man after God's own heart.* He that *humbleth himself as a little childe*, the same is the tallest and goodliest Soul for the Kingdome of God. The Stars in the Firmament, howsoever they here seem small to us, yet are bigger then the Earth: So he that is despicable and small here in the eyes of men, is there a great one in the eyes of God. Let those therefore that think all worth resides in a lofty and brave spirit, remember that the Devil was a braver fellow then any of them all, and that his high and lofty spirit was the cause of his downfall and Apostasie from his Creator, and so of that damnation to everlasting fire prepared for him and his Angels. Joel 2. 17.

And as the *humblest nature*, so the *humblest* or *most humbled state and condition*, is the fittest also for the exercise of devotion, as the poor and mean rather then the rich and full. Wherefore *Agur* desired of God, *not to give him more then food convenient for him, lest being full he should deny him, and say, Who is the Lord?* Such likewise is the state of adversity and affliction: whence it is that God useth this discipline of his corrections and judgements, to make us crouch and bow down unto him, when he seeth us ready to forget him. Whence *David*, *Psal.* 94. 12. pronounceth *the man blessed whom the Lord chastiseth*; and *Psal.* 119. ver. 67, 71. *Before I was afflicted*, saith he, *I went astray; but now I have kept thy word. It is good for me that I have been afflicted.* For Diseases, say the Physicians, must be cured by contraries. It was *Pride* that caused the disloyalty and rebellion both of men and Angels against their God and Maker: Whence is that of *Syracides Ecclus.* 10. 12. *The beginning of Pride is, when one departeth from God, and his heart is turned away from his Maker.* 13. *For Pride is the beginning of sin; and he that hath it shall pour out abomination.* If *pride* be the beginning of our rebellion against God, then must *Lowlinesse* be the proper disposition of those who fear and worship him: and so *Tanto quisque est vilior Deo, quanto est pretiosior sibi*; *The higher any one is in his own esteem, the lower is he in God's.* Prov. 30. 8, 9.

NOW then to return to our Argument of *Fasting*; we may observe, beside the Ceremony specified in my Text, that all other Rites or Ceremonies used by the Ancients in this solemn devotion, or yet continued by us, imply nothing else but *Lowlinesse* and *Humility*, partly to work and beget it, partly to express and signifie it. They are reducible to three heads: 1. of *Habit*, 2. of *Gesture*, 3. of *Diet*. For *Habit*, it was anciently *sackcloth and ashes*: by the coursenesse of the *sackcloth* they ranked themselves, as it were, amongst the meanest and lowest condition of men; by *ashes*, and sometimes *earth*, upon their heads, they made themselves lower then the lowest of the creatures of God; for the lowest of the Elements is the *Earth*, then which we use to say a man cannot fall lower,

Qui jacet in terra, non habet unde cadat.

For *Gesture*, they sate or lay upon the ground, which in the Primitive Church was called χαμευνία, *humicubatio*; a natural ceremony both to express and ingenerate or encrease this disposition of *Lowlinesse* and abjection of our selves; and as frequently practised by our devout Fore-fathers as it is seldome or never used amongst us. It were a thing most comely, and undoubtedly most profitable, if either these Ceremonies, or some other answerable to them, were revived amongst us at such times as these. If we were all of us this day attired, if not in *sackcloth*, (which perhaps sutes not so well with the custome of our Nation, yet) in the dolefullest *habit of mourners*, if we lay all *groveling* upon the ground; would not such a rusull spectacle, would not the very sight of so uncouth an assembly much affect and move us? The mournfull hue of Funeral solemnities,

Joel 2. 17.

nities, we know by experience, will often make them to weep who otherwiſe have no particular cauſe of ſorrow; how much more when they have?

But the principal Ceremony, and which we ſtill retain, is *Abſtinence from meat and drink*; whence this kinde of Supplication hath the name of *Faſting*: the end thereof being as to bring down our Bodies, thereby the better to humble our Souls, ſo to expreſs and teſtifie the ſame. *Mores animi ſequuntur temperamentum corporis*: If the Body be full and luſty, the Minde will be lofty and refractary, and moſt unfit and uncompoſed to approch the Divine Majeſty with reverence and fear. How uncompoſed is that heart to ſue to God for mercy and averſion of his judgements, which is fraught with rebellious, unclean and luſtfull thoughts, like ſo many dogs barking within it? But theſe are all ingendred and cheriſhed by full feeding, and cannot be eaſily quelled unleſs they be ſtarved. *When I fed Iſrael to the full*, (ſaith the Lord, *Jer.* 5. 7, 8.) *then they committed adultery, and aſſembled by troups in harlots houſes, &c. Jeſhurun* (ſaith *Moſes* in his Prophetical ſong, *Deut.* 32. 15.) *waxed fat and kicked, and forſook the Lord that made him, and lightly eſteemed of the Rock of his ſalvation.*

Wherefore S. *Paul* was fain to pinch his body, and bring it down with Faſting: *I keep under my body* (ſaith he 1 *Cor.* 9. 27.) *and bring it into ſubjection; leſt that by any means when I have preached unto others, I my ſelf ſhould be a caſt-away. Hilarion*, a religious young man, when after much abſtinence and courſe diet he felt his fleſh ſtill unruly and rebellious, *Ego, inquit, Aſelle, faciam ut non calcitres; nec te hordeo alam, ſed paleis, fame & ſiti te conficiam*: thus threatning his Beaſt, (that is, his Body) that he would take an order with it, that it ſhould *not kick*; and that he would no longer *feed his Aſſe with corn*, but give it a little *chaffe* or *ſtraw*, nay puniſh it with *hunger and thirſt*. Such is the danger of a pampered body, and ſuch the neceſſity of keeping it under.

But as *Faſting* is a Phyſicall means (if it be uſed to purpoſe) to take down the loftineſs of our minds and affections, by ſubtracting the fuell and foment of our luſts, which is full feeding; ſo is it a Ceremony choſen for that natural effect it hath to ſignifie and teſtifie, that by reflection upon our vileneſs and unworthineſs we ſtrike the ſail of our high-flying affections, and humble our ſelves before the Majeſty of Almighty God upon ſuch occaſions as theſe. For as we uſe *Feaſting* not only to beget, but alſo to expreſs and teſtifie our erection and chearfulneſs of heart in times of joyfulneſs, (whence in the Old Teſtament, *to rejoyce before the Lord* is put for *to feaſt before him*:) So is *Faſting*, when we would intend our devotions, uſed not only as a means to further, but alſo as a ceremony whereby we teſtifie our ſorrowfull dejection and humiliation of minde before God.

Well then, you ſee what is the chief end we are to aim at in this our ſolemn Abſtinence, namely, to take down our proud hearts, and bring them to a ſtate of Lowlineſs and Humility, a diſpoſition ſo acceptable and prevailing with God; to check our high-mounting paſſions, and allay the ſmoaking flames of our unruly luſts: Which as it is at all times requiſite in ſome meaſure, whenſoever we approch the Majeſty of God to ſue for mercy and forgiveneſs; ſo then eſpecially, and in a more then uſual manner, when God ſhakes the rod of his judgements over our heads, and bids us down and proſtrate both ſoul and body before him, leſt his wrath break us in pieces if we will not bow.

He that attaineth this, hath faſted well; he that hath not, may hereby know he hath not done enough, or not as he ſhould doe. If the boiling of our luſts be cooled and calmed; if the ſwelling conceits of worth in our ſelves

selves be taken down with a true and feeling apprehension of our vileness and wretchedness through sin, which makes us the most unworthy creatures in the world; if those ramping weeds of contempt and despising of others be cropped and withered (and these, I can tell you, will quite spoil a garden where many good flowers grow;) if after this manner we be affected, then are we humbled: if not, we are not yet sufficiently taken down. All our service is Hypocrisy, nor will our Devotions be accepted of that All-seeing Majesty who *resisteth the proud*, but *giveth grace to the humble.* Joel 2. 17.

DISCOURSE XLII.

2 Peter 2. 1.

But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

MANY are the Prophesies in Scripture wherein the Holy Ghost forewarns us of a great and solemn Defection and Corruption of Faith, which should one day overspread the visible Face of the Catholick Church of Christ, and eclipse the light of Christian Verity and Belief. S. *Paul*, 2 *Thes.* 2. 3. foretells us, that there should be *an Apostasie* or *Falling away* of Christians, *and the Man of sin be revealed, before the coming of the day of the Lord.* The same Apostle, 1 *Tim.* 4. 1. tells us, that though *the great Mystery of Godliness* (spoken of chap 3. 16.) were then *preached among the Gentiles, and believed in the world*; yet *the Spirit spake expresly, that in the latter times some should depart from the Faith, giving heed to seducing Spirits and doctrines of Devils* (or *Damons.*) S. *John* tells us, *Rev.* 17. 5. that the Christian *Rome*, of *the Spouse of Christ* should become *a Babylonish strumpet, and the Mother of the fornications and abominations of the Earth.* At the same mark aimeth this Prophecy of my Text, though perhaps less taken notice of then the rest: The evidence whereof I hope you will confess with me, when I have unfolded the same.

Understand therefore that the Words I have read are A prediction of a Corruption of Faith which should one day surprise and overcloud the visible Church, or that company of men upon whom the name of Christ was called, and who outwardly professed him to be their Lord and Redeemer. This Corruption is here set, First, *generally*, both for the *matter* and the *manner*: For the *matter*, *There shall be false Teachers among you, who shall bring in damnable Heresies*; For the *manner*, it should be done privily, *Who privily shall bring in damnable Heresies.* Secondly, The Apostle also *specially* informs us *of what kind and sort these damnable Heresies should be*, that so we might not only know that Heresies should be, but be forewarned also what

2 Pet. 2. 1. they should be; and that by a double mark and description. For first, They should be like unto those which we reade have befallen the people and Church of *Israel*: *There were false Prophets also among the people*, (i. e. the Jews,) *even as there shall be false Teachers among you.* The second mark is, That these Heresies should be of such a kind, as men who openly professed themselves Christians and servants of Christ should yet deny Christ to be their Lord and Master: for, saith our Apostle, *They shall deny the Lord that bought them*; that is, professing themselves to be of that number of men whom Christ had purchased with his bloud, or the bought servants of Christ, they should nevertheless *deny their Lord who bought them.* The last thing he tells us is, the Doom which should befall such as had interest in these Heresies; *They should bring upon themselves swift destruction.*

To begin with the *general* description of the *matter*, *There shall be false Teachers among you, which shall bring in damnable Heresies.* The time should be when the Doctors of the Church should teach falsly, and the people with them believe damnably. For we must understand that these false Teachers should not be a few, only here and there one, nor these Heresies scattered only in some few places; but that this Corruption was to be such a one as should cover and overwhelm the face of the visible Church. For the *Great Defection* was to be a general and solemn one, such a one as should stain the whole body with the foul name of *Whore of Babylon*, Rev. 17. 5. Such a one as whereby *the Court of the Temple of God* should not only be *prophaned*, but even *troden down by Gentilisme*, Rev. 11. 2. Such a one as *the World* is said *to wonder after the Beast, and worship him*, Rev. 13. 3, 4. Such a one as should not only *make Warre with the true Saints*, but *overcome them*, *Rev.* 13. 7. Otherwise if S. *John* and S. *Paul* should mean no more but the errours of particular men, and their trouble from the Church; they should make no Prophecy at all, or a needless one. For who knows not that in S. *Paul's*, S. *John's* and the Apostles own times were divers Heresies and Hereticks, here and there dispersed and grown up as Weeds in the wheat-field of Christ? but the wheat yet overtopped them, and the known body of the visible Church disclaimed them. Of such as these therefore they could not mean, when they foretell of a *corruption to come in after-times*, or, as S. *Paul* speaks, 1 *Tim.* 4. 1. *in the latter times*; for no man uses to foretell of things which are already, as if they were to come. Nor would the Apostles foretell of *Heresies* as it were special to the after and latter times, if they were but such and in such manner as was but usuall, and no novelty in their own time. The corruption and defection therefore so much prophesied of was another manner of one, such a kind of one as before neither had been in the Church nor was to be; namely, such a one as should not be disclaimed by the body of the Church, but should surprise, eclipse and overwhelm, and as it were overcloud the visible Church it self; which should be as when the Heavens are overcast, so as the bright Firmament with the starres and lights therein can no more be seen.

If this be so; then may we hence observe how vain and idle that challenge of our Adversaries is, when they bid us shew our Church to have been alwaies visible, and to give them the names of those who have been of our Belief in all Ages since Christ and his Apostles times. What? may they not have been, although we cannot name them? This is as unreasonable a demand, as to require a man to shew him and point him where the Sun is, when the whole face of Heaven is overcast with Clouds: would you not believe the Sun were in the Firmament and risen in a cloudy day, though no man could point and shew you with his finger where she is? yes,

I am

I am sure you would, and say too, that there may be other signs thereof, though a man cannot see her; as namely *Day-light*, which never is without the Sun; yea and now and then we may have a glimpse of her through a thinner cloud, which assures us thereof. Even so when the great Defection as a Cloud overspred the face of the Christian Firmament, the visible Church of Christ, for divers Ages together, though the Cloud be for a great part so thick as it will not suffer us to discern the company of those who still kept intire the true and unstained Faith of the Gospel, yet we rest assured that it was under the Cloud, because some Day-light of Christianity still appeared; which argued the Sun was in the Firmament, though the great Cloud overshadowed her; yea and now and then we can shew and spy some glimpse of her, as often as any breach happened in the Cloud which overcast her. 2 Pet. 2. 1.

I might also make use of that Parable of our Saviour, where the Church or Kingdome of God (for both is one) is compared to a Field, where *the Master sowed good seed, but while men slept, the Enemy*, that wicked one, *came and sowed tares among the Wheat.* If the *tares* once grow so many and so high that they quite overshadow the *wheat*, whereof there is but little left, can a man who stands a good way off shew the *wheat* from the *tares* with his finger? I think not; though, if the *wheat* overmasters the *tares*, he easily might. This is the very case of the true Church so long as the Apostasie prevailed: And we who live now are something farre off; if we had been nearer, as those were who lived then, we might have discerned the *wheat* a great deal better. Matt 13. 24, 25.

But if you would yet be more fully informed how the true company of Believers could live under this wofull state of the visible body, and not be extinguished, and by what Signs and Arguments we may fully conclude it was there all that time; though I have given some tast of this last already, yet you shall hear more of them both anon, as my Text will give me occasion.

In the mean time I must tell you, That there needed not all this stir about *Visibility*, if our Adversaries were ingenuous: For the difference between them and us is not so much about the point of *Visibility*, as about the point of *Time*. They hold the *glorious Visibility* of the true Church to have continued from the beginning untill this present; and the over-shadowing of the light, and eclipsing of the glory thereof under Antichrist, to be a thing yet to come; and when it comes, they and the Fathers too say as much of the eclipsing of the Church as we do for our hearts. For then they say the use of the Sacraments should cease, no Eucharist, no Mass, no publick Assemblies, yea all Ecclesiasticall jurisdiction should be extinguished. Is not here enough? Now on the contrary, we hold the Clouding of the Churche's Visibility to have been already, and a great part of the Glory thereof to be yet to come. Both agreeing in this, that in that fatal Apostasie the Churche's Visibility and Glory should cease: But we say, *that time hath been already*; they say, *it is yet to come:* we say, that that time was to last *many Ages*; they say, when it comes, it shall be but *three single years and a half.*

Why then are they not ashamed to offer to choak us with this Argument of *Visibility* and *Glory*, when themselves confess there is a time to come when the same Argument would be as well used against their supposed Catholick Church as it is now alledged against ours? This is too great partiality. Seeing therefore the whole Controversie lies in this, *Whether the Churche's fatal Apostasie be already past or yet to come*, it is a great deal the quicker course for them and us not to wrangle about *Visibility*, but to examine the

condition and quality of both Religions by the Scripture; where we have
2 Pet. 2. 1. (as S. *Peter* ſpeaks in the foregoing Chapter) *a moſt ſure word of prophecy,*
1 Pet. 1. 19. *whereunto we ſhall doe well if we take heed, as to a light ſhining in a dark place.* And this ſhall ſuffice to have obſerved concerning *the matter* in general, *A General Defection or Corruption of the Church by falſe Teachers and damnable Hereſies.*

NOW I come to the Circumſtance of this *general* deſcription of *the Churche's Apoſtaſie*, namely, *The manner* how theſe *falſe Doctors ſhould bring in theſe damnable Hereſies*; which is not *Openly*, but *Privily*. For ſo
* παρεισάξουσιν the * word here uſed for *bringing in* ſignifies, *who privily ſhall bring in damnable Hereſies:* Not ſo that it ſhould be obſerved and eſpied at the firſt; but ſo by degrees, and with ſuch a mask of plauſible pretences and good meaning, that the Church was overwhelmed before it knew what it ailed: Even as ſome diſeaſes ſteal ſo upon a man, that he never knew he was ſick untill he ſee himſelf paſt recovery; and then perhaps he will begin to call to mind, though too late, at what time and by what means this ſickneſs grew upon him.

This Obſervation therefore will furniſh us with an Anſwer to another Objection of our Adverſaries. For if (ſay they) the Catholick viſible Church altered ſo much from the Primitive ſincerity of Faith and Chriſtian worſhip as we ſay it did; how comes it then to paſs that it was no more obſerved and oppoſed by thoſe who then lived? For it is ſtrange ſo great an alteration ſhould find admittance with the general conſent of all. I anſwer out of my Text, That *it came in privily*, and ſo was not obſerved nor oppoſed till it was too late, and that the Apoſtate Faction was grown too ſtrong for the ſound. A fire, we know, if it be eſpied at the firſt, may be eaſily ſmothered and quenched; but if the cry riſe not till all be on a flame, no man then dare come near to help it: So was the caſe here.

And yet in ſome Corruptions ſomewhat ſooner eſpied then the reſt; as *Worſhipping of Images*, *Tranſubſtantiation*, *the Pope's Godlike Supremacy*, the eſtabliſhing of theſe was not without great oppoſition, even to the changing of States and Kingdomes. But here alſo the oppoſers came too late; for theſe *Hereſies* alſo were at the firſt *brought in ſo privily*, that the Faction was not eſpied till it was grown too ſtrong to be over-maſtered by oppoſition.

THUS having ſeen the *General* part of this deſcription, both for the *matter*, *falſe Teachers and damnable Hereſies*, and alſo for the *manner*, they ſhould be *privily* brought into the viſible Church; I come now to the *Special* part of the Prophecy, which tells us in particular *What kind of Hereſies theſe ſhould be*, of what ſort, which ſhould ſo generally over-cloud the Church of Chriſt. And this our Apoſtle here ſets forth by a twofold mark. Firſt, They ſhould be ſuch as we reade to have been amongſt the Jewiſh people under the Old Teſtament: *There were* (ſaith he) *falſe Prophets among the people, even as there ſhall be falſe Teachers among you.* This is a good ear-mark, having ſo infallible hiſtory as is the ſtory of the Bible to know it by: For if this of *Chriſtendome* were of the ſame ſtamp with that of *Iſrael*, it cannot lie long hid from us; which that it may not, let us confine our diſcovery to theſe two heads. Firſt, Let us learn what *Hereſies* were thoſe which the falſe Prophets of *Iſrael* brought in amongſt them, as we find it recorded in the Scripture, for thither our Apoſtle ſends
* Ἐγένοντο δὲ, &c. us*. In the ſecond place, We will examine whether the *Hereſies* of *Chriſtendome*, brought in by the falſe Doctors of *Babylon*, be not exactly like them.

To begin with the firſt, I cannot find in the Old Teſtament any other

other *Hereſies* there recorded as *brought in by falſe Prophets*, but only *Idolatry and the worſhipping of other Gods beſides the true and living God*: I doubt not but the *Jews* had other Errours, but this is that which ſo great a part of the Bible is taken up in forewarning of, in relating of, and in declaiming againſt it. This is that we are ſure the falſe Prophets had a hand in; of the reſt nothing that way is recorded. This is that *Moſes* forewarned the people of *Iſrael* of, *Deut.* 13. 1. *If there ariſe among you a Prophet or a dreamer of dreams, and give thee a ſigne or a wonder*, 2. *And the ſigne or the wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other gods, (which thou haſt not known) and let us ſerve them*; 3. *Thou ſhalt not hearken to the words of that Prophet, &c.* Here you hear of the *falſe Prophets*, and what ſhould be their Doctrine, *viz. Let us go ſerve other gods and worſhip them.* 2 Pet. 2. 1.

But if you ask whether there were any ſuch in that people, *Elijah* ſhall tell you, 1 *King.* 18. 22. *I only* (ſaith *Elijah*) *remain a Prophet of the Lord, but Baal's Prophets are four hundred and fifty men.* And, 2 *King.* 10. 19. *Jehu* made a foul fray amongſt them when he ſaid, *Call unto me all the Prophets of Baal, and all his ſervants, and all his Prieſts, let none be wanting; for I have a great ſacrifice to doe unto Baal:* but he ſerved them in their kind. And of this kind of Prophets were thoſe of which *Eliſha* bade *Jehoram* the King ask counſel, 2 *King.* 3. 13. when being in diſtreſs in his march againſt *Moab*, he had ſent to him for advice what to doe, *Get thee* (ſaith he) *to the Prophets of thy Father, and the Prophets of thy Mother*, that is, the Prophets of *Ahab* and *Jezabel.*

And you may know theſe *Prophets* taught the people the ſame Religion of *Idols* which themſelves followed. Hear what the Lord ſaith, *Jer.* 2. 8. *The Prieſts ſaid not, Where is the Lord? and they that handle the Law, knew me not; the Paſtors alſo tranſgreſſed againſt me, and the Prophets propheſied by Baal*, (or, *for Baal*) *and walked after things that profit not.* And after, verſ. 26, 27. *As the Thief is aſhamed when he is found; ſo is the houſe of Iſrael aſhamed; they, their Kings, their Princes, their Prieſts, and their Prophets; Saying to a ſtock, Thou art my Father; and to a ſtone, Thou haſt brought me forth, &c.* And chap. 8. 1. *At that time* (*ſaith the Lord*) (i. e. when the Jews ſhall be carried captive) *they ſhall bring out the bones of the Kings of Judah, and the bones of his Princes, and the bones of the Prieſts, and the bones of the Prophets, and the bones of the inhabitants of Jeruſalem out of their graves:* verſ. 2. *And they ſhall ſpread them before the Sun and the Moon and all the Hoſt of Heaven, whom they have loved, and whom they have ſerved, and whom they have worſhipped.* Chap. 23. 13. *I have ſeen folly in the Prophets of Samaria, they propheſied in Baal, and cauſed my people Iſrael to erre.*——verſ. 15. *For from the Prophets of Jeruſalem is profaneneſs gone forth into all the land.* verſ. 26, 27. *How long ſhall it be in the hearts of the Prophets that propheſie lies?*——*which think to cauſe my people to forget my Name by their dreams they tell every man to his neighbour, as their Fathers have forgotten my Name, for Baal.*

You know by this time what kind of *falſe Prophets* were among the people; where I would deſire you to take notice of one thing more, That for all this, theſe Prophets propheſied theſe things in *Jehovah's* name: For ſo it is ſaid of thoſe I laſt quoted in the verſe immediately before the words I quoted——*the Prophets that propheſy lies in my name.* So alſo ſhall you reade, 1 *King.* 22. of *Ahab's* Prophets, who being Prophets of *Baal*, yet propheſie in the name of *Jehovah* the true God, *Thus ſaith Jehovah:* which being foreſeen by the Lord himſelf before it came to paſs, ſeems to be the ground of the Law, *Deut.* 18. 20. *But the Prophet which ſhall* False Prophets pretended the name of God.

2 Pet. 2. 1. *preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, and which ſhall ſpeak in the name of other gods, even that Prophet ſhall die.*

Seeing therefore we finde theſe to have been the *falſe Prophets* among the people of the Church of *Iſrael*, and their *Hereſies* to have been the *Doctrines of Idols*, of worſhipping the Hoſt of Heaven, of *Baalim*, of Gods of wood and ſtone; of theſe undoubtedly S. *Peter* means, when he ſaith, *As there were falſe Prophets among the people, ſo ſhall there be falſe Teachers among you, which ſhall bring in the like damnable Hereſies.*

HAVING therefore brought the matter thus farre, let us now ſee whether S. *Peter's* Prophecy be faln out true or not; whether the *Apoſtaſie* whereunto *falſe Teachers* have brought the *Chriſtian Churches* be not like that almoſt in every reſpect whereunto the *falſe Prophets* once brought the *Church of Iſrael*. But firſt I muſt inſtruct you a little in the old Idolaters and the Heathens Divinity, both *concerning the ſorting of their Gods*; and ſecondly, *for the way and manner to worſhip them.*

See this more clearly and fully diſcourſed of in *The Apoſtaſy of the latter times.*

For their *Gods*, the Heathen and thoſe who followed their faſhions had two ſorts of them: Firſt, *Soveraign and Supreme Gods*, which the Scripture calls *The Hoſt of Heaven*; Secondly, *Under-gods*, or, if you will, *Godlings*, which the Greeks call *Dæmon-gods*, the Scripture calls them *Baalim*, that is, *Lords.*

Now the *Soveraign Gods*, or the Hoſt of Heaven, were ſuch as they ſuppoſed to remain alwayes in the Heavens, yea to dwell in the Heavenly lights, in the Sun, Moon and Stars, as it were Souls in bodies, and there to keep their ſtations immovably without change of place or preſence. Which Celeſtiall and Heavenly Gods as they were Eternall, without beginning or ending; ſo they ſuppoſed them ſo ſublime and pure, as they might not be prophaned with the approch of earthly things, or with the care and managing of mortal mens buſineſſes.

* An inferior Order of Gods.

And therefore they bring in that * ſecond Order of Gods, called *Dæmons*, or *Baalims*, as a *middle ſort* of Divine Powers between the Soveraign Gods and mortal men, whoſe office is to be as Mediators and Agents between them, and, as *Plato* ſpeaks, reporters and comers from men to the Gods and from the Gods to men; without whom there could be no commerce and intercourſe between the Gods and men: For they ſay, it beſeems not the Majeſty of the *Soveraign* Gods to manage theſe things of themſelves. And therefore though all things come by their Will, Power and Authority, yet is it by the mediation and miniſtry of theſe *Dæmons*, in Scripture called *Baalim*. I could prove you this at large out of the Heathen Philoſophers, but I ſhall not need.

Only I will tell you, that to this diſtinction of Soveraign or Heavenly Gods and the *Baalim* or *Baal-gods*, I ſuppoſe the Apoſtle S. *Paul* alludes 1 *Cor.* 8. 5, 6. where he ſaith, *Though there be many that are called Gods, whether in heaven or earth; as there be* (ſaith he) *Gods many*, (that is, many Celeſtiall and Soveraign Deities) *and Lords many*, (that is, many *Baalims*, Lord-agents and Preſidents of earthly things:) *Yet to us* Chriſtians *there is but one* Soveraign *God, the Father, of whom are all things, and we to him*; (that is, to whom as Supreme we are to direct all our ſervices;) *and but one Lord Jeſus Chriſt*, one Lord-agent (in ſtead of their many *Baalims* and *Dæmon-mediators*) *by whom are all things* which come from the Father to us, and through whom alone we find acceſs unto him. The alluſion methinks is paſſing elegant, and ſuch as cannot, I think, be well underſtood without this diſtinction of *Superior* and *Inferior* Deities in the Divinity of the Gentiles; they having a plurality in both ſorts, and we but one in each, as our Apoſtle affirmeth.

I hope

I hope by this time you underſtand what kind of Gods the *Baalim* or *Baal-gods* were, and what their office was. Shall I now tell *what was their deſcent?* for theſe Gods you muſt know had a beginning, though the *Superior* Gods had none. 2 Pet. 2. 1.

Know therefore that theſe *Baals* or *Baalim* were nothing but the Souls of great men worſhipped for Gods after death. For the *Canonizing of the Souls of deceaſed Worthies* is not now firſt deviſed among Chriſtians, but was an Idolatrous trick even from the dayes of the elder World: So that the Devil, when he brought in this Apoſtaticall Doctrine amongſt Chriſtians, ſwerved but little from his ancient method of ſeducing mankind. For *Baal* or *Bel*, whoſe worſhip *Jezabel* the daughter of *Ithobaal* King of *Tyre* brought into *Iſrael*, was a Deified *Phœnician* King of that name, as *Virgil* will tell us in that verſe concerning the *Phœnician* Queen *Dido*, 1 King. 16. 31.

Implevitque mero pateram, quam Belus & omnes
A Belo ſoliti——

Nay *Baal*, or in the Chaldee Dialect *Bel*, (for all is one) was the firſt King of *Babel*, and the firſt (as is written) that ever was Deified and reputed a God after death: Whence afterward they called all Souls of men Canonized after death *Baalim*, of the firſt Deified King in the world, *Baal* or *Belus*; Even as becauſe the firſt *Roman* Emperour was called *Cæſar*, thence were all the Emperours after him ſtyled *Cæſars*. So likewiſe becauſe the firſt Queen who was worſhipped as a Goddeſs after death was called *Aſhtaroth* or *Aſtarte*, thence were all ſuch *She-goddeſſes* in the Eaſtern parts called *Aſhtaroth*. For *Phœnicia* and thoſe parts of the world bordering near it ſpake the *Hebrew* tongue, or ſome Dialect thereof, and were all under the Kingdome of *Babel*, and when *Baal* or *Belus* reigned in *Babel*; whence it came to paſs that all thoſe were ſtored with *Baals*, *Baal-Peor*, *Baal-zebub*, *Baal-berith*, *Baal-Chemoſh*, *Baal-Moloch*. And here note a wonderfull myſtery, That old *Babel*, the firſt pattern in the world of ambitious dominion, was alſo the foundreſs of Idols and the Mother of Spirituall Fornications of the earth.

Now becauſe theſe *Baalims* were the *Deified Souls of men deceaſed*; hence it came that they uſed to *cut* and *launce themſelves in worſhipping them*, 1 *Kings* 18. 28. for theſe were *Funeral Ceremonies*, and therefore retained in the worſhip of ſuch Gods, in token they were men deceaſed. For this is the Note which the Gentile Philoſophers give to know ſuch Gods as had been men from thoſe which they ſuppoſed to be Eternall. And who knows whether this were not one end why God forbad the Jewes this Ceremonie; as elſewhere, ſo *Deut.* 14. 1. *Ye are the children* (ſaith he) *of Jehovah your God, ye ſhall not cut your ſelves, nor make any baldneſs between your eyes for the dead?* The Prieſts beſides are forbidden to prophane themſelves ſo much as by *coming near the dead*. Was not all this to accuſtome them, if it had been poſſible, from worſhipping *Baalim?* Again, is it not againſt the worſhippers of *Baalim* whereof the Lord complains *Eſa.* 65. 3, 4. ſaying, *A people that provoketh me to anger continually to my face, that ſacrificeth in Gardens,* (or *Groves*) *and burneth incenſe upon Altars of brick; Which remain among the graves, and lodge in the monuments?* Lev. 19. 28. Lev. 21. 11.

But will you have an expreſs place, that worſhipping of *Baal* is worſhipping of *the dead?* compare *Numb.* 25. with *Pſal.* 106. In *Numb.* 25. 2, 3. it is ſaid, *The Midianites called the people to the Sacrifices of their Gods, and the people did eat,*——*And Iſrael joyned himſelf to Baal-peor.* But *Pſal.* 106. 28. it is thus related; *They joyned themſelves alſo unto Baal-peor, and ate the Sacrifices of the* * *dead.* Here that which *Moſes* calls *the Sacrifices of*

* Whence *Apollinarius* expreſſeth it by Νεϱϱείαν ἐκαλόμβων.

2 Pet. 2. 1.

their gods, (viz. Baal-gods.) David calls *the Sacrifices of the dead.*

To conclude this point, This is that which *Moſes* meant in his Propheticall ſong of *Iſrael*'s Apoſtaſie, *Deut.* 32. 17. *They ſacrificed unto Dæmons, not to God; to Gods whom they knew not, to new Gods, to new Gods that came newly up, whom their Fathers feared not.*

I have been the longer in this, becauſe perhaps it is not marked of every body.

THUS therefore having ſeen the Heathen Doctors conceit of their Gods, now let us ſee briefly the other point I promiſed to ſpeak of, *viz. The manner how to worſhip them*, and as it were to bring them to the lure of men, when they had occaſion of devotion with them; and this was done by ſacring of Images. You ſhall hear it from an ancient Author, and paſſing skilfull in theſe myſteries, even *Hermes Triſmegiſtus*, who in his *Aſclepius* ſpeaketh in *Engliſh* thus; *It is a wonder* (ſaith he) *beyond all wonders*, (and he ſaith truly) *that man ſhould find out a way to make Gods. Yet becauſe* (ſaith he) *our Forefathers erred much through unbelief of Deities, and had ſmall regard of Religion and Divine worſhip; therefore they deviſed an art to make Gods*, (he meaneth *Images:*) *And becauſe they could not make Souls*, (he means to thoſe ſenſleſs bodies) *therefore they called the Souls of Dæmons* (that is *Baalim*) *and Angels, and put them into their Images and holy Myſteries; by which means alone thoſe Images have power of helping and hurting: which thus incorporated*, he ſaith, are called by the *Egyptians Animalia Sancta.* And in another place, *That kind of Gods* (ſaith he) *which men make is compoſed of two natures*; of *a Divine*, which is firſt and moſt Sacred, and of *that which is among men*, namely, *the Matter* whereof they are made. The ſumme of all this Myſtery is, *That Images were made as Bodies, to be informed with Ghoſts as with Souls:* For *an Image* was a trap to catch *Dæmons*, and a device to tie them to a place and keep them from flitting.

Another way to worſhip them was in Religious graves and ſepulchres, for there they hoped to find their Ghoſt-gods eſpecially; as we yet ſuppoſe that Spirits frequent Church-yards and places of the dead.

Theſe were the Myſteries and conceits of the Ancient Idolaters, which the falſe Prophets of *Iſrael* brought in amongſt the people of God, and made them alſo (as the Scripture ſpeaks) *to provoke the living God to jealouſie with the abominations of the Heathen round about them.* Now then judge impartially, whether this Propheſie in my Text be not long agoe fulfilled amongſt us Chriſtians, the new people of God. *There were falſe Prophets among the people of Iſrael, even ſo* (ſaith my Text) *were there to be falſe Teachers among Chriſtians, who ſhould bring in damnable Hereſies.*

Which that you may the better doe, Know firſt, that the *Iſraelites* did at no time altogether renounce the true and living God, not in their worſt times; but in their conceit and profeſſion they acknowledged him ſtill, and were called *his people, and he their God*, though they worſhipped others beſides him. So Chriſtians in their Apoſtaſie neither did nor were to make an abſolute Apoſtaſie from God the Father and Chriſt their Redemer; but in outward profeſſion ſtill to acknowledge him, and to be called Chriſtians.

Secondly, There are two main Apoſtaſies of *Iſrael* recorded in Scripture. The *Firſt* is ſtyled *The ſin of Jeroboam the ſon of Nebat*, as a principal eſtabliſher thereof: And this was *to worſhip the true God himſelf under an Image*; For he ſet up *Calves* at *Dan* and *Bethel*, and conſecrated them in this manner, *Behold, Iſrael, the Gods which brought thee out of the land of Egypt.* For thoſe are *Calves* indeed, which here think he took the *Calves* themſelves

1 King. 15. 30, 34. and elſewhere.

1 King. 12. 28.

themſelves to be *Gods*. The truth was, Becauſe he would not have the people goe to the Temple of *Jeruſalem*, where the Ark, the pledge of God's preſence, was; therefore he made theſe *Calves* in ſtead thereof, ſuppoſing, as the *Gentiles* did of their Gods, that the true God would have yielded his preſence to an Image made in honour of him: And therefore they uſed, when they came to make vows or oaths at the *Calf*, to ſwear *Jehovah liveth*, as *Hoſea* 4. 15. When therefore our Papiſts worſhip God the Creator under an *Image*, and Chriſt their Redeemer in a *Croſs*, *Crucifix*, or in *a piece of Bread*; this is the very ſame Apoſtaſie with that of *Jeroboam the ſon of Nebat* who made *Iſrael* to ſin: And as *falſe Prophets* taught *Iſrael* that, ſo have *falſe Teachers* brought into Chriſtendom the very ſame as you ſee was propheſied. 2 Pet. 2. 1.

The Second main Apoſtaſie of *Iſrael* is called *The way of Ahab*, not becauſe he was the firſt bringer in, but the chief eſtabliſher thereof. And this was not onely to worſhip the true God idolatrouſly in an Image, as *Jeroboam* did, but *to worſhip other Gods beſides him*, namely *Baal-gods* or *Baalim*; ſuppoſing either by theſe to have eaſier acceſs unto the Lord of Hoſts the Soveraign God, or that theſe he might reſort unto at all times, and for all matters, as being nearer at hand, and not of ſo high a Dignity; whereas the Soveraign God, *Jehovah* the God of *Iſrael*, either managed not ſmaller and ordinary matters, or might not be troubled with them: for ſuch, as I told you, was the conceit of the Heathen, as that the ſouls of ſome great ones after death had the honour to be as Agents betwixt the Soveraign and Superiour Gods and men, as being of a middle nature between them; which in Greek are called *Damons*, in the Scriptures *Baalim*. When therefore thoſe who are called *Chriſtians*, and have given their faith to Chriſt *Jeſus*, to be their onely Mediator and royall Agent between them and his Father; when theſe do worſhip and invocate *Saints* or *Angels*, whether with Images or without, to be as under-Mediators with God for them, or of themſelves to beſtow ſome favour upon them; thoſe who doe this (as you know who doe) are fallen into the Apoſtaſie of *Ahab*, and are worſhippers of *Baalim*: For the *Idolatry of Saints* is altogether the ſame with that of *Baalim*. 2 Chr. 22 3.

HAVING therefore thus ſeen the verity of S. *Peter*'s Prophecy for the firſt mark to know of what kind of Hereſie ſhould be the Chriſtian Apoſtaſie, even like unto that of *Iſrael*; now let me tell you what uſe to make of S. *Peter*'s compariſon and thuscoupling the one by the other.

Firſt, that whereſoever you reade in Scripture of the Idolatry of *Jeroboam*'s *Calves* and of *Ahab*'s *Baalim*, you think of what I have told you; and know that whatſoever God ſpeaks againſt thoſe things there, the ſame he ſpeaks of the Apoſtate Chriſtians under *Rome*, whoſe caſe is in all reſpects the ſame. If therefore other points be hard and ſuch as you cannot underſtand, yet this of *Idolatry* is an *eaſie mark* for you to know the true Church from the falſe by; and almoſt every leaf in the Scripture will help you. Bleſs the Lord therefore, and never ceaſe to bleſs him, who hath delivered us from thoſe woful abominations and *Idolatries* wherewith the Church was ſo long overwhelmed, and reſtored unto us the ſinceritie of his Goſpel.

Secondly, Seeing the Holy Ghoſt hath taught us here to compare the *Chriſtian*'s *Apoſtaſie* with that of *Iſrael*, we may hereby learn alſo what was the ſtate and condition of true Chriſtian Believers under the Apoſtaſie of *Antichriſt*, namely, the ſame with the true *Iſraelites* under the Apoſtaſie of *Iſrael*.

Where was the true Church in *Ahab*'s time? was it not covered ſo under the

2 Pet. 2. 1.

1 King. 19. 10, 14.

*Verſ. 18.

the Apoſtate *Iſraelites*, that *Elias* himſelf, who was one of it, could ſcarce find it? *They have ſlain thy Prophets* (ſaith he) *and overthrown thine Altars, and I alone am left, and they ſeek my life.* Yet God tells him, * *I have yet ſeven thouſand in Iſrael which have not bowed their knees to Baal.* Where was the company of true worſhippers in *Manaſſes* time, the worſt time of all, when the ten Tribes were carried captive, and but two left, and they, as far as the eye of man can ſee, wholly fallen off to *Idolatry*; the Temple it ſelf, the onely place where the true God was to be worſhipped, filled with the *Idols* of *Baal*, the Sun and Moon and the whole Hoſt of Heaven, which never had been done before? Not a man to be named almoſt for fifty years together who was a true ſervant and worſhipper of the living God; and impoſſible any Sacrifice could be offered without *Idolatry*, whenas the Altar of the Lord it ſelf was polluted with *Idols* ſtanding thereon. Where was the true Church of *Iſrael* now, or had the Lord no Church at all? Yes he had a Church even then, even hidden in the body of that Idolatrous Nation, yea a ſtrong party, though not ſeen; as appeared preſently upon *Manaſſes* death, when *Joſiah* came to reign, who at eight years of age, a very child, yet was able to reform all again. Could a child have done this ſo ſoon, ſo ſpeedily, unleſs he had a ſtrong party which now, having a King for them, began to ſhew themſelves, though before hardly to be ſeen? When therefore the Papiſts ſhall ask us where our Church was before *Luther*, let us anſwer, She was, as the true *Iſraelites* were then, buried under the Apoſtate body of Chriſtendom; ſhe was even there whence God in his good time *called her out, viz.* ſhe was *in the Spiritual Babylon*: For ſo ſaith God when he calls her, *Goe out of Babylon, my people.* Could they come out thence who were never there?

2 King. 22.

Rev. 18. 4.

If *Rome* now be *Babylon*, and your Mother-Church that ancient Spouſe of Chriſt, which hath been ſo long an abominable Strumpet, committing Fornication with ſtrange Gods, as we are ſure ſhe is; we cannot chuſe but know where ours was in the mean time, untill it pleaſed God to call her thence; even amongſt you ſhe was then, and where ſhe is now you know, and ſhall one day feel, untill you bite your tongues for pain.

But how could the faithfull company of Chriſt live in the midſt of *Idolaters*, and have means of Salvation? I anſwer, Even as the true *Iſraelites* lived in the midſt of the Apoſtaſie of *Iſrael*; not as a diſtinct external ſociety from the reſt under whom they lived: But though in the inward and inviſible communion of their ſincerer faith they were a ſeveral company from them; yet for ſo much of this their faith as was ſtill acknowledged by thoſe erring ones, in groſs accounted *Chriſtians*, they had communion with them; and for the moſt part of that time of darkneſs continued a part of the ſame external body with them, as being begotten by the ſame Sacrament of *Baptiſme*, (as the *Iſraelites* in the like caſe of *Circumciſion*,) taught in ſome part by the ſame Word and Paſtors ſtill continued amongſt them, and ſubmitting to the ſame juriſdiction and government, ſo far as theſe, or any part of theſe, had yet ſome ſoundneſs remaining in them: But for the reſt, not compatible with their ſincerer faith, either wiſely avoiding all communion with it; or if they could not, then patiently ſuffering for their conſcience ſake under the hands of Tyrants, till it pleaſed God to call them thence to a greater liberty, as we ſee this day.

When *Gold* is mixed with much quantity of counterfeit metall, ſo that of both is made but one maſs or lump, though each metall in the lump ſtill retains his nature diverſe from the other, yet though both be ſeen together, yet outwardly they cannot be diſcerned t'one from t'other. And though the *Gold* be viſible with, and as one with the reſt; yet is it not viſible as it is

diverſe

diverſe from the reſt: But when the *Refiner* comes and ſevers them, then will each metall appear in his own colours, and put on his own outſide, and ſo become viſible apart from the reſt. Such was the ſtate and condition of the Church in the prevailing Apoſtaſie; the purer metall of the Chriſtian body outwardly not diſcernible from the baſe and counterfeit, whileſt one outſide covered them: But when the time of *refining* came, then was our Church not firſt founded in the true Faith, (God forbid) but a part of the Chriſtian body newly refined from ſuch corruptions as time had gathered: As *Gold refined* begins not then firſt to be Gold, though it began but then to be refined Gold. 2 Pet. 2. 1.

But you may ask further; When the face of the Church and the whole viſible worſhip therein was ſo univerſally ſtained with abominable *Idolatries*, how and whereby ſhould a man gather that there were any ſuch *ſincerer company* amongſt them who had not defiled their garments? I might tell you that Hiſtories, though written by our enemies, do mention many ſuch diſcovered at ſeverall times: But I will give you another ſign to know it, namely, the light of God's word, and ſome other Divine Truths ſtill remaining: For it was not ſo much for the Apoſtate Faction, as for the ſake of ſome choſen ones, that this bleſſing was continued. Had there been nothing but *Egyptians* there, darkneſs ſhould wholly have ſurpriſed them; but for *Goſhen*'s ſake, for a few righteous in *Sodom*, God would not take this bleſſing from them. He that eſpies any day-light, will conclude the Sun is in our Heaven, though for the clouds he ſee her not: If we ſhould ſee a candle hang up in a room, and ſee it full of blind men, yet would we ſay, ſurely there is ſome amongſt them can ſee, why elſe hangs the candle there? So muſt we reaſon from the day-light and candle-light of Divine Truths ſtill appearing and hung up in the Church. For, as S. *Paul* ſaid, *What if ſome did not believe? ſhall their unbelief make the faith of God without effect? Rom.* 3.3. And *Rom.* 9.4, *&c.* when the body of the *Jewiſh Nation* refuſed Chriſt, yet he reckons their priviledges as many as *Rome* could ever challenge; *Whoſe is* (ſaith he) *the Adoption, Glory, Covenants, and the giving of the Law, the ſervice of God, and the promiſes, whoſe are the Fathers, &c. Not as though* (ſaith he) *the word of God had taken none effect: For they are not all Iſrael, which are of Iſrael, &c.*

NOW I come to the *ſecond* mark here laid down in my Text, to know *what manner of Hereſies* ſhould be in the great Apoſtaſie of the Chriſtian faith; *Even denying the Lord that bought them.* They ſhould give up their names as Chriſt's ſervants, as his purchace; and yet *deny* their Lord and Maſter: For Servants in times paſt uſed to be bought with a price, and ſo were as their Maſters proper poſſeſſion; Chriſt buyes his ſervants with his bloud. The meaning therefore is, they ſhould *profeſs* themſelves his ſervants, and yet *deny* him to be their Maſter. What *Hereſies* ſhould theſe be? Even the very ſame the firſt mark told us of, *Chriſtian Idolatry.* For as a Wife who hath given her faith to one Husband, if ſhe commit adultery with others, *denies* him to be that ſhe calls him, though ſhe call him *Husband* never ſo much: So the Church, the Spouſe of Chriſt, having given her faith to him alone, to be her *only* Lord and *Mediator*, in whom and through whom alone ſhe would approch the Throne of Majeſty in Heaven; if ſhe bowes down her ſelf to *other Mediators*, whether *Saints* or *Angels*, if ſhe invocates and worſhips the Father in any other thing ſave *Chriſt* alone, the *only Image* we muſt worſhip, *(the Image of the Father)* and the *only Agent* we muſt imploy to God before the Throne in Heaven; ſhe commits Spiritual Adultery, that is, *Idolatry*, and *denies the Lord which bought her.* That this ſhould be the meaning here, let this one reaſon ſerve the turn, That that is always the meaning of the like Phraſe in the Old Teſtament, where in ſtead of *the Lord that bought*, we have *the Lord that brought them*

out

2 Pet. 2. 1.

* Exod. 20. 2.

out of the land of Egypt. Let us compare them;* *I am the Lord thy God which brought thee out of the land of Egypt, Thou ſhalt have none other Gods but me:* In the New Teſtament thus ſaith Chriſt, *I am Chriſt the Lord which bought thee, Thou ſhalt have no other Chriſts but me.* Are not theſe alike? So when the *Iſraelites* fell to *Idolatry*, and to worſhip Idols and ſtrange Gods, hear how the Lord ſpeaks then, *Deut.* 32. 15, 16. *Jeſhurun waxed fat, forſook God which made him, and lightly eſteemed the Rock of his Salvation; they provoked him to jealouſie with ſtrange gods.* So may we ſay, the Chriſtian Mother *waxed fat, forſook God which redeemed her, &c.* Judges 2. 12, 13. *They forſook the Lord God of their Fathers, which brought them out of the land of Egypt, and followed other gods, and ſerved Baal and Aſhtaroth.* And this expreſſion is frequent, *Pſal.* 81. 10, 11. 1 *King.* 9. 9. 2 *King.* 17. 7. Juſt ſo might the Lord ſpeak of Chriſtians; *They forſook the Lord which brought them out of the Spiritual Egypt*, and worſhipped *Saints* and *Angels.*

Vid. Deut. 29. 25.
2 King. 17. 35.

I meant to have ſpoken much more of this, but the time will not ſuffer me. I deſire we may obſerve from this twofold mark of the *Chriſtian Apoſtaſie*, What that is, among ſo many Corruptions both now and heretofore overwhelming the Church of Chriſt, wherein the Holy Ghoſt placeth the eſſence and which he accounteth as the ſoul of the *great Apoſtaſie* under the man of ſin, and would have us to make the Pole-ſtarre of our diſcovery thereof: Not every Errour, not every Hereſie how groſs ſoever, but *Idolatry* and Spiritual Fornication. As for other Hereſies, though accompanying this, yet are they but accidental, and not of the eſſence of the *great Apoſtaſie* which was to come. Even as Whores are ſeldome without other foul faults, which yet are no parts of Whoredome: ſo hath the Spiritual Whore many other Hereſies, but her Whoredome is Idolatry.* *Idolatry* is the only Character and Note whereby the *great Apoſtaſie* of the viſible Church is diſcovered and diſtinguiſhed from all other Blaſphemies, Seditions and Hereſies of what age or time ſoever. Which is the reaſon why *Babylon* is intituled in the *Rev.* of S. *John*, not the Liar of *Babylon*, nor the Tyrant of *Babylon*, nor the Heretick of *Babylon*, nor the Murthereſs of *Babylon*, (though ſhe be all theſe) but *the Whore of Babylon*; yea *the Great Whore, and the Mother of the Fornications and Abominations of the Earth.*

* 1 Theſ. 1. 9. Converſion to Chriſtianity is called *a turning from Idols to ſerve the true God, and to wait for his Son Jeſus Chriſt:* Therefore Apoſtaſy is a return to Idols from the true God and his Son Jeſus Chriſt.

DIS-

DISCOURSE XLIII.

1 Cor. 10. 3, 4.

And they did all eat the ſame Spiritual meat; And did all drink the ſame Spiritual drink: (for they drank of that Spiritual Rock that followed them: and that Rock was Chriſt.)

THE firſt part of this Chapter is a Compariſon of ſome *Sacramental Types* in the old Law with the *two Sacraments* of the new, and that in two reſpects; namely, 1. for the ſame nature or ſubſtance of the Myſteries in both, and 2. for the ſame condition of the Receivers, if either they abuſe them or walk unworthy of them. The words which I have now choſen are in ſpecial an agreement of ſome of the foreſaid *Types* of the Law with the *Euchariſt* or *Lord's Supper*: Firſt, in ſubſtance of the Myſtery; *And they* (that is, the Fathers in the Wilderneſs) *all ate the ſame Spiritual meat, and all drank the ſame Spiritual drink*: Secondly, in the dangerous condition of unworthy Receivers either of this or the other Sacrament, in theſe words; *But with many of them God was not well pleaſed: for they were overthrown in the Wilderneſs.*

And firſt I will ſpeak of the firſt of theſe, which you may ſee is alſo double; firſt, concerning our *Spiritual meat*, and ſecondly, concerning our *Spiritual drink*; in both which the Apoſtle affirms thoſe of the old Fathers to have been the ſame with ours. For the underſtanding whereof, we will firſt ſpeak of the *Spiritual meat*, (as the words lie) and then of the *Spiritual drink*; and in both, firſt what is required to be known for *Explication*, either of the words, or of what is contained in them; and after come to ſuch *Obſervations* as will follow and be gathered therefrom. For *Explication* therefore, three things are to be enquired of. 1. Of what *Meat* and of what *Rock* the Apoſtle ſpeaketh. 2. Wherein both the one and the other were *Spiritual* or *Sacramental*. 3. In what ſenſe *thoſe Sacraments* are ſaid to be *the ſame* with ours.

For the firſt, The *Meat* here ſpoken of moſt certainly was *Manna*, for it appears in the fifth verſe, as alſo in the beginning, that he means of the time they were in the Wilderneſs, where the onely Food was *Manna, ſent from Heaven*. The word *Manna* either ſignifies *a portion*, it was their *dimenſum* or daily allowance given by God; or *Food made ready*, becauſe God prepared it, without any labour or induſtry of theirs: and this is thought to be the trueſt reaſon of the name. For as for that of S. *Ferom*, who thinks it had the name *Man* from the queſtion asked upon the firſt ſight thereof, מה הוא *what is it*, and ſo they called it מן in *Chaldee*, being the ſame with מה in *Hebrew*; this opinion, though the * Seventy have tranſlated ſo, yet is found unlikely by ſome learned in thoſe Languages. 1. Becauſe no reaſon can be given why the *Iſraelites* ſhould then ſpeak *Chaldee*. 2. Becauſe in *Chaldee* the word מן is a queſtion of *perſons*, not of *things*; and ſignifies *Quis Who*, not *Quid What*; being the ſame with מי in *Hebrew*, which alwayes asketh of *perſons*, but never of *things*.

* Exod. 16. 15. הוא מן הוא ;

But to leave the name, and ſpeak ſomething of the nature: we muſt know

1 Cor. 10. 3, 4.

that this *Manna* was not that which *Dioscorides* and *Galen* so call, namely, certain fragments of Frankincense: nor was it that which the *Arabians* call *Manna*, though it somewhat resembleth it; for they call by this name a certain ἀερομέλι or *hony-dew* falling on some mountains of *Syria*; and it seems they gave this name unto it by allusion unto the Sacred story. But this *Manna* wherewith God fed the *Israelites* was a miraculous thing, the *Corn of Heaven* and *Bread of Angels*, as * *David* calls it; it fell onely in the Wilderness of *Sinai*, it rained all times and dayes of the year saving the Sabbath; it was so hard that it might be ground in a Mill, beaten in a Mortar, or baked in an Oven; it melted in the Sun, and putrefied with one night's keeping; lastly, it was *Food*, and not *Physick*: not one of all these properties agreeing to the Apothecarie's *Manna* or *Manna* of the *Arabians*.

* Psal. 78. 24, 25.

Come we now to *the Rock*, whereof the Apostle saith *our Fathers drank*: which speech any man may see is not proper, and therefore some say it is a Metonymie, *Rock*, for the *water* which came out of the Rock: perhaps it will be more easie to say here is an *Ellipsis* of the word πόμα or *drink*, to be supplied out of the words next before, and so to be construed thus, ἔπινον τὸ πόμα ἐκ πνευματικῆς, &c. *For they drank the drink of that Spiritual Rock.* Now for the *Rock*, there are *two Rocks* mentioned in Scripture out of which the Lord gave water unto the *Israelites*; one at *Rephidim*, two years after their coming out of *Egypt*, *Exod.* 17. another at *Kadesh*, almost thirty eight years after, *Numb.* 20. It is doubtful which of these our Apostle meaneth. We may safely say he meaneth them both, the story of both being so like, as the places of both had one name * *Meribah*, of the *murmuring* and *contending* of the people. But if he meaneth onely the one, I would say it is the former; the miracle whereof was presently upon the raining of *Manna*.

Two Rocks out of which *Israel* drank.

* Exod. 17. 7. Numb. 20. 13.

But here is one word yet needs to be explained; for our Apostle addes unto *Rock* ἀκολουθούσης, *the Rock following*, or, *which followed them*: which some would have spoken of *Christ*, being *the Rock which accompanied the Israelites*, (for so ἀκολουθέω signifies) or *the Rock which was to come and follow in after-times*: others more truly expound it *literally* of *the Rock in the wilderness*, thinking it reasonable that the Apostle who spake *literally* of *Manna* which was truly eaten, should also in the same sense speak of *the water of that Rock* which was as truly drunken. And therefore they say the Apostle addes the word [ἀκολουθούσης *following*,] to intimate that when *the Rock was smitten, a stream gushed therefrom, which followed the Israelites many years as they journeyed in the wilderness*: and therefore our Translation with others for explication sake addes the word [*them*] which is not in the Greek; and so the *Syriack* likewise translates the words, ܗܘ ܕܒܬܪܐ ܕܐܬܐ ܥܡܗܘܢ *that Spiritual Rock which went with them.*

But against this some object two things. 1. That it is not like the Apostle would affirm any thing as History which is no where mentioned in the Old Testament, where it is like so miraculous a thing would not have been concealed. 2. That the thing it self is otherwise unlikely, even by reasons out of *Moses* story. For they say, If it be meant of the first *Rock* at *Rephidim*, how came they to want water at *Kadesh*, if a river from the first *Rock* had followed them? And if we say it is spoken of the second *Rock* at *Kadesh*, how comes it to pass that they offered to buy water at a price of the *Edomites*, if water followed them at the heels?

But unto the first it may be answered, That it may be elsewhere shewn in the New Testament, something to be alledged for Story which is not expressed in the Old Testament, especially when there is some ground whence some such thing may be drawn by good consequence; and then I think we ought

ought to believe the Illation of the Holy Ghost. And that this thing we now speak of may be inferred from the Story of *Moses*, it will appear thus: For seeing it was about two years after their coming out of *Egypt*, when the first *Rock* was smitten to give them water, and that in all their change of Stations for almost thirty eight years after we never find the least mention of any want thereof, though they travelled further in a dry and unwatered Wilderness: It will follow from hence, That either they stored themselves with water for so many years, which is impossible; or else the water of the Rock ran after them; and it may be their journeys were so ordered by the lower grounds, that it might naturally doe so, so long as the miraculous Fountain lasted.

1 Cor. 10. 3, 4.

Vide Psal. 78. 16. Psal. 105. 41.

As for the other Objection, How they came again to want water at *Kadesh*, it is easily answered: For God might, for a new triall of his people, make the first Miracle cease when it pleased him; and seeing at that Station they had taken a clean contrary way unto the former, it may be the position of the Earth hindered it, God so ordering their journeys of purpose. And as for their buying water of the *Edomites* presently upon the smiting of the second *Rock* at *Kadesh*; it may be said that this *Rock* was not like the former, and so our Apostle by the word [ἀκολουθούσης] did imply he spake of the first onely: or howsoever, those words of buying water of the *Edomites* are spoken in case they passed through the *Edomites* land, where it was not like the Miracle should have followed them, it being a watred Country.

Thus much I thought good to speak in defence of that Exposition which our Translation seems to approve by adding the word [*them*,] unto which (you see) we may without difficulty yield our assent: Otherwise it were easie yet to adde, among such a variety, a fourth Exposition diverse from all the former, namely, That by leaving out the word [*them*] the word [*Following*] should be expounded not of *following* in regard of *place*, but of *time* and *story*, and that with relation unto *Manna*, because in order of *time* the smiting of the *Rock* followed presently upon the raining of *Manna*; and so the Apostle's sense, saying, ἐκ τῆς πνευματικῆς ἀκολουθούσης πέτρας, *of the Spiritual Rock following*, should be understood *as following upon the raining of Manna*, the mysterie of *drink* following the Miracle of *heavenly bread*, as the *giving of the Cup* is to follow the *breaking of Bread* in the Lord's Supper. But this you may esteem as you please.

NOW I come to the second thing I propounded, Wherein this *Manna* and this *Rock* were *Spiritual*, that is, *Sacramental*; and this was in regard they were Signs signifying *Christ*, and Pledges assuring the faithful Receivers of their enjoying him with all his Benefits. For a *Sacrament* is not a naked or a single *Sign*, but a Sign assuring, that is, a *Seal*, or a *Pledge* of the thing signified, a signifying Pledge, or an assuring Sign. Now these *Seals* do always suppose, and are in some sort grounded upon, a *resemblance* which the *Sign* hath with the thing signified. For as *Plato* in *Cratylus* sayes, *That the wisdom of the first imposers and inventers of the names of things was such in their choise, that they made the letters and syllables to agree with and to express the qualities of the things called by them, expressing soft things with soft sounds, harsh with harsh, &c.* and so forth: So God in the *Sacraments*, which are as *visible words*, hath chosen such Signs as carry in them the Character and very Image of the things they are pledges of. For a warrant therefore that *this Manna* and *this Rock* were such *Sacraments* and such *Spiritual things* as our Apostle speaketh of, let us consider a while how they carried in them the marks of Christ whom they signified.

*Wisd. 16. 20. *Thou didst send them from heaven* ἕτοιμον ἄρτον ἀκοπιάτως *bread prepared without their labour.*

1. Then, to begin with *Manna*. As *Manna* was a meat *provided of God without the labour and industry of the *Israelites*: So is Christ given

1 Cor. 10. 3, 4. unto men, not out of any work or merits of theirs, but of the free gift and goodneſs of God. 2. As *Manna* came from Heaven beſides the ordinary courſe of nature: So *Chriſt's birth* was wonderful, and not as the birth of other men: For his *Divine nature* he fetcht from above, and his *Humane body* was not *begotten* of mortal ſeed, but by the influence of the Holy Ghoſt from Heaven. 3. *Manna* was diſtributed unto all alike; one had not more and another leſs, but all an equal ſhare: Even ſo Chriſt communicates himſelf unto all alike without acception of perſons; For *in him is neither male nor female, bond nor free*; the Begger hath as great a part in Chriſt as he who ſits upon the Throne. 4. *Manna* when it came firſt was an *unknown* thing, for the *Iſraelites* (ſaith the Text) *knew not what it was*; no, they knew not whence it came, nor that it was the Food the Lord had ſent them: So Chriſt when he came into the world was unknown; *For if they had known*, (ſaith S. *Paul*) *they would not have crucified the Lord of Glory.* 5. *Manna* was Food, and a plentiful Food, there was enough for every body: So is Chriſt the Food and *Bread* of our Souls, and ſufficient to feed many, yea even the whole World. 6. *Manna* was of a moſt ſweet and pleaſing taſt: And ſo is Chriſt unto that Soul which can truly reliſh him; *My yoke* (ſaith he) *is moſt ſweet and eaſie, and my burthen light*; And moſt true of him is that which the Pſalmiſt writes, *O taſt and ſee, for the Lord is ſweet.* 7. *Manna* was of a white colour; even as our Saviour alſo was white and pure, as being free from all ſtain of ſin: for, as it is 1 *Pet.* 2. 22. *He did no ſin, neither was there any guile found in his mouth.* 8. Alſo *Manna*, before it was eaten, was brayed in a Mortar or broken in a Mill: So was Chriſt our *heavenly Manna* broken upon the Croſs, that he might become *the Spiritual Food* wherewith our Souls are fed unto everlaſting life. 9. As *Manna* was given onely in the Wilderneſs, and ceaſed as ſoon as they came into the land of Promiſe: So is Chriſt our *Spiritual Food* in the *Euchariſt*, ſo long as we travell in the Wilderneſs of this world; but when we ſhall arrive in the heavenly *Canaan*, we ſhall have no more need of Sacraments; for there we ſhall have Chriſt preſent with us, and ſhall no longer *underſtand in part* as now we do, but we *ſhall ſee God as he is.*

Exod. 16. 15.

1 Cor. 2. 8.

Matt. 11. 30.

Guſtate & videte, quoniam ſuavis eſt Dominus, Pſal. 34. 8.

Thus much ſhall ſuffice to have ſpoken of *Manna*: and ſo we come unto *the Rock*, which our Apoſtle affirms *to have been Chriſt*, that is, *a Sign of him.* Neither is this the onely place where he is ſo called, but it was a name given him in the days of old. In the 32. of *Deut.* he is four ſeveral times called by that name. Ver. 15. *Jeſhurun forſook the God which made him, and lightly eſteemed the Rock of his Salvation*: and v. 18. *Of the Rock that begat thee thou art unmindful, and haſt forgotten God that formed thee*: and v. 30, 31. Again, in *Dan.* 2. 34, 35. he is expreſſed by *a Stone cut out without hands, which became a great Mountain and filled the whole earth.* Let us therefore ſee what reſemblance of Chriſt is in a *Rock*; firſt *generally*, and then *ſpecially* in *This Rock* whereof our Apoſtle treateth.

Firſt then, As a *Rock* is the ſureſt Foundation to build upon; ſo is Chriſt the immovable Foundation whereupon his Church is reared: whatſoever is *built upon* him, *no ſtorms, no flouds, no winds can ſhake or move.* And that in this very reſpect Chriſt is called *a Rock*, it appears out of *Eſay* 28. 16. quoted in part by S. *Paul*, *Rom.* 9. 33. & S. *Pet.* 1 Ep. 2. 6. *Behold, I lay in Sion a foundation, a ſtone, a tried ſtone, a precious corner-ſtone, a ſure foundation; he that believeth on him ſhall not be confounded nor aſhamed.* 2. A *Rock* is a ſtrong Fortreſs againſt the aſſaults of an Enemy; and ſo is our Saviour an impregnable Bulwark unto his Elect againſt the hoteſt aſſaults of Sin, Satan and Death; all the Cannons of Hell can never hurt him who hath gotten this *Rock* to ſhield him. 3. A *Rock* is a place of ſtumbling

unto

unto thoſe who look not well to their feet; and ſo was this *Spiritual Rock* of our ſalvation unto the proud high-looking Jew, a *ſtumbling-block, a Rock of offence*, according unto the Prophecy in the 8. of *Eſay*, 14, 15. quoted alſo by our Apoſtle *Rom.* 9. and S. *Peter* 1 Ep. 2. *A ſtone of ſtumbling, and for a Rock of offence unto both the houſes of Iſrael: And many among them ſhall ſtumble and fall, &c.* 1 Cor. 10. 3, 4.

But more *eſpecially*, *This Rock* which our Apoſtle ſpeaks of reſembles Chriſt in three things.

1. As *that Rock* gave no water before it was ſmitten with the Rod of *Moſes*; ſo was Chriſt ſmitten upon the Croſs, that out of him might flow that ſoveraign ſtream, which he who drinketh of ſhall never thirſt any more. 2. As the *Rock* was ſmitten with the Rod of *Moſes*, ſo was *Chriſt* our Redeemer with the Rod of the Law, all the curſes and penalties due by the ſame being laid upon him for our ſakes. For *he was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. All we like ſheep have gone aſtray; and the Lord laid on him the iniquity of us all.* Eſa. 53. 5, 6. 3. Laſtly, As this *Rock* is ſaid to have *yielded water* not onely to thoſe who were then preſent at the place where the *Rock* ſtood, but *followed* them in all their Stations in the Wilderneſs, unto the utmoſt ends thereof; ſo that *water* which guſhed out from our ſmitten Saviour, neither ſerved nor ſtayed with thoſe alone who were preſent at the time and place of his ſuffering, but it ran and ſpred into all places of the world where the ſons of men had any abiding, and *followeth* them all the days of their Pilgrimage in this Wilderneſs, even from the day of his Paſſion unto this very hour. *Ho* (ſaith the Evangelical Prophet *Eſay*) *every one that thirſteth, come ye unto the waters*, (yea even) *he that hath no mony; come ye——yea come buy Wine and Milk without mony and without price.* Chap. 55. 1. In what part of the earth ſoever thou art, in what time of the world ſoever thou liveſt, Chriſt our *Rock* is ever with thee, and his water ſtreameth after thee; which *whoſoever drinketh, it ſhall be in him a Well of water ſpringing up into everlaſting life.* John 4. 14.

Adde, Who knoweth whether *the cleaving of the Rocks* when he yielded up the Ghoſt, were not for a Sign of the accompliſhment of the myſtery?

AND thus much for the ſecond point. Now we come unto the third, *In what ſenſe thoſe Sacraments are ſaid to be the ſame with ours.* For the underſtanding whereof, we muſt chiefly conſider two things in every Sacrament, *the viſible ſigne*, and *the inviſible thing* thereby *ſignified and confirmed*: which *inviſible thing* is always double, firſt, the *Root* or *Fountain*; ſecondly, the *gracious bleſſings and promiſes which ſpring and flow from it.* The *Root* and *Fountain* is he through whom and by whom we receive all the bleſſings and benefits we enjoy from God our Father, and without whom he vouchſafes us nothing. And therefore as God confers no manner of bleſſing upon us but through Chriſt: ſo the manner and nature of a *Sacrament* is to aſſure and confirm unto us whatſoever it aſſures us onely through him. For all *Sacramental ſigns* both *old* and *new* carry in them the Image and marks of Chriſt; hereby ſhewing, that by ſignifying him they ſeal and convey the Promiſes in and through him. For example ſake: In the *Paſſeover* the favour and benefit which God would therein ſeal and aſſure was, that he would *ſpare* and *paſs by* the *Iſraelites* when he ſmote the *Egyptians*: and yet the *Sign* ordained expreſſed nothing either of *paſſing by* or *ſparing*, but of him onely in whom and through whom God paſſed and ſpared them, namely, that *immaculate Lamb ſlain before the foundation of the world*; whoſe *bloud when God beholds upon the poſts of their houſes, he will ſpare and not deſtroy them.* Exod. 12. Rev. 13. 8. The like we ſhall finde in

1 Cor. 10. 3, 4. all their *Sacraments* and *Sacrifices*; that is their manner, *by signing the Root and Fountain, to assure and convey the Promises which come through it.*

Out of this therefore which hath been spoken we may easily assoil the Question of *the agreement or sameness of the Jews Sacraments with ours.* For it is apparent that *the Signs* differed, and in most they were of a clean differing kind from ours; I mean divers kinds of things, the bloudy signs of slaughtered beasts: and where *the Signs* of both had more affinity, yet was there some apparent difference, as appears in the examples our Apostle bringeth here. For howsoever a *cloud* hath some affinity with *water*, yet is it not the same with *water* we use in *Baptism*; neither was *Manna* the same thing with *bread*, though in stead thereof; nor the *water of the Rock* the same with *wine in the Eucharist.* It is plain therefore out of our Apostle's own words, that he means not *they were the same in Signs.* It follows then, *they should be the same in the Spiritual thing* signified, which is *as the Soul and Spirit of a Sacrament.* And this is plain, in that he saith not simply, *they are the same Meat and same Drink*, but, *the same Spiritual Meat, and the same Spiritual Drink:* and it is past all doubt, when he saith *the Rock was Christ*, that is, a *Sacrament* of him, which τὸ πνευμ. is to be understood of all the rest, *the Cloud*, *the Sea*, *the Manna*; all were *Sacraments* of Christ as well as ours, and Seals of the same Spiritual promises whereof ours are; all aimed at the same twofold invisible gift, the *same Fountain* through whom, *Christ Jesus*, and the *same Rivers* of Spiritual graces, Reconciliation with God, Remission of sins, and Life eternal, through him alone.

And yet for all *this agreement* we must know there was *some difference* even here also: For howsoever the things (as ye have heard) were the same signified in both, yet was the manner and fashion of them different; they beheld not their *Signs* the same that ours do. For as for the *Root* of blessings, *Christ*, he was signified as *future* and yet to come; which in their ordinary Sacraments was stamped upon the very *Sign*; I mean, the *Signs* had some badge in them, whereby might be known that what they signified was future.

As for example; In *Circumcision* was signified the taking away of the superfluity of sin in and through him who was yet in the loins of his Ancestors, as the place circumcised sufficiently implies. And this is the reason why S. *Paul* saith, *if you are circumcised, Christ profits you nothing:* Because, namely, he that received Circumcision did as much as affirm that Christ was not yet come, but still hoped for. Gal. 5. 2.

The like we may see in their *Sacrifices*, some whereof, as the *Eucharisticall*, were justly answerable to our *Eucharist*, as I shall have occasion to shew hereafter. In the mean time I speak generally of them, and say, *They carried a badge in them that Christ was not yet come and offered for sin.* A ground whereof I have from the story of *Abraham* going about to sacrifice his son; for there *Abraham* being ready at God's Commandment to sacrifice the promised son, his dear and onely son *Isaac*, the Angel of God stayed his hand, and shewed him *a Ram in a bush* to sacrifice in stead of his son; thereby implying, That while God deferred the offering of *that Blessed one* which should be a Son of *Abraham*, he would accept as in stead thereof the offerings of *Bulls* and *Rams* for the expiation of sin; and therefore he that offered this offering in stead, did therein acknowledge that the offering of the Blessed seed of *Abraham* was yet deferred. A second mark of this may be also in *the slaying of the Sacrifice offered:* For in that they were as often as they offered, to *slay* their Sacrifice, it appeared that the Son of *Abraham* was not yet slain for sin.

And thus have we seen how Christ the ground of all Spiritual blessings was

was otherwise signified under the Sacraments of the Law then now in those of the Gospel. Now we must also shew a differing manner and fashion in the *Spiritual Promises* themselves, which were given through him. For these were not open as now they are, but involved and wrapped up in *Temporal* benefits: For all the *Promises* under the Law in a manner were for the outside *Temporal*; their Redemption was their deliverance from the *Egyptian* thraldome, their forgiveness and remission was the escaping of temporal plagues and bodily death, their favour with God was worldly Prosperity, their place of blessed rest was the earthly *Canaan*, and immortality, long life and fulness of dayes in the land which the Lord had given them. This is so apparent, that there was a Sect amongst them about Christ's time which maintained there were no other Promises to be looked for; and some Christians even of note have almost affirmed that the *Jews* had no *Spiritual* Promises, but only *Temporal*. But we must know *that under these Outward things were veiled the Spiritual and Eternal Promises*. Not that these *Temporal* were only Shadows of the Eternal, and were not *literally* to be understood; but that the enjoying of these outward things, unto the *Jew* was a pledge of the Spiritual as it were inwrapped in them: For it pleased God, according to the œconomy of that time, to convey his *Spiritual* benefits *under* and *with* the *Temporal*; as he also ordained the loss of the one to be as an evident mark of losing the other, unless God were extraordinarily mercifull unto them. The knowledge of this made the *Jew* so highly to esteem of worldly prosperities, and of those who enjoyed them, as of God's special Favourites; and on the contrary, to be so cast down with earthly adversities, as if those who fell into them were quite deprived of the favour of God. This made them so loth to forgoe the Earthly *Canaan*, as though with it also they had forgone all interest in the Heavenly.

1 Cor. 10. 3, 4.

And was it not strange that the *Roman* Empire, which carried no other Nation captive, yet should cast the *Jew* out of his own country? unless God, according to his wonted rule with this people, would have it a wofull evidence that he had quite cast them off from having any longer right or claim unto the Kingdom of Heaven. But since *Christ* was revealed, these Spiritual and Eternal Promises are no longer veiled and covered in this sort, but are laid out to open view, and they are no longer so link'd with Temporal, but severed one from the other; for *the veil* upon *Moses* face *is done away*, and *we all with an open face behold as in a glass the glory of the Lord*, 2 *Cor.* 3. 14, 18.

Thus you see how the Sacraments of the Law, howsoever they sealed the same Promises with ours, yet not so immediately as ours do, but in the covers of outward blessings. Now I will answer some Objections concerning this discourse.

And first, Some will say that this is unlikely, in that the *Jews* seemed to apprehend no such thing as we speak of, specially in these extraordinary Sacraments which our Apostle treats of. I answer, that without doubt the Patriarchs and Prophets had a more clear sight of these things; as for the rest, they were in general taught this Principle, *That in such things God did convey some unseen blessings unto them*, especially if they were so extraordinary as this of *Manna* and *the Rock*; and howsoever they knew not expressly what these secret things should be, yet they believed they were far more glorious then what they saw. Those who require more then this forget how *Moses* was *veiled*, and that the Mysteries of the Kingdome of God were exceedingly obscure in the times of the Law. And that the *Jew* could not but conceive more in them then the outside, it appears in that they had a great expectation of the *Messiah*, at whom all these aimed;

2 Cor. 10. 3, 4.

* Joh. 1. 45.

as we know the speech of *Nathanael*, * *We have found the Messias, of whom Moses and the Prophets wrote.* Besides, the Prophets often reprehension of those who thought God was pleased with the outward offering of *Bulls* and *Rams*, must needs make them apprehend there was a faith of some unseen thing required.

But S. *Paul* (will some say) calls them *Gal.* 4. 9. *weak and beggerly elements*, whereby it should seem they were empty of all Spiritual meaning. I answer, such they were become indeed when Christ was once come, of which time S. *Paul* speaketh; when *the grace signified in them was brought out in the light*, when the inwrapped Promises were unfolded and revealed, they were then as empty shells, whose kernels were taken out, and like carkasses whose Soul is gone. So long as a shell contains a kernel unseen, so long it is full; when the kernel comes forth to outward view, then the shell is empty: even so is it with the elements of the Law. Again, as long as the Soul is buried in the body and covered with flesh, the body lives; but when the Soul separates from flesh and subsists by it self, then the body proves a stinking carkas: So is it with the *Elements of the Law*, whose Soul was these Spiritual things, now severed from such fleshly Elements, and offered unto us without such covers as heretofore they were.

HAVING spoken at large of the Three things which I enquired of for *Explication* of these words, *viz.* 1. Of what *Meat* and of what *Drink* the Apostle speaketh, namely, of the food of *Manna*, and the water of *the Rock*, wherewith God sustained the *Israelites* in the Wilderness; 2. Wherein both the one and the other were *Spiritual* or *Sacramental*, namely, in being *Signs* resembling and assuring *Christ* with the Spiritual Blessings through him; 3. In what sense these Sacraments are said to be the same with ours, to wit, not in the Signs, but in the Spiritual thing signified, which is the Soul and Essence of a Sacrament: We come now to such *Observations* as those Words and Explications will afford us.

Observ. 1. The first whereof is, *That if the Seals and Sacraments under the Law were the same with ours, then must they also have the same Covenant of Grace with us*; for the Sacraments are Seals of the Covenant: If the Seals then were the same, as our Apostle affirmeth, how should not the Covenant also be the same? and seeing their Sacraments were differing in the *Signs* from ours, how could they be any way the same with ours, but only in what they *sealed* and *signified?* The Fathers therefore were saved by Grace and through Christ as well as we; so true is that the Apostle sayes *Acts* 4. 12. *There is no other name under Heaven given amongst men whereby we must be saved. For Jesus Christ* (as it is *Heb.* 13. 8.) *is the same yesterday, and to day, and for ever*; that is, He was a Saviour of old, is still, and shall be for ever hereafter. This is that which S. *Peter* yet more expresly affirmeth *Acts* 3. 25. saying, *Ye are the children of the Prophets, and of the Covenant which God made with our Fathers, saying to Abraham, And in thy seed shall all the Nations of the earth be blessed.* Yea not only from *Abraham*, but even from that time when God said, *The seed of the woman shall break the Serpent's head*, was this *Covenant* made with men, and at length diversly shadowed in the Types and Sacrifices of the Law, untill Christ himself was revealed in the flesh.

Gen. 3. 15.

For the better understanding of this, we must know what a *Covenant* is, and *what* are *the kinds* thereof. A *Covenant* is as it were a Bargain between God and man, wherein God promises some Spiritual good to us, so we perform some duty unto him; if not, then to incurre everlasting punishment. This *Covenant* is of two sorts; the one is called *The Covenant of Works*, the other *The Covenant of Grace*. *The Covenant of Works* is, wherein God

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on his part makes us a promiſe of Eternal life, if we on our part ſhall perform exact obedience unto his Law; otherwiſe to be everlaſtingly condemned, if we fail. The *Covenant of Grace* or *of the Goſpel* is, wherein God on his part promiſes us ſinners Chriſt to be our Saviour and Redeemer, if we on our part ſhall believe on him with a lively and obedient faith; otherwiſe to be condemned. The *Covenant of Works* God made with man at his Creation, when he was able to have kept the conditions he required; but he through his diſobedience broke it, and ſo became liable to death, both Corporal and Spiritual. And though the *Covenant of Grace* then took place, (as we have ſaid) yet was the former *Covenant of Works* ſtill in force, until Chriſt who was promiſed ſhould come in the fleſh. And therefore was this Covenant renewed under *Moſes* with the *Iſraelites*, when the Law was given in *Horeb*; as *Moſes* ſayes, *Deut.* 5. 2. *The Lord God made a Covenant with us in Horeb.* For all the time under the Law the *open* and *apparent Covenant* was the *Covenant of Works*; to make them the more to ſee their own miſery and condemnation, and ſo to long after Chriſt who was yet to come, and at whoſe coming this obligation ſhould be quite cancelled: Yet nevertheleſs, together with this *open* Covenant there was a *ſecret* and *hidden Covenant*, which was the *Covenant of Grace*; that they might not be altogether without the means of Salvation whilſt Chriſt yet tarried.

1 Cor. 10. 3, 4.

The 2 Covenants deſcribed, of { Works. Grace.

The *open* and the *ſecret* or *hidden Covenant* under the Law.

This truth is plain, *Gal.* 3. 17, &c. where the Apoſtle affirms, That *the Covenant* of Grace in Chriſt was four hundred and thirty years *afore the Law was given*, and that therefore *the Law could not diſannull it* or *make it of none effect*; but that *the Law* (ſo he calls the Covenant of Works) *was* only *added* to it *becauſe of tranſgreſſions*, *untill the bleſſed Seed ſhould come*, v. 19. and that it might be *a Schoolmaſter to bring us unto Chriſt*, v. 24. For in the *Moral Law* of God, under whoſe curſe they ſtood bound, they might as in a Glaſs ſee their ſin, their guilt, their want of Righteouſneſs, and in their *Ceremonies* and *Sacrifices* they might again, as in Shadows of Heavenly things, behold the means of their Reconciliation, through his blood who was to be ſlain and offered to God for them.

Now though this *Covenant of Grace* afore Chriſt be the *ſame for ſubſtance* with that under which we are now ſince his coming; yet the *circumſtances* and *outward faſhion* thereof are ſo varied, that the Scripture for this regard makes of this *one* Covenant *two* Covenants, calling one *the Old Covenant* for the old manner thereof under the Law, and the other *a New Covenant* for the new manner thereof now the Goſpel is revealed. Having therefore already ſeen the *agreement* and oneneſs of them *for the inward part*, let us now behold their *differences for the outward faſhion*: and ſo we ſhall ſee that as the Fathers ate the ſame *Spiritual meat* and drank the ſame *Spiritual drink*, and yet there was ſome difference in them; ſo the Fathers were under the ſame Covenant of *Grace* with us, and yet after a different faſhion.

This difference S. *Paul Gal.* 4. 1, &c. ſetteth forth thus by a ſimilitude; *The difference* (ſaith he) *of the condition of thoſe afore Chriſt and ſince, is but as the condition of Heirs when they are under age, and when they come to full years.* They are *Heirs* and Lords of all in both conditions, as well in one as the other; onely the difference is, that in the one condition they are in the ſtate of *Servants* under Tutors and Governours, in the other they enjoy the freedome of *Sons*: So the faithfull in the Law enjoyed the ſame *Covenant of Grace* with us, but *under the bondage of worldly Elements*; but we now have the ſame in a *ſtate of freedome*, as not held under ſuch burthenſome Elements and Pedagogies as they were.

But elſewhere he ſhews this difference more expreſly both *on God's part* and *our part*. Firſt, *On our part*, *Heb.* 8. and elſewhere, thus, The *Old Covenant*,

1 Cor. 10. 3. 4.

Jer. 31. 33.

nant, which required ſo many external ſervices, is called a *carnal Covenant*; the *New*, wherein no ſuch are required, but *works of the Spirit* onely, is a *Spiritual Covenant*, whereof God means when he ſaith, v. 10. *I will put my Laws into their mind, and write them in their hearts; and ſo he will be their God, and they ſhall be his people.* For in the *Old Covenant he wrote a Law* as it were *upon their hands and fleſhly members*, in that he required ſo many fleſhly waſhings and ſprinklings and ſacrifices for expiation and cleanſing of ſin: whereas in the *New he writes his Law onely upon the Soul and Spirit*; in that he now ſtipulates onely the ſervice of Faith, which is an action of the inward man, and not of the outward; not of the hand or bodily members, but of the Soul within. For by *Law* here I ſuppoſe is meant the condition which God ſtipulates in the Covenant, and through which he makes good his promiſe unto us. Not as though this ſpiritual condition was not alſo required under the Law in the *Covenant of Grace* then; but becauſe it was not onely, nor ſo openly, therefore is it made as a formal difference of the *New* Covenant and the *Old*.

Secondly, *On God's part* the Scripture ſhews the difference of the Covenants thus: The *Old Covenant* was a Covenant of worſer promiſes, the *New* a Covenant of *better* Promiſes, and ſo a *better* Covenant, *Heb.* 8. 6. Indeed they in the *Old* Covenant had the ſame Spiritual Promiſes we have, and ſo it was one and the ſame Covenant; but they had them not open and uncovered as we have, and ſo our Covenant is not the ſame, but a *better* Covenant. So S. *Paul* makes his compariſon in the ſame argument, 2. *Cor.* 3. 11. *If that* (ſaith he) *which is done away was ſo glorious, much more that which remaineth.* As if he had ſaid, *If the Cover ſeemed ſo glorious, much more ſhall the Jewell within ſo ſeem, when the cover is taken from it, as now it is.* For all the *open Promiſes* in the *Old* Covenant ſeem to be no other then *Temporal bleſſings*; as for *Spiritual*, they had them onely as *enwrapped* in them; ſo that they could look for them no otherwiſe but in and through the *Temporal*, which they had as Pledges of the *Spiritual veiled* under them: But in the *New* theſe are all *revealed* and no longer hid from us by ſuch curtains, the *veil* is taken from the face of *Moſes*, and *we behold with open face the glory of the Lord*, as the Apoſtle ſpeaketh 2 *Cor.* 3. 14, 18. *Remiſſion of ſins, Reconciliation with God, Everlaſting life*, theſe are our Promiſes; not deliverance from Temporal enemies, worldly proſperity, nor the land of *Canaan*, or long life in the land the Lord hath given us. So the caſe here is quite altered: For then *Earthly* bleſſings were as Pledges of *Spiritual*; but now unto us, *Spiritual* are Pledges of *Temporal*, ſo far as God ſees

Matt. 6. 33. good for us; for the tenour of the Goſpel now is, *Seek firſt the Kingdome of God, and all theſe things ſhall be added unto you.*

And it is now time we ſhould ſay with S. *Paul*, *Rom.* 11. 33. *O the depth of the riches both of the Wiſdome and Knowledge of God!* and with *David*, *Pſal.* 40. 5. *Many, O Lord my God, are thy wonderfull works which thou haſt done, and thy thoughts which are to us-ward:* and *Pſal.* 92. 5. *O Lord, how great are thy works! and thy thoughts are very deep.*

Obſerv. 2. Thus I come to a ſecond Obſervation which theſe words afford us; namely, *If the Fathers ate the ſame Spiritual Meat* and *drank the ſame Spiritual Drink which we do, then eat we not the real Body, nor drink the real Bloud of Chriſt*: For the *Manna* they ate was the ſame *Manna* ſtill, though a Sacrament of Chriſt; the *Water of the Rock* was verily *Water* ſtill, though a Sacrament of his Bloud: If then we eat *the ſame Spiritual Bread*, we eat *Bread ſtill*, though Spiritual Bread; if we drink *the ſame Spiritual Drink*, our Drink is *Wine ſtill*, though Spiritual *Wine*. Yea S. *Paul* himſelf calls them as they are, 1 *Cor.* 10. 16. *The Bread we break is the communion of the Body*

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of Christ; *Ergo*, That which is the communion of the Body of Christ is *Bread* still. And unless it should be so, how could there be a *Sacrament*, which must consist of *a Sign* and *a thing signified*, of an *Earthly* thing and a *Heavenly* thing? For if the *Sign* once becomes the *thing signified*, it is no more a *Sign*, and so then is no more a Sacrament. 1 Cor. 10. 3, 4.

If it be urged, That Christ himself saies plainly of the Bread, *Hoc est corpus meum*, *This is my Body*; of the Wine, *Hic est sanguis meus*, *This is my Blood*: I answer, He saies also * *I am the Door*; and in my Text is as expresly said, *The Rock was Christ*. If therefore it be absurd from hence to infer the *Rock* left being a *Rock*, and was made the real Person of Christ; so will it be of our Spiritual *Bread* and *Wine*. For the manner of these speeches is nothing but a figure of certainty or assurance: He that receiveth the Bread, as assuredly receiveth Christ's Body as if the Bread were his Body; He that receiveth the Wine, as assuredly enjoyeth the Blood of Christ as if this Wine were his very Blood indeed. A predication in *casu recto* is a *predication of sameness*, and therefore is used properly in things which are in a manner the same, as *Genus* and *Species*, *Homo est animal*; but in things which are disparate and of several natures we speak usually in *concreto* or *obliquo*: and from hence arises a Scheme or Figure of speech, when we would express a most near union of things even different, yet to speak them in *casu recto*, which is the *predication of sameness*, as it were to express they were as nearly link'd together as if they were the very same. So we are wont to say, *a man is Vertue* or *Piety it self*, meaning, they are throughly link'd unto him. And because of all other things the things in the Sacraments are so assuredly and throughly link'd together, the Holy Ghost used this Scheme for a Sacramentall speech, *Hoc est corpus meum*, and *Hic est sanguis meus*, that is, a Sign so sure as if it were the very same. Matt. 26. 26, 28. * John 10. 7.

And so I will come to a third Observation; *The Fathers* (saith my Text) *ate the same Spiritual Meat and drank the same Spiritual Drink*, therefore *is our Sacrament also to be eaten and drunk of us*, and not onely offered for us: *Except we eat the flesh of the Son of man and drink his blood, we have no life in us*. And very fitly: For as our Bodies are nourished by eating of corporal meats, so our Souls are nourished by the Spiritual feeding upon Christ. Observ. 3. John 6. 53.

This condemns that lurching Sacrifice of the *Mass*, where the Bread and Wine are offered as a Sacrifice for the people, but they receive no one jot thereof; they are invited to a Banquet, but eat never a bit: Even like the unbelieving Ruler spoken of 2 *Kings* 7. 19. who saw all the plenty foretold by *Elisha*, but ate no whit thereof. And what is it but, as Christ said, *to light a Candle and put it under a Bushell*: Matt. 5. 15.

They think it is enough if the Priest eats all himself, though he gives no body else any with him: But it is no less absurd to affirm that another should receive good by the Priest's receiving, then to hold one may be fed by the meat another man eats, or be saved by another man's Faith: Which were most ridiculous; for a man is nourished by his own meat, and *the just must live by his own Faith*. Hab. 2. 4.

Many strong Reasons might be alledged against this so foul a corruption, but I will comprise all in three. 1. It is against the expres commandment of Christ, whose words are, *Eat ye all of this*, and, *Drink ye all of this*. Had the Church of *Rome* been the true Spouse of Christ, she would never have presumed to abolish what he hath ordained, and to establish what her self hath devised, not only in this, but in many other actions; which is no less then to advance her self in Wisdome and Authority above the Son of God. Matt. 26. 26, 27.

2. It

1 Cor. 10. 3, 4.

2. It is against the nature of a *Sacrament*, which consists *in receiving*: For the main difference between a *Sacrifice* and a *Sacrament* is, that in the one we *give* to God, in the other God gives to us, and we *receive* of him.

3. It abolishes the Mystery of our consolation, and that whereby our Faith is strengthened in the use of these *Holy Signs*, that mankind might have an interest in Christ and what he should doe on our behalf. We know it was required he should be incarnate and take our nature upon him, which now he hath done. Every one of us can believe that what he hath done is for the behoof of mankind; and so some men shall be the better for it, since our whole kind by reason of his Incarnation is capable of the Benefits of his Passion and the whole work of Redemption. But in that though Christ became man, yet he took not upon him the nature of every several man, hence no man from his Incarnation could apply these Benefits unto himself in special: For he might say, indeed Christ was made man, and so man may be the better for him, and have some interest in him; but since he was not incarnate into me, how should I apply this unto my self? Why therefore the All-wise God, who knew our weakness, hath so ordained in the Mystery of this Holy Sacrament, that it is a *Mysticall Incarnation* of Christ into every one who receives it. Whence *Gregory Nazianzen* defines the *Eucharist*, κοινωνία ἐνσαρκώσεως τοῦ Θεοῦ, *a Communion of the Incarnation of God.* For in that he affirms the *Bread* to be his *Body*, and the *Wine* to be his *Bloud*; by receiving this *Body* and *Bloud* of Christ, and so changing it into the substance of our Body and into our Bloud by way of nourishment, the Body of Christ becomes our Body, and his Bloud is made our Bloud, and we become in a *Mysticall* manner flesh of his flesh and bone of his bone. And as in his conception of the *Holy Virgin*, he took upon him the nature of Man, that he might save Man; so in his Holy Sacrament he takes upon him the nature of every man in singular, that he might save every man who becomes him in the Divine Sacrament of his Body and Bloud. His *real Incarnation* was only in one, but his *Mystical Incarnation* in many: and hence comes this Sacrament to be an Instrument whereby Christ is conveyed unto us, his Benefits applied, and so our Faith confirmed.

How then do they abolish this Holy Mystery, this comfortable Analogy, where Christ is offered, but those for whom he is offered *receive* him not, but stand as gazing Spectatours, whilst the Priest alone is the Actor? But let us, who are so happy above them, who come hither as *Receivers*, and not as Gazers, let us, I say, consider how great a Gift it is which God gives us. *Zaccheus* gave a great Gift, half his Goods unto the Poor: *Herod* promised a greater unto the dancing Damsell: but the greatest of all is that which the * Prodigall giver offered our Saviour, even all the Kingdomes of the World. But all these Gifts are faln short, and of infinite less value then this transcendent Gift which God gives unto us; which makes S. *John*, when he speaks of it, to expresse it with an Emphasis, *So God loved the World, that he gave his only-begotten Son, that whosoever believed in him should not perish, but have everlasting life.* Loe here the greatest Gift that Heaven can yield, or the Earth can receive. Let us therefore stirre up Hearts and Hands to give thanks and praise unto him of whom we receive so wonderfull a Gift, saying, with the Prophet, (*Psal.* 116. 12.) *What shall we render unto the Lord for this admirable benefit?*

Luk. 19. 8. Matt. 14. 7. * Chap. 4. 9. Ch. 3. 16.

Observ. 4. And thus I come to a fourth *Observation* which these words will lend us; namely, *That the Apostle warrants here by his Example the Illustration of things in the Gospel by the Types of the Law.* For if the Apostle uses an Example where one would scarce suspect there was a *Type*, much more doth he approve an application where a *Type* is plain and evident; and besides, seems

ſeems to inſinuate thus much unto us, *That all the extraordinary actions of God toward his ancient People had in them ſome Myſtery of ſome things to come,* as this of *Manna* in the Wilderneſs. And I make no queſtion but the ſearching and ſuting of *Allegories* in theſe two kinds were allowable and profitable: But this is the errour of *Allegorizers*, They ſeek *Allegories* where they are not, but where they are they ſeldom look for them. For although the body and verity be of it ſelf more clear and evident then the ſhadow; yet always a Compariſon affords more light then a ſingle contemplation. 1 Cor. 10. 3, 4.

Now becauſe the Apoſtle hath led the way of this practice in the matter of the *Euchariſt*, let me have leave to ſecond him in another Inſtance of the ſame Argument, almoſt out of himſelf in the Chapter, not in ſo ſublime a kind, but in a plain and vulgar Type. Amongſt all the Sacrifices of the Law, there is none either for name or nature comes ſo near the Sacrament of the Supper as the *Euchariſticall*. The *Paſſeover* was a ſpecial kind hereof, where it is ſo well known that the Fathers ate *the ſame Spiritual Meat* we do, that I ſhall not need ſay any thing of it; only it ſhall ſuffice to ſhew the ſame in *the whole kind of Euchariſticall Offerings*, which is not ſo much obſerved.

An *Euchariſticall Sacrifice* or a *Peace-offering* was a Sacrifice of fire, or expiatory: a part whereof was burnt upon the Altar, as in other Sacrifices; but the remainder and greater part was eaten by the faithfull people who brought it; that ſo their Sacrifice being turned into their bodie's nouriſhment might be a Sign of their incorporation into Chriſt to come, who was the true Sacrifice for Sin. So, whereas other Sacrifices were only Sacrifices, this was alſo a Sacrament; the reſt were only for *expiation*, but this alſo for *application*, being a communion of that Sacrifice which was offered. Rightly therefore was it added to all other Sacrifices: for what profit was there of expiation of Sin, unleſs it were applied? Well might it then be called *a Sacrifice of Peace*, as containing in it a Communion of Peace, and Communion with *Jeſus* Chriſt, and through him with God the Father. The *Greeks* call it ſometimes Σωτήριον or *a ſaving Sacrifice*, but commonly Εὐχαριστικὸν, for the ſame reaſon we call our *Sacrament of Peace* Εὐχαριστία, both being to be celebrated with thankſgiving to God, both oral and real: For with this Sacrifice they uſed to offer their *Heave-offering*; and of this was the Commandment, That *none ſhould appear before the Lord empty*, when they came to ſolemnize their peace-making and reconciliation with God.

For in place of this *Euchariſticall* Sacrifice, whereof the *Paſſeover* was a ſpecial kind, hath Chriſt ordained our Εὐχαριστία, wherein, as they in theirs had a communion with him who was to come, ſo have we a Communion with him who is already come. And of this kind were the ordinary Sacrifices of the Gentiles, of which the Chriſtians were forbidden to eat, becauſe they might have no peace and Communion with Devils. And therefore our Apoſtle in the reſt of this Chapter compares theſe Three together; 1. *the Peace-offering of the Jews*, wherein they were partakers with the Altar or Sacrifice which figured Chriſt to come; 2. *the Sacrifice of the Greeks*, wherein they had Communion with *Devils*; and 3. *the Sacrament of the Lord's Supper*, which is the Communion of the Body and Bloud of Chriſt; and ſo concludes, *Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lord's Table, and of the Table of Devils*, verſe 21.

DISCOURSE XLIV.

1 Cor. 10. 5.

But with many of them God was not well pleaſed: for they were overthrown in the Wilderneſs.

THIS verſe conſiſts of two parts. 1. *The condition under which the unworthy eaters of* Manna *and drinkers of the* Rock *Spiritual were*; and conſequently of the unworthy receivers of the Sacrament of the Body and Bloud of Chriſt: foraſmuch as they *ate the ſame Spiritual meat*, and *drank the ſame Spiritual drink* which we do. This *their condition* is ſaid to be *Of thoſe with whom God is not well pleaſed:* For *with many of them* (ſaith my Text) *God was not well pleaſed.* 2. The ſecond thing here is, *The danger of thoſe unworthy receivers* in regard of the *puniſhment* which followeth them; *For they were overthrown* (ſaith our Apoſtle) *in the Wilderneſs.*

To ſpeak of the firſt; I will conſider the words firſt *in general*, and after *in ſpecial*, as they ſpecially concern the receivers of the *holy Seals* of God. *In general* therefore it is to be obſerved, *That it is the greateſt degree and meaſure of unhappineſs and miſery in the world to be out of the favour of God*, or *to be one of thoſe with whom God is not well pleaſed:* For our Apoſtle here intending no other thing but to expreſs a wretched and unhappy condition, utters it in this Phraſe, of being ſuch *with whom God is not well pleaſed.* This comprehends in it ſo much miſery, that the very naming of it he thought was ſufficient to make the *Corinthians* fear and tremble, when they ſhould conſider of that Spiritual Table, of that *tremendum Myſterium*, as the Fathers call it; and not to handle it with raſh and unholy hands at the firſt, or to diet themſelves afterward, upon ſo heavenly a receipt, with luſting after evil things.

How vain therefore is the opinion and practice of worldlings, who eſteem the favour of men and worldly reputation the higheſt pitch of Bleſſedneſs; who are ambitious of no other Happineſs but this; and laſtly, who ſpend their time, their care, their means, nay loſe (at leaſt hazard) the favour of God it ſelf, to compaſs the favour and eſteem of men; who admire none but thoſe who have gotten this! But alas! there is no Happineſs at all, but to be of thoſe Ἐν οἷς ὁ Θεὸς εὐδόκησε, *in whom God is well pleaſed*, to be in eſteem and reputation with God through *Jeſus Chriſt*, *in whom* alone *he is well pleaſed.* All Happineſs without this is no better then extreme miſery: Nay this ſuppoſed and ſo much deſired happineſs of being in reputation with the world, is ſo farre from making the owner happy, that the earneſt ſeeking and deſire thereof is incompatible with the ſtate of true *Happineſs* indeed. For ſo I think our Apoſtle would be underſtood, *Gal.* 1. 10. *If I pleaſed men* (ſaith he,) *I ſhould not be the ſervant of Chriſt.* Hence ἀνθρωπάρεσκοι, *men-pleaſers*, in our Apoſtle's ſtyle, are oppoſed elſewhere unto δοῦλοι τοῦ Χριστοῦ *the ſervants of Chriſt*, (*Epheſ.* 6. 6. *Not as men-pleaſers, but as the ſervants of Chriſt*;) and to φοβούμενοι τὸν Θεὸν *thoſe that fear God*, *Col.* 3. 22. as though ἀνθρωπάρεσκοι & ἀπάρεσκοι,

ρεσκοι, *men-pleasers and God-pleasers*, could not stand together, according to that our Saviour also saith *John* 5. 44. *How can ye believe* (saith our Saviour) *which receive honour one of another, and seek not the honour which cometh from God only?* 1 Cor. 10. 31.

All this notwithstanding, I suppose, is to be understood of high prising of the favour of men, with a neglect of the favour of God in regard thereof: which though it may seem at the first sight a most unreasonable sin, and such as no man should be guilty of; yet is it so common and so usual, that it hath gotten to be enthroned in *Wisdome's* chair; and many *Aarons* there be which worship this Calf, many who would seem wise, which are over head and ears in this folly: For it is no unusuall thing to hear men excuse their neglect of pleasing God, by alledging that otherwise they must have fallen into the displeasure and disesteem of men.

Otherwise, who knows not that there are things wherein men may be lawfully pleased, such as are *things indifferent*, especially if it may work a further good? And therefore in these S. *Paul* will confess *that himself had studied to please all men*; and willeth others to doe the like, *Rom.* 15. 2. *Let every one of us please his Neighbour for his good to edification*; and in this Chapter, *Give no offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.* Vers. 32. But we are not so much sick of this as of a worse disease; we deal as is reported of him in the Fable, who offered his God the shells, and kept the kernels unto himself: in trifles and things of small moment we vouchsafe God our service and obedience; but as for main matters, because they concern us so deeply and nearly, here God must be content to want our duty; whilst we apply our selves in all our words and actions as may most likely gain us the favour and good opinion of men, though hereby we earnestly run into this incomparable misery, to be one of those *with whom God is not well pleased.*

AND thus much for the *general* consideration of these words. The *special* (which now I come to) is, *That the unworthy Receivers of the Sacraments are in the number of those men with whom God is not well pleased.* Of *unworthy Receiving* and *Receivers* I make two; the one *à parte antè*, by undue preparation, the other *à parte pòst*, by unholy demeanour and conversation afterward. The former is unworthy to approch this Table at all, the other to have approched it. And of both these were the Fathers in the Wilderness guilty: For *Manna* being both their ordinary and sacred Food, their unholy and lustfull demeanour upon the former eating made them continually unprepared Receivers for the future. And so it is with us, *An unholy life upon the first receiving is a great part of our unworthiness for the second*; yea more unworthy are we then made then we had been upon the like conversation at the beginning: For to have broken so solemn a Promise to God as we bound our selves in at the first time, doubles our sin; and to have already abused so precious and gracious a gift which God then gave us, makes us doubly unworthy ever to find the like favour any more. As in Physick for the body a Preparative is required before, and a good and carefull diet to be observed after; so is it here: As also a distempered diet after Physick received will doe more hurt then it would before; so is it here.

Now because it is Sin which makes us lose the favour of God, and it alone which makes him not well pleased with us; that we may behold how justly God's displeasure is kindled by this *unworthy Receiving*, let us a while consider wherein *the Sin* thereof consisteth: which will appear

1. *In the correspondence of the Receiver and the thing received.* It is

1 Cor. 10. 5.

written *Deut.* 22. 9, 10. *Thou* * *shalt not sow thy Vineyard with diverse kinds of seeds; Thou shalt not plough with an Ox and an Asse together:* Whereby it appears, That God Almighty loves not to have things unsutable and incompatible joyned together; it is an unpleasing spectacle unto him. But * *what fellowship hath light with darkness?* what agreement between the holy Sacrament and a prophane heart? who will put precious water into filthy vessels, or wholesome wine into foul casks? It is the ground of *Joshua*'s speech, *Josh.* 24. 19. to the children of *Israel*, *You cannot serve the Lord*, (saith he) *for he is a holy God*; that is, whilst you are wicked, the Righteous Lord who loveth Righteousness will not accept of your services.

* So in Levit. 19. 19. *Thou shalt not sow thy field with mingled seed.*

* 2 Cor. 6. 14.

Again, Almighty God hath ever required a *correspondence* between his holy Ordinances and those who were to be partakers of them. Thus the *Shew-bread* was appointed only for *Aaron* and his Sons, because they were *holy*; the *Trespass* and *Sin-offering* must be eaten in the *holy Place*, because it was *most holy*. The same thing is implied by our Saviour's proverbial precept, That *pearls should not be cast among Swine*. And which of us all would not be offended at a *Dog*, if we should see him devour the meat appointed for our Childrens Diet? Even such in God's account, and no better, are wicked persons. *Beware of Dogs, beware of Evil-workers*, saith S. *Paul*, *Phil.* 3. 2. and *Apocal.* 22. 15. *Without the City of God are Dogs, Sorcerers, Whoremongers, &c.* Now we know, *Exod.* 19. 13. that no *Beast* might touch the Mountain when the Lord appeared on Mount *Sinai*: So none of those whom God accounts in the number of *Beasts* (as all who have *beastly* affections) may approch into Christ's presence, or come unto his Table.

Matt. 7. 6.

Wherefore, as God saith, *Be you holy, because I am holy*; so may it be said unto all communicants, *Be you holy, because the Sacrament is holy*. Whence it was as worthy custome in the ancient Churches, for the Bishop or Deacon to proclaim at the holy Communion τὰ ἅγια τοῖς ἁγίοις, *Holy things for them that are holy*, holding in his hand the holy Sacrament. And good reason why; For where this holiness is not, there, in stead of comfort, the Heart is more and more corrupted. Even as the Spider gets strength of poison from the sweetest herbs and flowers; so the prophane Heart is strengthened in wickedness by receiving this holy and heavenly Food.

Lev. 11. 44, &c.

2. The hainousness of this sin is aggravated *in respect of the thing received*: for our Apostle elsewhere saith, *The unworthy receiver becomes guilty of the Body and Bloud of Christ*; that is, he is guilty of offering contumely, injury and indignity unto him. S. *Paul*, when he disswades Husbands from misusing their Wives, gives this for a reason, *No man ever yet hated his own flesh*. And may not I reason thus, Let no man offer injury unto Christ, because he is flesh of our flesh? yea he is *our Head*, and a wound or maim given to the *Head* is more odious and dangerous then to another part. To offer violence to a common person, is a fault; to strike a Magistrate, a greater; but to wound a King, who is the Lord's Anointed, is a sin in the highest degree. O what a hainous sin is it then to offer violence to, and as much as in us lies to strike and wound the Son of God, the King of Kings and the Lord of Glory!

1 Cor. 11. 27.

Eph. 5. 29.

To be guilty of death and shedding of the bloud of any innocent man, is a fearfull sin; and this made *David* cry out, *Deliver me, O Lord, from bloud-guiltiness*. How fearfull is it then to be guilty of the Body and Bloud of Christ! Whose heart is not moved against the *Jews*, when he hears or reads their villanies and violence offered to our Blessed Saviour? But *Chrysostome* gives us a good Take-heed, *Take heed* (saith he) *lest thou be guilty*

Psal. 51. 14.

guilty in the like kind, by unworthy receiving of the blessed Sacrament: He that defiles the King's body, and he that tears it, offend both alike; the Jews tore it, thou defilest it. Here are (saith the same Father) *diversa peccata, sed par contumelia*; some difference of the sin, but none of the contumely therein offered. 1 Cor. 10. 5.

Joseph and *Nicodemus* their Pious devotion in begging and embalming the Body of Christ is worthily recorded and commended to all generations; *Mary Magdalene* in bestowing that box of precious oyntment upon his holy head hath gained to her self endless honour, in stead of her former infamy: So if we receive and handle worthily this Mystical Body of Christ, our portion shall be with honourable *Joseph* and pious *Mary Magdalene*; our memories shall be as theirs, blessed, and our souls as theirs, to receive unspeakable comfort: but if we come unworthily, we joyn with *Judas* and the *Jews*, and are guilty, as they were, of the Body and Bloud of Christ.

AND thus much of the first thing I propounded, *The state of unworthy Receivers of these holy Mysteries*, that they are *men in whom God hath no pleasure*, and therefore wofull and lamentable. The second thing now to be spoken of is, *The danger of such unworthy Receivers* in regard of the *Punishment* which followeth them: which as concerning the Fathers, my Text saith, was, That *they fell*, or *were overthrown, in the Wilderness*. In the back or outside of which words appeareth onely a *Temporal punishment*, which kind seemeth not so appliable in the times of the Gospel as it was in the time of the Law. Howsoever we see in the general, That it is true that the Lord *will not hold him guiltless that taketh his Name in vain*; judgement shall seise either here, or at least hereafter, upon all prophaners and misreceivers of those sacred pledges, upon which is called the Name of Christ our Saviour and Redeemer.

But for the kinds of these punishments, whether *Temporal* onely, or *Eternal*, or both; I answer, The Fathers under the Law had *Temporal* as well as *Eternal*; we in the Gospel chiefly *Eternal*, and yet sometimes *Temporal*.

That ours are *chiefly Eternal* or of the life to come, the words of our Apostle elsewhere shew evidently, *Whosoever eateth and drinketh unworthily, eateth and drinketh his own damnation.* This is certain, and this is more then all the torments, pains and miseries that this world hath, though *Phalaris* and his Craftsmaster were alive again to invent new ones. No tongue is able to express, no heart is able to conceive the woe and miseries which the damned soul in Hell is subject unto, which are as endless as they are easeless. And though this be great enough, yet hath not (nor is) the unworthy Receiver always been freed from suffering something even in this life. We know the Apostle would have the *Corinthians* take notice of the Wrath of God upon divers of them, for receiving the Sacrament unworthily. *For this cause* (saith he) *are many sick and weak amongst you, and many are fallen asleep.* Indeed Fathers correct not their children at riper years after the same fashion they did when they were young and little: So hath God not the same Discipline under the Gospel which he had under the Pedagogie of the Law, as *Chrysostome* saith; he doth not so often scourge offenders with the rods of *Temporal* chastisements, but rather reserves for them *Eternal* torments; yet who doubts but the hand of God is upon many unworthy Communicants, even by sorrow, sickness, death, and sundry other chastisements of this life? 1 Cor. 11. 29. 1 Cor. 11. 30.

But for the times under the Law, the words of my Text speaking of *being overthrown in the Wilderness*, would seem to imply there was no fur-

ther thing which befell the unworthy eaters of *Manna* in the Wilderneſs, 2 Cor. 10, 5. and ſo our Apoſtle's argument from hence ſhould inferre no more to us in the times of the Goſpel.

For anſwer hereunto, I muſt call to mind ſomething which I have ſpoken heretofore, namely, *That under the Law ſpiritual bleſſings were enwrapped in corporal, and conveyed under and with them as it were in pledges*; which made the *Few* ſo highly to eſteem of worldly proſperities, and of thoſe who enjoyed them, as accounting them God's ſpecial Favorites. So alſo were *Spiritual and Everlaſting plagues* hidden under the curtains of *Temporal* judgements; which were to thoſe upon whom they fell as wofull pledges of them, and therefore made the *Few* account them accurſed who were overwhelmed with worldly adverſities. To come therefore to the words of my Text: *Canaan* was a Type and Pledge of the *Heavenly habitation*; *The Wilderneſs* ſignified our Pilgrimage in this wilde, ragged, rocky and barren world; To *fall in the Wilderneſs* was a wofull ſign of falling ſhort of the *Heavenly Canaan*, and deprival of Eternal life; thoſe who *fell* there, eſpecially upon occaſion of ſin, being ſuch as *to whom God ſware in his wrath, that they ſhould not enter into his reſt*; as it is in the *Pſalm* we ſay every morning. Thus we ſee how the *unworthy eaters* of the holy Myſteries in the Wilderneſs were not onely liable to plagues in this life, but that thoſe plagues ſerved them as Seals of their condemnation in the world to come; and therefore if we alſo eat *the ſame Spiritual meat*, and *drink the ſame Spiritual drink* unworthily, we ſhall eat and drink our own condemnation. Pſal. 95. 11.

Having thus ſeen the wretched condition and wofull danger of thoſe who come unworthily to this Spiritual Table; the ſerious conſideration hereof may ſtand up like the Angel with *the flaming ſword, to keep every Adam from eating of the tree of Life.* It ſhould make every one tremble who approcheth the Lord's Table with unwaſhed hands, I mean, a foul conſcience: whoſe hearts are full of wickedneſs, whoſe heads full of ungodly imaginations, and their hands defiled with wicked actions, how unworthy are they to come at this holy Banquet! As *Jehu* ſaid to *Jehoram*, *Quid tibi cum pace*, *What haſt thou to doe with peace?* So may I ſay here, What have thoſe to doe with the Sacrament, the Myſtery of peace? Indeed the Sacrament is a Robe to cover the repenting ſinner, but no cloak to a prophane Receiver of it: ſuch a one ſhall finde it like the *forbidden fruit* of *Paradiſe*, the bane of the Eater; and like a fair bait ſwallowed with a deadly hook, the death of the Receiver. 2 King. 9. 22.

Who being guilty, would drink of that curſed water, *Numb.* 5. 22. which made *the thigh to rot and the belly to ſwell?* and who being guilty of groſs ſin, will dare without Repentance to take that Sacrament which ſhall make him guilty of the Body and Bloud of Chriſt, and become an occaſion of his condemnation?

It is a pitifull thing when the *Pſalmiſt*'s curſe befalls any, *Let their Table be a ſnare:* But that this holy Table ſhould become a ſnare to a Chriſtian ſoul, is more then lamentable. Our Saviour ſaid of *Judas*, *It had been good for him if he had never been born*; and ſo may we ſay of ſuch, It had been better they had never been Receivers of this holy Sacrament, for, alas! *they have eaten and drank their own damnation:* they had better have eaten ſome venemous thing, or drank ſome deadly poiſon, for it would onely have killed the body; but by eating and drinking the Sacrament unworthily, they have damned and deſtroyed both ſoul and body for ever. Pſal. 69. 22. Matt. 26. 24.

Laſtly, this danger may admoniſh every one of us to come worthily unto this Sacrament: For as *Manna* was unto every man's taſt according to his will,

will, (as *S. *Auſtine* will have it;) ſo is the Sacrament to every one according to his worthineſs. As therefore the Chamber was trimmed wherein our Saviour kept his Paſſeover, and ordained his holy *Manna*; ſo ſhould the Chamber of every Chriſtian ſoul be cleanſed from wickedneſs and adorned with Grace that comes to receive Chriſt in this Sacrament. The waſhing of the Diſciples feet afore Supper, what doth it elſe call for but a cleanſing of our hearts before we communicate? We are unwilling that men ſhould ſee us come to this Table with foul hands; and ſhould we not be more carefull leſt God ſhould ſee us come with foul hearts.

2 Cor. 10. 5.

* In Ep. 118. *In primo populo unicuiq; Manna ſecundum propriam voluntatem in ore ſapiebat.* See this emphatically expreſſed in Wiſedom 16. 20, 21.

It will not be enough to ſay to our Saviour with them in the Goſpel, **We have eaten and drank in thy company*, we have been at thy Table: We muſt come thither as we ſhould. For as corporal food doth rather hurt then nouriſh a body abounding with evil humours: So the Soul being fraught with vices, this heavenly food rather killeth then comforts it. As *Adam* in the ſtate of his Integrity might freely take and taſte of all the Trees in the Garden, (one onely excepted,) but after his tranſgreſſion he was juſtly reſtrained: So doth the Lord admit us unto his Table, if we come worthily; otherwiſe we are no welcome gueſts unto him. Therefore as it was ſaid to *Moſes* when he came near the preſence of God, *Pluck off thy ſhoes, for the place whereon thou ſtandeſt is holy ground:* So let all of us put off the ſhoes of our corruptions, and then we may approch with comfort to the holy Table of the Lord.

* Luke 13. 26.

Exod. 3. 5.

DISCOURSE XLV.

DEUTERONOMY 16. 16, 17.

Three times in a year ſhall all thy males appear before the Lord thy God, in the place which he ſhall chuſe: in the Feaſt of Unleavened bread, and in the Feaſt of Weeks, and in the Feaſt of Tabernacles: and they ſhall not appear before the Lord empty. Every man ſhall give as he is able, according to the bleſſing of the Lord thy God which he hath given thee.

THESE words are a commandment for the obſervation of the *great* and *chiefeſt Feſtival times of the Law*; not onely here mentioned, but elſewhere injoyned in the Books of the Law; as I think in three ſeveral places, *Exod.* 23. 14. and again 34. 23. and alſo *Levit.* 23. The words I read conſiſt of two parts: First, *The Obſervation it ſelf*; 2. *A ſpecial duty required thereat.* The *Obſervation it ſelf* comprehends four things. 1. The Work or Action commanded, which is, *To appear before the Lord:* 2. The Perſons who, every Male; *all thy Males:* 3. The Place where; in a ſelect place, *in the place which the Lord ſhall chuſe:* 4. The Time when; *Three times in the year; In the Feaſt of Unleavened bread,*

Deut. 16. 16, 17.

bread, in the Feaſt of Weeks, and in the Feaſt of Tabernacles. The ſecond part, of *a ſpecial duty* required at this ſolemn ſervice, is a duty of real thankſgiving, *viz.* a holy preſent or oblation to be given unto God, and that expreſſed Firſt, in the kind, *They ſhall not appear before the Lord empty*; Secondly, in the meaſure, *Every one ſhall give as he is able, &c.* Of theſe I am to ſpeak in order, and firſt of the firſt, The Action enjoyned, *To appear before the Lord.*

1. *To appear before the Lord*, is in an Holy Aſſembly to perform a Religious ſervice unto him. For in every ſuch Aſſembly and Service he is preſent after a ſpecial and peculiar manner, according to that of our Saviour in the Goſpel, *Where two or three are gathered in my Name, there am I in the midſt of them.* And as when one man ſpeaks unto another, or hears another ſpeaking unto him, either is ſaid to be in others preſence: So he that comes to ſpeak unto God in Confeſſion, Prayer and Thankſgiving, and hath God likewiſe ſpeaking unto him either in the publiſhing of the Law, in the promiſes of his Goſpel, in the receiving of his Sacraments, and Miniſterial bediction, is truly ſaid to appear or come into the preſence of the Lord. To appear therefore in God's preſence is to be aſſembled in his publick Worſhip, where there is, as it were, a mutual entercourſe between him and us; and in this it is differing from private Devotion, where the one part onely is acted, and not the other. Every day is a day of private Devotion, yea every hour, if occaſion ſerveth; but a Holyday's work is the publick ſervice of God in a Holy Convocation.

Matt. 18. 20.

Seeing therefore as often as we come together for the Worſhip of God in the Holy Aſſembly of the Church, we appear in the preſence of the Majeſty of God himſelf, it may admoniſh us of the reverence we are to uſe in ſuch Aſſemblies. If when we come into the preſence of a Prince, we think an awful fear and a more then ordinary reverence doth beſt beſeem us in whatſoever we ſpeak or doe: much more is this required of us when we approch the preſence of the King of Kings and Lord of Hoſts. No geſture we uſe, no word we ſpeak, no action we doe, but ſhould be framed to expreſs the awe and regard we owe unto ſo great and high a preſence. If *Order* be any where required, it is here. If idle and vain words be in a far leſs preſence taken as contemptuous; in this they cannot be leſs then merely blaſphemous. If any unſeemly or unſutable geſture, if any neglectfull or regardleſs demeanour be elſewhere culpable; here it is abominable, when we are in his preſence who is the God of *Order* and *Beauty*, and gives us an expreſs command to perform all points of his Service

1 Cor. 14. 40. τάξιν καὶ εὐσχημόνως, *according to order and comelineſs.*

Exod. 3. 5. This makes him ſay to *Moſes* when he appeared in the Buſh, *Pluck off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt is Holy ground.* Whence *Solomon* borrows his ſpeech, *Eccles.* 5. 1. *Keep thy foot* (or, *look unto thy feet*) *when thou entereſt into the Houſe of God.* This being as much as if he had ſaid, Behave thy ſelf in God's preſence reverently: Which in the words following he enlarges, ſaying, *Be more ready to hear, then to give the ſacrifice of Fools*—v. 2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in Heaven, and thou upon Earth, &c.* And hither belongs that of S. *Paul* 1 *Cor.* 11. 4, 5, *&c.* requiring a ſeemly habit and geſture of men and women in the Holy Aſſemblies: the woman to pray covered, in token of her ſubjection; the man uncovered, as a ſign of his head-ſhip and ſuperiority over the woman, according to the uſe of thoſe times and places. And it is ſpecially to be obſerved which he ſpeaketh in the 10. Verſe, *For this cauſe ought the woman to have power on her head*, (that is, the enſigne of power to which ſhe is ſubject)

ſubject) *becauſe of the Angels*; i. e. becauſe of the preſence of God attended with multitudes of Angels. For theſe are the Train of the Almighty, and as it were the Guard attending and miniſtring unto his preſence; whereſoever he keeps his ſtation, they pitch round about him. When *Daniel* ſaw him in the Viſion, *thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him.* Revel. 5, 11. *I beheld,* ſaith S. *John, and I heard the voice of many Angels round about the Throne, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands.* So when God appeared to *Jacob* going to *Padan-Aram*, he ſaw the Angels of God deſcending and aſcending upon a Ladder. Whence it appears that whereſoever God keeps his Court his Train is with him; and perhaps it were no errour to affirm, That the peculiarity of God's preſence in one place more then another did conſiſt in no other thing but in the miniſterial retinue of his Angels. Which if true, where ſhould his Angels encamp rather then in the Aſſemblies of his Saints, in midſt of whom he hath promiſed he would be? So will the ſpeech of S. *Paul* have an evident meaning, That we ought to attire and demean our ſelves with comelineſs, *becauſe of the Angels,* becauſe of the preſence of God in the miniſtry of his holy Angels.

Deut. 16. 16, 17.

Chap. 7. 10.

Gen. 28. 12.

Matt. 18. 20.

Who can conſider of this ſo great a preſence, with ſo glorious a retinue, and not be ſtrucken with a religious fear, with an holy reverence, as often as he is to appear before it? Let us then learn to ſay with *Jacob*, *Gen.* 28. 16. *Surely the Lord is in this place*, and be afraid as he was, and ſay, (v. 17.) מַה נּוֹרָא הַמָּקוֹם הַזֶּה *How dreadfull is this place! this is no other but the houſe of God, and the gate* (or *Court*) *of Heaven.*

AND now I come to the ſecond thing, *The perſons who were to appear at theſe ſolemn Feaſts*, Every Male; *All thy Males ſhall appear.* And here we are to enquire the reaſons, *Why the Females or Women had an exemption from this ſolemn duty:* which (to omit that of a Type of the *Meſſiah*, which ſome bring) I take to be theſe three. 1. The weakneſs and infirmity of that ſex, not able without much danger and trouble to endure ſo long a journey. 2. The danger of their chaſtity in ſuch a concourſe of people as was an Aſſembly of the whole Nation in one place. 3. The care of their tender infants and young children, and other houſe-affairs, which would have been wholly abandoned, if they as well as the *Males* ſhould have been at the ſame time ſo far away and ſo long abſent: neither can it otherwiſe be imagined how their houſes could be looked unto, unleſs the one were to ſtay at home in the abſence of the other. Again, it may be queſtioned whether all *Males* without reſpect were to appear; for it is not likely that young children ſhould, or decrepit old men could appear. I anſwer therefore, That it is to be underſtood of all *Males* who were within the age and years of ſervice, namely, between twenty and fifty; for at fifty it is apparent that all were *emeriti, diſcharged from that duty*, even the Prieſts and Levites ſerved not after that age; but at what years they came to be capable of ſervice, there is difference. The Prieſts might not ſerve in the Prieſts office afore thirty, *Numb.* 4. 3. nor the Levites in their office afore twenty five, *Numb.* 8. 24. but the Laity were capable of imployment and ſerviceable at twenty; as appeareth out of the 1 of *Numb.* 2, 3. where God commands *Moſes* to take *the ſumme of all the children of Iſrael, from twenty years old and upward, all that are able to go forth to Warre*; ſo implying that from twenty years of age they were able for that ſervice.

2.

Theſe things thus explained and ſuppoſed, we may obſerve, *That the indulgence of God admits the caſe of infirmity, unavoidable inconvenience, and requiſite imployment, as allowable reaſons of abſence from holy Aſſemblies:*

For

Deut. 16. 16, 17. For theſe we have ſeen to be the reaſons of the exemption of *Women* from the annual and ſolemn Feaſts. And no queſtion but if the like caſes might happen even for their ordinary and Sabbath-Aſſemblies, God would in like manner diſpenſe. For *weakneſs of body* we have no reaſon to doubt; and for the other caſes mention'd, the equity being the ſame with that which here diſpenſed with Women for the ſolemn Aſſemblies, it is not to be doubted but the indulgence of God ſhould be the ſame, as well for other times as thoſe, and as well for the other ſex as for Women. And if in the time of that Law God was thus indulgent, when all theſe things were ſo ſeverely and ſtrictly exacted; much more in the liberty of the Goſpel, Chriſt himſelf here looſing the ſtrictneſs even of the Sabbath's reſt, alledging that *the Sabbath was made for man, and not man for the Sabbath:* For of the two duties required in the obſervation of an Holy day, *the calling of an holy Aſſembly*, and *bodily reſt from corporal labour*, the Law ſeemed to exact this latter of *reſt* more ſeverely then the other, in regard it was a figure of things to come, which the other was not. If then that which was moſt ſtrict be releaſed; much more is the other, which was leſs, as free now as in former time. I ſpeak not this againſt a Religious diligence, for that is required of all who have no juſt impediment and ſuch a one as God himſelf ſhall allow; and therefore let no man *deceive* himſelf, for *God* (as the Apoſtle ſaith) *is not mocked:* But I ſpeak againſt that more then *Judaical* ſcrupuloſity of ſome, who think it not lawfull upon the Lord's day to leave any at home to keep houſe, or be imployed in ſuch buſineſſes as conveniency cannot diſpenſe with.

Mar. 2. 27.

Gal. 6. 7.

The ſecond thing I obſerve here is, *That to obey God in what he commandeth is as it were a protection* (or *a warrant of ſecurity*) *from thoſe dangers which humane reaſon would otherwiſe think unavoidable*: or, *Obedience unto God in what he commandeth is a greater ſecurity then all the cautions and preventions that humane wiſdom can procure us.* For who would think when all the able and ſerviceable men of the whole land of *Iſrael* ſhould thrice every year be gathered together at *Jeruſalem*, but the whole land ſhould be in great danger of invaſion from their enemies, whom ſuch an advantage could not but allure; and all their borders thus unfurniſhed, could not well prevent ſuch a miſchief? Nevertheleſs, we find not in the whole Scripture that ever any ſuch evil befell them upon this occaſion: *So good a protection was Obedience*: But we find an expreſs Promiſe to the contrary made by God himſelf, leſt you might think this was but a ſurmiſed danger; for *Exod.* 34. 24. where this commandment is alſo mentioned, God ſaith, *I will caſt out the nations before thee, and enlarge thy borders; neither ſhall any man deſire thy land, when thou ſhalt go up to appear before the Lord thy God thrice in the year.* But for all this we know their laſt wofull deſtruction by the *Romans* was at the time of the *Paſſover*, one of theſe *ſolemn* times: and no marvel; for when God meant to caſt them off from being any more his people, he ordered even this (perhaps) to be a token that they were no longer under his wonted protection.

When God commanded *Abraham* to *ſacrifice his ſon Iſaac*, though he knew not in reaſon how God could then make his Promiſe good unto him, *To make his Seed by Iſaac in number as the ſand on the ſea ſhore*; yet he was obedient to the word of God, and beyond all hope ſecure of God's Promiſe, as placing his greateſt ſecurity in his Obedience; as for the reſt, יהוה יראה, ſaith he, *Deus providebit*, *God will provide*, *Gen.* 22. 8. and ſo he did indeed.

I ſhall need gather no more Examples. Let no man therefore be diſcouraged for fear of danger to doe his duty in that calling and vocation wherein God

God hath ſet him. If God hath bid thee, hope thou likewiſe he will protect thee: But if thou neglect his commandment, ſo to avoid what thou feareſt, be ſure then that thou feareſt or a worſe will come upon thee; take heed thou goeſt not out of God's bleſſing into the warm Sun. Let *Saul's* example be our warning, who to prevent (as he thought) the ſcattering of the people from him, and the evil which longer delay might occaſion, if he ſhould ſtay for *Samuel*, preſumed to offer Sacrifice himſelf; but he was called a fool for his labour, and made to know at length that Obedience was better then Sacrifice. And ſo ſhall every one that makes ſo ungodly an experience, find his policy in the end plain foolery, and Obedience to God's Commandment better then all the Policy in the world.

Deut. 16. 16, 17.

1 Sam. 13. 8, &c.

Verſ. 13.

AND thus I come to the third thing conſiderable, *viz. The place* where every Male was to appear, *In the place the Lord ſhall chuſe*, namely, in the place where the Ark and Tabernacle of God ſhould be; which at the firſt was at *Shiloh* in the Country of *Samaria* and Tribe of *Ephraim*, afterwards at *Jeruſalem* in the Tribe of *Juda*, where *David* firſt pitched a new Tabernacle for the Ark of the Covenant, after it had been taken by the *Philiſtins*, and returned home again; and in the ſame place his ſon *Solomon* built that glorious Temple which was the Beauty of the whole earth. Of theſe two places ſpake the *Samaritan woman* in the Goſpel to our Saviour, *John* 4. 20. *Our Fathers* (ſaid ſhe) *worſhipped in this Mountain, and ye ſay that Jeruſalem is the place where men ought to worſhip.* By *Our Fathers* ſhe means the old *Ephraimites*, from whom the *Samaritans* falſly vaunted they were deſcended; upon which ground ſhe likewiſe calls *Jacob Our father Jacob*, v. 12. for they were indeed the off-ſpring of thoſe ſtrange Nations which *Shalmaneſer* tranſplanted into the Cities of *Samaria*, when he had carried *Ephraim* and the reſt of *Iſrael* captives into *Aſſyria*; as we reade 2 *Kings* 17. 24. By *this Mountain* ſhe means Mount *Ephraim* where *Shiloh* was, and the Ark and Tabernacle of God in ancient time had been.

3.

For when *Manaſſes* the brother of *Jaddus* the High Prieſt was excommunicated and driven from the Prieſthood becauſe he had married the daughter of *Sanballat* the *Horonite*, (as it is in the laſt of *Nehemiah* v. 28.) he with his faction, to vex his own Nation, procured a Temple to be built in *Gerizim* on Mount *Ephraim*, whereof himſelf was the High Prieſt; and to draw a company of Tranſgreſſors like himſelf from the Temple at *Jeruſalem* unto this, it was coloured as if this were the only place which the Lord had choſen, becauſe the Tabernacle was firſt pitched at *Shiloh* in Mount *Ephraim*, and not at *Sion* on Mount *Moriah*: and this was the bone of everlaſting diviſion and capital hatred between the *Jews* and *Samaritans*.

Thus we have ſeen where *This place* was firſt and laſt which the Lord had choſen. Now let us further conſider why it is thus called. *The place which the Lord ſhall chuſe.*

Firſt therefore, theſe words imply That the place for holy Aſſemblies was *a ſelect* place; For they were not to aſſemble in every place as occaſion and opportunity ſerved, but to have a choice and ſelect place for that purpoſe.

Secondly, This place for Legal worſhip was to be *one only place*, and no more; and therefore here the ſingular number is uſed. I ſay, there was but *one only place* for *Legal worſhip*, meaning *Sacrifices* and the ſervice accompanying them; for otherwiſe they had many *Synagogues* for hearing the Law read and expounded. *Jeruſalem* it ſelf had four hundred, and in thoſe the Scribes bore rule, as the Prieſts did in the Temple. But the reaſon why there was but one Temple, and place of Sacrifice and Prayer, was, for a Type of that one

Deut. 16. 16.

one only Mediatour *Jeſus* Chriſt, in whom alone our ſins are expiated, and our prayers and thankſgivings accepted before God: So that in the time of the Law to build an holy Altar or offer Sacrifices any where but here, though it were unto the true God, was a typical idolatry, becauſe it implied a multiplicity of Mediatours, of whoſe Oneneſs the one only place of worſhip and the one Altar was a ſigne; which was the reaſon why it was ſo unlawfull to ſacrifice in the high places, though it were unto the Lord their God: and yet becauſe it was but a ceremonial ſin, God did in the confuſed times of that Church ſometimes paſs by it, as it were, becauſe of the hardneſs of their hearts, as our Saviour ſaith in another kind. But he that did diſpenſe with an irregularity in figure becauſe of the ſtate of the times, will never allow idolatry in deed, ſuch as is that of the Church of *Rome*, who fulfill the very ſubſtance of that whereof the Jewiſh ſin was but a Type, whoſe Mediators are ſo many that they are not eaſily numbred: and though they for excuſe ſubordinate them all to Chriſt as the chief, and derive their Mediatorſhip from the virtue of his merits; yet is this but like unto that of the erring Church of the Law, which, notwithſtanding God's commandment to the contrary, had a conceit that they might ſacrifice in any high place, ſo it were unto the Lord their God only.

The third and laſt thing which theſe words imply is, That this *ſelect* and *only place* ſhould be *of the Lord's own chuſing*; *The place he ſhall chuſe.* But how ſhould the Lord *chuſe* it? it ſeems, by giving ſome extraordinary ſign of his allowance in accepting their Sacrifice; or it may be they did conſult him in this caſe by the Oracle of *Urim* and *Thummim.* For of the firſt place, in *Shiloh*, we have nothing expreſſed, but only reade *Joſhua* 18. 1. *That the whole Congregation of Iſrael aſſembled together at Shiloh, and ſet up the Tabernacle of the Congregation there.* But of the ſecond place, in Mount *Sion*, we reade, That * *the Angel of God commanded Gad to ſay to David, that he ſhould ſet up an Altar in the threſhing-floor of Ornan*; and that when *David offered thereon burnt-offerings and peace-offerings*, * *the Lord anſwered him from heaven by fire upon the Altar of burnt-offering*; and that *David* hereupon deſigned that place for the Tabernacle, and future Temple, ſaying, *This is the houſe of the Lord God, and this is the Altar of the burnt-offering for Iſrael*, 1 *Chron.* 22. 1.

* 1 Chron. 21. 18.

* Verſ. 26.

Now to make ſome application of this to the times of the Goſpel. The two laſt circumſtances of this place concern us not: For that of *one place* was a Type, and ſo is gone: the ſecond, of *God's immediate choice*, ſeems to be ſo alſo, and to be a figure of that which the Angel *Gabriel* ſaid to the bleſſed Virgin, *Hail thou highly favoured, the Lord is with thee; bleſſed art thou amongſt Women:* where God chuſes the womb of *Mary* wherein to erect that pure Altar and Temple whereof the Legal were but ſhadows. Thus theſe two circumſtances ſeem no waies to bind us. But the firſt, *That there ſhould be ſelect places for holy Aſſemblies and the publick worſhip of God*, this is that which was before the Law was given, and yet remains in force now the Law is ended. As long as it is required of the Church to appear before the Lord in publick Aſſemblies, ſo long is it alſo required to have choſen and ſelect places for that purpoſe. *Adam* and his Sons had places whither to bring their Sacrifices; the Patriarchs uſed Altars, Mountains and Groves to the ſelf-ſame purpoſe; from the very beginning of Chriſtianity Chriſtians have had their ſelect Oratories. 1 *Cor.* 11. 22. S. *Paul* ſpeaking of the Aſſemblies of the Church and ſome abuſes therein, as eating and drinking, *Have ye not* (ſaith he) *Houſes to eat and drink in? or deſpiſe ye the Church of God?* Here it appears that the place of holy Aſſemblies was not an ordinary place where men eate and drink, but a place ſelect

Luke 1. 28.

select and set apart for holier purposes; which he yet more confirms when he addeth, v. 34. *If any man hunger, let him eate at home:* it follows hence, That the place of Holy Assemblies was no man's home, but a place hallowed unto God for the common use of the Church, howsoever these in the times of persecution so secret as not to be discovered by the Gentiles. What hath been the practice since in all Ages, he hath no eyes that sees not; and if there be any who cannot behold them without a desire to have them levelled, it were better their eyes were plucked out then so many monuments of our Forefathers piety should be thrown down and ruined, and God so unseemly and disorderly served, as he should be if, as Beggers doe for lodging, so his Assemblies were every week or month to seek a place of entertainment. Deut. 16. 16, 17.

We are therefore as well as the *Israelites* to appear before the Lord in a chosen place. But here is the difference, that they were to have but one, we have liberty to have many; there God chose a place for himself, but we in the Gospel have liberty to chuse a place for God where we will. Nevertheless it is to be observed, that the Leaders of the Primitive Church, howsoever they acknowledged this liberty, yet they used to select for their Assemblies such Places as God had any way dignified or honoured either by some work of mercy, or the glorious sufferings of his Martyrs; whereupon the most ancient Monuments of the Christian Churches do mention the Assemblies of Christians *In Cœmeteriis Martyrum*, at the Cœmeteries and Monuments of their Martyrs. For howsoever God did not immediately select the place of his worship then, as he did in the time of the Law; yet they thought he had made these places of a choicer fitness then other; though none of necessary obligation: which I for my part would be loth to condemn as an errour; seeing to follow the order of the Church of *Israel* by way of direction and not obligation, is no abridgement to Christian liberty, so it be only so farre and in those things only whereof Christianity is capable, as I think this we speak of was; though I know it was afterward an occasion of damnable Idolatry, use of erecting Temples unto Saints and Angels. But what is there which the corrupt nature of man will not make an occasion of sin? Even as an unclean body of the best nourishment will breed evil humours: So out of the most wholesome ordinances our wicked hearts will contrive superstition.

IN THESE words being a commandment for the observation of the three solemn and principal Feasts of the Law, were Four things considerable. 1. The Work or action; *To appear before the Lord:* 2. The Persons who; *All Males:* 3. The Place where; *In the place the Lord shall chuse:* 4. The Time when; *Thrice in the Yeare: In the Feast of unleavened bread, In the Feast of Weeks, and in the Feast of Tabernacles.* Of the three first, *the Action, the Persons, and Place,* I have spoken. Now therefore I come to 4. speak of *the Time, The Feast of unleavened bread, &c.*

The Feast of vnleavened Bread is that which is otherwise called *The Feast of the Passeover*, consisting of seven daies, from the fifteenth of *March* untill the twenty first. On the Even before this solemn Feast, the fourteenth day of the first month, was killed and eaten the Paschal Lambe; on the seven daies following were offered the Paschal Sacrifices, and no other Bread but *unleavened* eaten; the *first* and *last* daies being *daies of holy Assemblies* or Convocations. *The Feast of Weeks* was a Feast kept at the end of seven Weeks, or a Week of Weeks, after the second day of the Passeover, or fifty daies after the first day of the Feast of *unleavened* bread; and therefore called *The Feast of Weeks*, that is, a Feast to be kept a Week of Weeks after the Passeover; and *Pentecost*, because the *first* day thereof

Deut. 16. 16, 17.

was the fiftieth day after the first of the Passeover, as now our *Whitsuntide* is ἡ μεγάλη πεντηκοστὴ, the fiftieth day after *Easter*. This Feast was likewise *of seven daies continuance*, all spent in multitude of Sacrifices, but the *first* and *last* specially in *keeping of holy Assemblies*. The Feast of Tabernacles, *Scenopegia*, was a Feast of *eight daies continuance* in the seventh month, or *September*, from the fifteenth day thereof to the two and twentieth, all whereof had their proper Sacrifices; and the first seven daies they dwelt in *Booths* or *Tabernacles* made of Willow, Palme, Myrtle and Citron boughs, whence it hath the name of the *Feast of Tabernacles*. The *first*, and the *last* or eighth day, were here also *daies of an holy Convocation*, wherein no servile work might be done.

Thus having in brief described the *Time*, *Continuance* and *Service* of these *Three solemn Feasts*, now let us also see what was the *End of their institution*. The *End* of these Feasts was *partly for Remembrance of things past*, and *partly for Types and Figures of things to come*; which I will shew in them severally.

The Feast of the Passeover was for a thankfull Remembrance of their great deliverance out of *Egypt*, when for haste they were forced to carry their dough *unleavened* upon their shoulders; and the evening before, the Lord having slain all the first-born of *Egypt*, yet *passed by them*, because of the bloud of the Paschal Lamb which he saw upon the door-posts of their houses. For this cause they were, whensoever that happy time of the year should come, to rejoyce before the Lord their God, and to hallow it after the manner afore mentioned. And thus you have the *first End*, The memorial and remembrance of benefits past.

The *second End* was for a Type and Figure of things to come, namely, of our deliverance from the bondage of Sin and Satan by that immaculate Lamb, Christ *Jesus*, who in the same month and day was foreordained of God to be slain upon the Cross for the sins of the whole world; whose Bloud upon whatsoever Soul God shall espie applied by a lively Faith, he would spare, and not destroy it.

Thus much of the first Feast. The second, *The Feast of Weeks*, or *Pentecost*, was for a Remembrance of the Law at that time given upon Mount *Sinai, with thundring and lightning, and the sound of a Trumpet from Heaven.* And secondly, for a Type of the Doctrine of the Gospel, which was published at the self-same time, when with a *sound from Heaven, cloven tongues of fire fell upon the Apostles, and they all were filled with the Holy Ghost*, as we reade *Acts* 2. 2, 3, 4.

Now for *The Feast of Tabernacles*; the *first End* is plain, that it was a memoriall, namely, of their long dwelling in Tabernacles in the Wilderness. *Lev.* 23. 42, 43. *Ye shall dwell in booths seven daies (saith the Lord,) all that are Israelites born shall dwell in booths; That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the Land of Egypt.*

But *of what thing concerning Christ to come it was a Type*, it is not so expresse as in the former. But by that which S. *John* saith, Chap. 1. 14. Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, *The Word was made flesh, and Tabernacled in us*; for so signifies ἐσκήνωσεν: by this, I say, S. *John* should seem to intimate, That as the *Passeover* was a *Type* of his *Passion*, *Pentecost* a *Figure* of the *sending the Holy Ghost*; so should the *Feast of Tabernacles* be for a *Type* of his *Incarnation*, when the Divine Nature *tabernacled* in our flesh, and the Word of God became *Emmanuel, God with us*. For it is incredible that *this principal Feast* should not be for a *Type* of *some principal thing concerning Christ* as well as the rest; it being as solemn as any of the former

former two, nay rather the chiefest of the three, as having a more extraordinary course of Sacrifices then either of the other, yea of one day's more continuance, this having *eight* festival daies, the other two but *seven*. And there is nothing but his *Incarnation* and *Nativitie* which can be applied thereunto; and it may be therefore was the *eighth day* added thereunto, as figuring the time of his *Circumcision*. Deut. 16. 16, 17.

Another custome used at this Feast may confirm this: For while they gathered and carried *the Boughs* whereof they made their *Tabernacles*, there used a kind of Litanie to be sung, in which the people continually cried *Hosanna, Hosanna*, that is, *Save now*; which was so usual, that in time the Feast, and Boughs, and all came to be called *Hosanna's*: Whence came the cry of the people in the Gospel, when they cut down boughs to honour our Saviour's riding upon an Asse, *Hosanna to the Son of David, Hosanna in the Highest*. For though it were at another time of year then the *Feast of Tabernacles*, yet the *carrying of Boughs* put them in minde of the accustomed acclamation at that Feast. All which seems of purpose so to be ordered by the providence of the Almighty, to shew, First, what this ceremony of *Tabernacles* aimed at, namely, the mysterie of our Redemption by God in the *Tabernacle* of our flesh; or the *Incarnation* of Christ, which is that which made him *Jesus*, a Saviour, and us to cry unto him by Faith, *Hosanna, Save now*. And Secondly, that it might be known who this *Tabernacle* was, the people by a secret providence cried unto our Saviour, even at another time, *Hosanna to the Son of David*; ascribing, in their so speaking, the whole ceremony of Boughs and Tabernacles unto him.

But it will be objected, That the Birth of Christ was in *December*, but the *Feast of Tabernacles* was kept the fifteenth day of the seventh month, which answered in a manner to our *September*; and therefore had the *Feast of Tabernacles* been a sign of his *Incarnation*, the time should as well have agreed here as it did in the Passeover and his Passion, the giving of the Law and the sending of the Holy Ghost: But between the Feast of Tabernacles and the Birth of our Saviour is three months difference.

For this Objection, give me leave to relate, not mine own, nor as my own, but the opinion of the most learned Chronologers; the summe and conclusion whereof is, That the Birth of our Saviour was in *September*, at the time of the Feast of Tabernacles, and not in *December*, as the memory thereof is now celebrated. For first, it is apparent that in the primitive Church there was neither certainty nor agreement about the time of the Nativitie, as * *Clemens Alexandrinus* witnesseth; and himself saith, That those who enquire more exactly of the time, do assign the five and twentieth of the month *Pachon*, which is our twentieth of *May*.

* Strom. *l.* 1.

Others assigned other and diverse times, as *Epiphanius* witnesseth four hundred years almost after Christ: so long therefore there was no certainty agreed upon. And it was after the time of *Constantine* that the day we now observe was chosen, and first in the *Latine* Church; but not in the *Greek* till the daies of *Chrysostome*, who made an * Oration, yet extant, upon the first observing of this day, which he says they now received from the *Roman* Church.

* Hom. 31. in Tomo *De diversis Novi Testamenti locis*, secundùm edit. *Fr. Ducal.*

If any would know how, after so much uncertainty of opinions, they came at last to resolve upon this day; they will tell you, that it was upon a false suppositall and a mistaken ground: For finding in the Law, that the High Priest was once every year to enter the most Holy place, and there to offer incense, (at the Feast of Expiation) and reading in S. *Luke*'s Gospel, that the Angel *Gabriel* appeared to *Zachary* as he went to offer incense in the Temple, they supposed that he was the High Priest, and reasoned

Deut. 16. 16, 17. thus; The time of the High Priest's offering incense in the most Holy was about the middle of *September*, namely the tenth day of the seventh month: Now as soon as *Zachary* had fulfilled the Week of his Ministration *John Baptist* was conceived, which must therefore be about the end of *September*: Now when the Angel saluted *Mary*, he told her, *That her Cousin Elizabeth had been with Child six months*: If *John Baptist* then were conceived about the end of *September*, our Saviour must be conceived six months after, which falls about the end of *March*; which if true, his Birth will fall at the end of *December*, nine months after his conception. This was the ground whereupon the Feast of Christ's Nativitie was fixed upon the five and twentieth of *December*.

Luke 1. 36.

To which they answer who think otherwise, First, That neither the Angel appeared to *Zachary* in the most Holy place, for the Altar of incense was without the Veil, at which the Text saith the Angel appeared: neither could *Zachary* be the High Priest, for the Text saies, he was of the course of *Abia*, and that it came to his lot to offer incense; but the High Priest was of no course, neither did the incensing of the most Holy fall to him by lot, but it was his onely and proper office: the ground therefore was altogether mistaken.

Luke 1. 11.

Vers. 5.

Secondly, At the Birth of Christ every man, woman and child was to goe to be taxed at the City whereto they belonged, whither some had long journeys: But the middle of Winter was not fitting for such a business, especially for women with child and children to travell in: Therefore Christ could not be born in the depth of Winter.

Again, At the time of Christ's Birth the Shepherds lay abroad watching with their flocks in the night-time; but this was not likely to be in the middle of Winter. And if any shall think the Winter-wind was not so extreme in those parts, let him remember the words of Christ in the Gospel, *Pray that your flight be not in the Winter*. If the *Winter* was so bad a time to flee in, it seems no fit time for Shepherds to lye in the Fields in, and Women and Children to travel in.

Matt. 24. 20.

They conclude therefore, That the Birth of Christ was in *September*.

First, Because otherwise this third *Feast of Tabernacles* should have nothing answering, as the other had: which they think the more unlikely, because there was no month in the year had more legal Feasts then this; as the Feast of Trumpets the first day, the Feast of Expiation on the tenth, and that of Tabernacles on the fifteenth unto the two and twentieth.

Secondly, *Joseph Scaliger* proveth it by the four and twenty courses of the Priests; and shews, that *Abia*'s course or week, wherein *Zachary* served, began the one and twentieth of *July*, and ended the eight and twentieth that year. Our Saviour's conception therefore, being six months after, must fall at the end of *December*, and so his Birth nine months after, about the end of *September*, the four and twentieth day whereof that year began the *Feast of Tabernacles*; and so his Birth falls in the Feast time.

Lastly, The Primitive Church of *Alexandria*, where were the best Calculators of times, kept the Feast of *John Baptist*'s Nativity the eight and twentieth of the month *Pharmuth*, which is the three and twentieth of our *April*, as *Cyril* witnesseth in an Homily upon that occasion. Now if *John Baptist* were born the three and twentieth of *April*, the Birth of Christ, which was six months after, must fall in the latter end of *September*, as aforesaid. All which if true, the day we observe is not the day of his Birth, but onely the day wherein we solemnly remember it: and though the time it self, if known, were the most fit for such a solemnity, yet no time can be unlawfully chosen for such a day. And thus I have shewed you *the Time*, *the Manner*, and

and *the Signification* of these *three Feasts*. Now let us see what profitable Observations this Discourse thereof will afford us. Deut. 16. 16, 17.

First therefore, By these Feasts it appears, that the hallowing unto God of more daies in the Week then one is not against the meaning of the fourth Commandment. Some there are who will have the words [*Six daies shalt thou labour*] to be as much a Commandment as [*Keep holy the Seventh*;] and hence argue, that it is no more lawful for humane Authority to forbid working any of the Six daies, then to forbid the holy observation of the Seventh; and then all our Holy-daies besides Sunday are unlawful. But by these *Three solemn Feasts*, which were each of them of a Week's durance at the least, it is manifest, that *Six daies shalt thou labour* are no Commandment, but expres onely an ordinary permission of working: For it could not be but some daies of these holy Feasts must be of the *Six*; and to think that God would gain-say his own Commandment by a contrary Ordinance, is unimaginable. As therefore when he commanded that men should give him the *Tenth of their increase*, he forbade not *Free-will-offerings*, nor that men might not give *half their goods* to sacred uses: So when he commanded *one day of Seven* to be universally and necessarily kept holy, this hindreth not but the Church may hallow *other daies* to God even *of the Six*.

But they will say, God indeed appointed some other days to be observed besides one of Seven; but the Church had no leave so to doe. I answer, The contrary appears by the Feast of *Purim*, which *Mordecai* caused to be ordained, and is no where reproved therefore, nor the Jews who observed it as long as their Church stood. The contrary also appears by the *Feast of Dedication*, which *Judas Maccabæus*, when he had cleansed the Temple from the prophanation of *Antiochus*, ordained yearly to be kept in *November*; which was so farre from reproof, that our Saviour himself while he was upon earth honoured it with his presence, as we reade *John* 10. 22. *And it was at Jerusalem the Feast of Dedication, and it was Winter*; where the word [*Winter*] is of purpose put to specifie this Feast of *Judas Maccabæus*, in the Month of *November*, on the fourteenth day.

Secondly, we may observe from these Feasts, That the fittest time to hallow unto God is that which he hath as it were honoured and made remarkable by some special work and mercy of his. For you heard that *the Feast of Unleavened bread* and *the Feast of Weeks* were ordained to be kept at those daies and times of the year, wherein those works of God remembred in them were performed. So God himself appointed of all the days of the Week *the Seventh to be kept holy*, because he finished then the great work of the Creation of the World. So in the Gospel, of all the days in the Week *the First was chosen*, because on it Christ *rose from the dead*. In like manner when the Church would hallow unto God more days then one of seven; it being the Times of his *Passion*, *Ascension*, and *sending of the Holy Ghost*, as also the days of their Births or Deaths whom God had made as Pillars to support his Church, and in whose sufferings it was confirmed, and himself glorified.

The third and last Observation is this, The practice and fact of man is no sound argument to prove what is and what is not *jure Divino*. For we see in this and three other places how expresly this *Feast of Tabernacles* was commanded yearly to be observed. Nevertheless, which is past all belief, it was never kept, at least in this main circumstance of *dwelling in booths*, from the time of *Joshua* until after their return from Captivity in the daies of *Nehemiah*, which was the space of a thousand years at the least, and the most flourishing time of their Church and Commonwealth. Who would

Deut. 16. 16, 17.

have thought but some *David*, *Salomon*, *Hezekiah*, *Josiah*, or good *Jehoiada*, would in so long a time as a thousand years have reformed so great a neglect of God's commandment? But hear what the holy Ghost saies, *Nehem.* 8. 17. *Since the daies of Jeshua the Son of Nun unto that day had not the Children of Israel done so.* A horrible thing to hear; but whatsoever was written in former time is written for our learning. And who knows whether there be not in this sinfull omission of *this Feast* alone above the rest some special Mystery; namely, that the Jew should not acknowledge *Christ*, whom this signified to be *Emmanuel*? For that *Jesus of Nazareth* suffered upon the Cross they acknowledge, whereof the Passeover was a sign; and therefore they blasphemously call him, *Talui*, *The hanged God*. They will not deny also that this doctrine was published at the Feast *of Pentecost*; though they believe not the mysterie and fruit of either the one or the other. But, *That he is God in our flesh*, they could never endure to hear: we know this was the cause why their Synod condemned him, because he said, *He was the Son of God*. Above a thousand years they omitted the observation of *the Feast of Tabernacles*, and now it is sixteen hundred wherein they have not believed that *the Divine nature tabernacled in our flesh*. When they returned from Captivity, they began to observe this so-long-neglected Ceremony; and when they shall return again from their now-long and wofull Captivity, we hope they will then with us acknowledge *this great Mystery*.

Rom. 15. 4.

John 19. 7.

HAVING hitherto spoken of the observation of these Feasts; now I am, according to my first Division, to come unto a second part of my Text, wherein is contained *a special duty required of all when they came to worship God at these Feasts*, namely, *to bring a present with them*: not a *Sacrifice of fire*, for these were of another nature, and for another end; but a *Heave-offering*, which kind was a Tribute of Thankfulness unto God, and withall of acknowledgement of his Supreme Lordship and Dominion over all: For without a *Sacrifice* or a fiery-offering the Feast could not at all have been kept, but without a *Heave-offering* or religious present it might, though nothing dutifully: and therefore is this specially added, *That no man should appear before the Lord empty*; for the Lord our God is a soveraign King, and will be acknowledged so of all who come before him: He is not Lord over our *Persons* onely, and therefore requires the service both of our *Souls* and *Bodies*; but he is Lord of our *Goods* too, and so is to have a *Tribute* of them offer'd unto him in token thereof.

But for the better handling of this point without confusion, we will consider, first, *What was the Jewish practice in this duty*; secondly, *What ought to be our imitation*. For the former, *The Jewish practice* was, as farre as I can gather, besides some special presents at *Easter* and *Pentecost*, to perform all their Heave-offerings, First-fruits, Firstlings of Cattel, Tithes of all things, and their Free-will-offerings at some one of these three Feasts, according as the season of the year served for the things they were to offer. For the better understanding of which, we must premise something of the manner of the Husbandry of *Palestine*, *Egypt*, and those neighbour Southern Countries, because it was much different from ours.

1.

In Ægypto hordeum sexto à satu mense, frumenta septimo metuntur. Plin. lib. 18. cap. 7.

Plinie affirms, that in *Egypt* (and therefore in *Palæstine*) *Barley* was ripe in the sixth month after it was sown, and *Wheat* in the seventh. The same Author affirms, that their seed-time for both began in the month of *November*; whence it follows, that *Barley* was ripe almost a month before the *Wheat*, the seed-time being the same, and the *Wheat* not ripening a month so soon as *Barley*. Barley then ripening in the sixth month, the Harvest thereof fell about the beginning of *April*, Wheat-harvest nigh a month after;

after; their whole Harvest by this means beginning at *Easter*, and ending at *Whitsuntide*. Which is the reason why *Pentecost*, *Exod.* 23. 16. is called, חג הקציר *The Harvest-Feast*, or, *The Feast upon the end of Harvest*. This shews a reason also, why upon the Plague of *Hail* we reade, *Exod.* 9. 31, 32. that *the Flax and Barley was smitten, because the Barley was eared, and the Flax bolled: But the Wheat and Rye were not smitten, for they were not grown up:* The eare yet appeared not, for this was about the beginning of the month of *March*, as we may suppose a fortnight or three weeks before their coming out of *Egypt*, which was the fourteenth day of the first month. This was a reason also why we reade, 2 *Sam.* 21. 9. that seven of *Saul's* Sons were hanged for the *Gibeonites* in the *first daies of Harvest, in the beginning of Barley-Harvest*. All which suppose *Barley* to begin, and *Wheat* to end their Harvest. Which with us is contrary, because *Barley* is sown so long after *Wheat*, *viz.* when Winter is past, because it is a tender grain, and will not endure the sharp and piercing cold of these Northern climates. Deut. 16. 16, 17.

As for their *Vintage* or Harvest of Oyle and Wine, it was in the seventh month; or beginning of Autumn, as in other Countries.

For their *Cattel*, they had two *breeding* times, the beginning of the *Spring*, and the beginning of *September*: but the *Spring-breed* was the strongest, and are called *Becorim*, that is, not the first opening the wombe onely, as most take it, but the firstlings of the year; for the *latter breed* was much the worse and weaker. Which *Jacob* knew, *Gen.* 30. 41, 42. when he laid his Rods before the Cattel when they were * *strong*, in the *Spring-time*; but he put them not in when they were * *feeble*, in the *Autumn*; *So* (saith the Text) *the feebler were Laban's, and the stronger were Jacob's.*

* בימי ניסן *In Nisan or March.*

* בימי תשרי *In Tisri or September.* So *Aben Ezra* upon the place.

This thus explained, let us now see what *the Practice of the Jews* was at these solemn times, that they might not appear in the Lord's presence empty-handed. At the *Feast of unleavened bread*, or *Easter*, upon the second day thereof, being the beginning of Harvest, they were to bring *a Sheaf of the first-fruits of their Harvest* unto the Priest, and he was to *wave* it before the Lord; and untill this were done, they might eat no Corn, whether parched or otherwise in the green eare, as appeareth *Levit.* 23. 10.—14. And hence this second day of the Feast was called, This was that day whereon (*Luke* 6. 1.) Christ's Disciples plucked eares of Corn, and ate them, for S. *Luke* saies it was ὃν Σαββάτῳ δευτεροπρώτῳ, which is *the second day of the first Sabbath*, or *the day after the first Sabbath*; for I told you, that the first and last daies of this Feast were daies of holy Assemblies, wherein no servile work might be done, and are therefore in *Leviticus* called *Sabbaths*; the day after the first of which Sabbath, S. *Luke* calls Σαββατων δευτεροπρωτων. Whereby it may seem that the Pharisees reproved the Disciples, not so much for breaking any Sabbath's rest, as for eating the eares afore it was lawful; for if it were lawfull upon a Sabbath-day to reach meat from a Table, why should it not be as lawfull to pluck eares of Corn to eat them without breach of the Sabbath? But I leave this.

Secondly, At this Feast also I suppose they paid their *Firstlings* and *Tithes of Cattel*; for God was to have of the best, which was (as I told you) the Breed of the Spring at this time ready. And this is the reason, that where this Feast is commanded, there follow presently some Precepts of the *Firstlings of the Cattel*, because namely it concerned the same time.

Now at the *Feast of Pentecost*, when Harvest was ended, they are commanded to bring **two wave-loaves* of their new Corn for a second First-fruits of their Harvest: At which time also they paid Tithes of Corn, so much as was threshed; and *a Tribute* also *of a Free-will-offering of their hand*, as

* Levit. 23. 17.

Deut. 16. 16, 17. it is called in the 10. of this Chapter. And this Feast ending their Harvest, is a reason why at the mentioning thereof you shall find precepts of not gathering their Lands clean, but that they should leave something for the poor to glean: which also was a secondary Offering unto God himself.

Lastly, At the *Feast of Tabernacles* they offered First-fruits and Tithes of Wine and Oyle, which was the Offering of that season; and besides the remainders of their Tithes of the floor or of threshed corn: which is the reason why this Feast is called, *Exod.* 34. *The Feast of gathering in at the years end*; and in this Chapter afore my Text, *The Feast of gathering in of the Floor and the Winepress:* For at this time all their Corn was threshed, and the Vintage done, and other Fruits were gathered, and so an Offering of them given unto God seasonably: therefore in the commandment of this Feast you shall find a precept *of not gathering their Grapes and Fruits clean*, in behalf of the Poor also.

Thus you see, the Offering of Cattel was at *Easter*, of Bread and Bread-corn in part at *Pentecost*, of Wine and Oyle and the remainder of Corn at the *Feast of Tabernacles*; whereupon we reade, 2 *Chron.* 31. 7. that the people which paid their Tithes there at *Hezekiah*'s command, *began to lay the foundation of the heaps in the third month*, that is, *at Pentecost*; *and finished them in the seventh month*, namely, at *the Feast of Tabernacles*.

NOW having shewed what was *the Jews practice*, let us also see *our duty in imitation of them*, which I will only at this time shew briefly and generally. Certainly, we are bound also not to appear before the Lord with empty hand. It is not enough to give at other times, but it is a piece of the Worship required at that time. For we must know that the actions of Men in holy Assemblies are not like their private actions at other times; for all the actions here are not the actions of several men, but to be accounted as one action of the whole body: which makes S. *Paul* use the phrase, 1 Cor. 11. 20. *when ye come together* ἐπὶ τὸ αὐτό, *to be* as it were *one and the same:* every prayer here is not many prayers, if many, but one prayer of all as one: whether we say *I* in the singular, or *We* in the plural, all is one; for [*I*] here expresses one made of many, and [*We*] many made into one. Whatsoever worship God requires therefore of any one alone, the same he requires also of all met together as one; for he is God as well of the body of the Church as a body, as of any one in the Church as a Christian; and therefore requires some of them in both kinds, that is, Confession, Prayer, Thanksgiving, and an Offering of the hand too of the body of the Church assembled, as well as of any one at any other time.

S. *Paul* ordained so in the Churches on the Lord's day, the day of holy 1 Cor. 16. 2. Assembly, the day when many came together as one. Every *first day of the Week, let every one lay by him in store, as God hath prospered him.*

The Primitive Christians practised the same in all their Assemblies, alledging these words of my Text for the same, as we may see in *Justin Martyr*, *Irenaus*, and others. Nay, they used to offer at the Lord's Table some handfull of those Offerings and Tithes to which they would entitle the Lord; whence the ancient Liturgies run, Μνήσθητι, Κύριε, τῶν καρποφορούντων ἐν ταῖς ἁγίαις ἐκκλησίαις σου, *Remember, O Lord, those who offer of their fruits and encrease in thy holy Churches.*

We have also in our Liturgy a Service for the *Offertory*, and many places of Scripture at the same read to move our devotion every Sunday, and a Prayer to God at the end thereof, *That he would accept our Alms and Prayers*, when we seldome bring him any.

Our Blessed Saviour, though he had nothing in this world but the contribution of good People in a Bagge; yet that he might in this also fulfill the

the Law of God, he uſed at *theſe ſolemn times* to give unto the Poor: which we may gather from the ſtory of his laſt Supper; for the Text ſaith, when he bade *Judas doe quickly what he had to doe, his Diſciples thought he had bid him give ſomething unto the Poor, becauſe he carried the Bagge*; which they would not have thought, unleſs he had wont to doe ſo at ſuch times. Deut. 16. 16, 17. John 13. 29.

DISCOURSE XLVI.

S. MATTHEW 5. 23, 24.

If thou bring thy Gift [τὸ δῶρόν σου] *to the Altar, and there remembreſt that thy brother hath ought againſt thee* [ἔχει τι κατὰ σοῦ·] *Leave thy Gift, and go thy way, firſt be reconciled to thy brother, and then come and offer thy Gift.*

THE Fathers and Doctors of the Church next after the Apoſtles conceived this Ordinance of our Saviour to be meant, by way of anticipation, of the *Holy Euchariſt*, which he here intimates ſhould be the *Evangelical Oblation*; the peculiar Rite and requiſite whereof ſhould be this duty of *Reconciliation* and Charity with our brother. Whence in all the Liturgies of the Chriſtian Churches throughout the world it was accordingly ordained (and that, as may juſtly be preſumed, in the Apoſtles own times) That when the *Offertory* was to begin, (for know, that every one who was to receive or be partaker of the Holy Communion, firſt offered his Gift of Bread and Wine,) the Deacon ſhould proclaim, Μή τις κατά τινος, *Let no man have ought againſt his brother*, (or ſome other Form to the ſame effect) and then every one to reconcile himſelf to his brother.

You ſhall hear ſome of theſe Primitive Doctors ſpeaking in their own words. *Clem. Romanus Conſt. lib. 2. c. 53.* Ἐὰν προσφέρῃς τὸ δῶρόν σου, &c. *If thou bring* (or, *When thou bringeſt*) *thy Gift to the Altar, and there remembreſt thy brother hath ought againſt thee; Leave thy Gift there, and go thy way firſt, and be reconciled to thy brother, and then come and offer thy Gift:* δῶρον δέ ἐστι νῦν ἡ ἐκάστου προσευχὴ καὶ εὐχαριστία, *Now the Gift that is offered to God is every one's Prayer and Thankſgiving.* And in *c.* 54. μετὰ τὴν ἀνάγνωσιν καὶ τὴν ψαλμῳδίαν καὶ τὴν ἐκ τῶν γραφῶν διδασκαλίαν, &c. *After the Leſſon and ſinging of Pſalms and Inſtruction out of the Scriptures*, (mark here the Order of the Liturgy) *when ye come to Prayer, let the Deacon ſtanding near you proclaim with a loud voice, Let no man have ought againſt his brother.*

Yea *Irenæus*, Scholar to *Polycarp* S. *John*'s diſciple, ſeems to place that *Purity* of the Evangelical oblation propheſied of by * *Malachi*, *In every place Incenſe ſhall be offered unto my Name, and a pure Offering*, (which all Antiquity underſtood of the *Euchariſt*) in this premiſed *Reconciliation*, when they came thereto. *Eccleſia oblatio* (ſaith he upon thoſe words) * l. 4. c. 34. * ch. 1. 11.

quam

Matth. 5. 23, 24.

quam Dominus docuit offerri in universo mundo, purum Sacrificium reputatum est apud Deum —— quod in omni simplicitate & innocentia Dominus volens nos offerre, prædicavit, dicens, Cùm igitur offers munus tuum, &c. The Oblation of the Church which our Lord taught should be offered through all the world, is accounted a pure Sacrifice with God —— And that our Lord would have us to offer our Gift with all simplicity and innocency, appears by that saying of his, When thou bringest thy Gift to the Altar, &c. Afterwards follows, *Quoniam igitur cum simplicitate Ecclesia offert, justè munus ejus purum Sacrificium apud Deum deputatum est; And because the Church doth offer with all simplicity and purity,* (viz. with such a disposition of mind as is purified and cleansed from all hypocrisie, hatred and malice,) *her gift and oblation is rightly therefore accounted by God a pure Sacrifice.* Thus *Irenæus.*

Vid. Tertullian. de Oratione, cap. 10.

Eusebius likewise in his *of the life of Constantine*, *l.* 4. *c.* 41. speaking of a great Synod that Emperor caused to be assembled at *Tyre* for the extinguishing of some dissensions risen in the Church; *He considered well* (said he) *that it is altogether unlawfull for those that are at enmity* ὅτι οὐ τοῖς Θεοῦ προσιέναι λατρείαν, *to come to the Holy Service,* (that is, of the *Eucharist*) *for that the Law of Christ doth expresly forbid any such to offer their Gifts, until they are reconciled and at perfect peace with one another.*

Lastly, *Cyrill of Jerusalem*, in the fifth Chapter of his *Catecheses Mystagogicæ*, describing and giving the reason of the Rites of the *Eucharist*, *At the beginning* (saith he) *the Deacon cries,* Ἀλλήλοις ἀσπάζεσθε, *Embrace and salute one another; and then we salute one another with an holy kiss: and this kiss was a sign and profession of their mutual love, their being at unity and peace among themselves, their forgetting and forgiving all former injuries:* διὰ τοῦτο ὁ Χριστὸς ἔλεγεν, Ἐὰν προσφέρῃς τὸ δῶρόν σου, &c. *And hence it is that Christ the Son of God saith, When thou bringest thy Gift,* &c. *first be reconciled to thy brother,* &c.

These Testimonies are sufficient to inform us how this Precept in the morning of Christianity was understood, and whereabout they conceived our Saviour gave and intended it. And from hence in all likelihood was derived (next to the analogy of the Old Testament) that Universal custome, received and practised in those first times in all the Churches of the World,

* Of this see his Treatise *Of the Christian Sacrifices.*

* *To begin the Eucharist with an Oblation of the Bread and Wine made by those who should partake of the Holy Communion*; supposing that our Saviour in this passage of Scripture intimated he would leave some Rite to be used by his Church after the analogy of the Old Sacrifices and in stead of them, which should semblably begin with an *Oblation* as they did. Wherefore in their Liturgies they called the *Bread* and *Wine*, in respect of this Offering, Ἅγια δῶρα, *The Holy Gifts*; according as our Saviour here spake, Ἐὰν προσφέρῃς τὸ δῶρόν σου ὅτι τὸ θυσιαστήριον, *When thou bringest thy GIFT to the Altar*; and again, Ἄφες ἐκεῖ τὸ δῶρόν σου, *Leave there thy GIFT*; and lastly, τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου, *And then come and offer thy GIFT.* Hence in their Form of *Consecration* they desire God, ὅπως ἐπιβλέψῃ ὅτι τὰ προκείμενα δῶρα, *that he would look upon the Holy Gifts presented there before him, and send down his Holy Spirit upon them, to make them the Body and Bloud of his Son.* Hence also came that in the Canon of the Latine Mass, though the custome be long since laid down; *Te igitur, Clementissime Pater, per Jesum Christum Dominum nostrum supplices rogamus & petimus, ut accepta habeas & benedicas hæc Dona, hæc Munera: We therefore humbly beseech and entreat thee, most mercifull Father, to accept and bless these Gifts, these Presents.* Lastly, Hence they may also seem in those first times to have learned to apply the name of Θυ-

σιαστήριον

θυσιαστήριον or *Altar* unto the Holy Table. For why should we not think they might as well derive these two latter from this passage of our Saviour's, as we are assured by good testimony they did the former of *Reconcilement* when they came to celebrate this Mystery; since all three in the Text depend one upon another, and no place else is to be found in the New Testament whereon they could be expresly grounded? Thus therefore you may perceive how both the Original and Universal practice of the Church, together with the Testimony and Judgment of her primitive Doctors and Pastors, concurre to make this Passage of our Saviour an *Evangelical* Constitution concerning that Sacred Rite of his Body and Bloud, which he was to substitute in his Church in place of the Legal Sacrifices. Matth. 5. 23, 24.

NOW this being premised concerning the matter of Fact, my scope at this time is, 1. To enquire whether this Scripture were rightly construed and applied or not by these Ancients, as you have heard. 2. To commend to your consideration and practice the duty here enjoyned.

For the First; That this Scripture is an *Evangelical* Ordinance, and intended by our Saviour for a Precept of the New Testament, may appear for these Reasons.

1. Because there was no such thing commanded in the Law concerning those who came to offer Sacrifice, nor among the Traditions of the Elders any *Deuteroſis* that way. Now it is altogether improbable that our Saviour, would then annex a new Rite to the Legal Sacrifices, when he was so soon after to abolish them by his Sacrifice upon the Cross; yea, if the Harmonists of the Gospel are not deceived, within less then two years after; for this Sermon is said to have been made between his second and third Passeover. Therefore he intended it for an Ordinance of the Kingdom of God, (as the Scripture calls it) that is, for the Church of his Gospel.

2. Because the Sermon whereof this is part is that famous Sermon of our Saviour upon the Mount, which he read as a Lecture to his Disciples to instruct them in the Mysteries of the Kingdome of God, a little before he sent them forth to preach, beginning with this fifth Chapter and reaching to the end of the seventh, and therefore no doubt contained the summe of what they were to preach; and so the whole doctrine thereof Evangelical. In other parts we finde it so, and why should we not esteem it so in this?

3. Because it is brought in (and that in the first place) as an Exemplification of that righteousnes wherein the Citizens of the Kingdom of Christ were to outgoe the righteousnes of the Scribes and Pharisees: *I say unto you* (saith our Saviour) *Except your righteousneß shall exceed the righteousneß of the Scribes and Pharisees, ye shall not enter into the Kingdom of heaven:* Then follows this, shewing how farre they must outstrip the Scribes and Pharisees in obedience to the Precept, *Thou shalt not kill.*

4. A fourth Reason why this passage should be Evangelical is, Because it seems, together with the rest which follow it, to be part of that πλήρωσις or *complementum Legis* whereof our Saviour spake a little before, saying, *Think not that I am come to dissolve the Law and the Prophets*, (that is, to abolish or abrogate the observation of them in my Kingdom) ἀλλὰ πληρῶσαι, *but to accomplish, supply* or *perfect* them. For this to be the meaning of that πληρῶσαι, the whole Discourse following seemeth to evince, wherein our Saviour puts in practice and makes good *de facto* in several particulars what he formerly said he came to doe.

It is true, the Opinions are differing concerning our Saviour's scope in these passages; but that which seems to give the least, if it be rightly taken, will not be derogatory to our Conclusion. Some would have our Saviour's scope to be as another Law-giver to give *new Laws* unto his Church, which were

Matth. 5. 23, 24.

were not given before. Others to make some *new Additaments*, or Enlargements at least, to the Law already given. Our Divines for the most part will have our Saviour to correct the insufficient and imperfect Glosses and Interpretations of the Jewish Doctors, or Scribes and Pharisees, by giving the Divine Law a more full and ample Interpretation then was usually apprehended: Unto which construction the Hebrew notion of the word πληρῶσαι will not be unpliable, who in like manner call their Glosses and Explications in their Talmud *Gemara*, which is as much to say as Πλήρωσις or Πλήρωμα, *i. e. Complementum, Supplementum, Perfectio*; for גמר is *perfecit, complevit, absolvit.* And that this construction of our Saviour's scope is true in part, I doubt not; yet not so exclusively, but that the second opinion may in part be true also, namely, That our Saviour came, not only to *perfect the Law*, by giving it a more full and ample Interpretation then it was usually taken to have; but also, by adding or altering some Circumstances thereof, by way of specification to his Gospel; as in this instance of my Text, where a new Circumstance is added to the *Evangelical* Offering which had not been commanded explicitly in the *Legal.* For it cannot be denied but the Law, at Christ's coming, received a new modification from the Gospel, being thenceforth to be kept, according to the New Covenant, through Faith in his Name; and therefore could not but receive also some Correction and Addition answerable thereto.

AND this shall suffice for the First Point I propounded, *That this Precept of my Text is Evangelical, and so belongs to the Church of the New Testament.* Now I come to the Second, *To commend to your consideration and practice the Duty here prescribed, of Reconciliation and Charity towards our brother*, when we come to present our selves for grace and favour before the Divine Majesty. *If thou bringest thy Gift to the Altar*, (or *when thou bringest it*) *and remembrest that thy brother hath ought against thee; go thy way, first be reconciled to thy brother*, &c. Τὸν ἀδικηθέντα ἄγει πρὸς τὸν ἀδικήσαντα, *He sends* (saith S. * *Chrysostome*) *the party who hath done the wrong to him whom he hath wronged*; (for it is fit the motion of reconcilement should begin from the wrong-doer;) but withall he implies he should receive no denial; and therefore (as the same Father observes) the words are not, καταλλαξον σαυτὸν τῷ ἀδελφῷ σε, ἀλλὰ, καταλλάγηθι, *Reconcile thy self to thy brother*, but, *Goe and be reconciled*; as taking it for granted that he to whom his brother thus comes must not deny him forgiveness, according to that in the Gospel of S. *Luke*, ch. 17. 3,4. *Take heed to your selves*, (or *Look to it*) *If thy brother trespass against thee, rebuke him; and if he repent, forgive him: yea if he trespass against thee seven times in a day, and seven times in a day turn again unto thee, saying, I repent, thou shalt forgive him.* So that our Saviour's expression in my Text is to be construed as a compendious speech or figure, wherein together with the Duty of Forgiveness of injuries he teacheth us from whom the Reconcilement or overture thereto is to begin; namely, from him who hath done the wrong. And if the wrong be mutual, as often it useth so be, then he that beginneth first is the most pleasing unto God. For without Forgiveness, and that mutual, if the injuries be mutual, there can be no Reconcilement made.

* Hom. 16. in Matth. 5.

Why *Forgiveness of injuries* is a most proper and peculiar Precept of the Gospel.

This is that grand Fundamental, and most proper and peculiar Commandment of the Gospel and Kingdom of Christ, *Forgiveness of injuries*: the reason whereof is this; The New Covenant, or Gospel, is the Covenant of forgiveness of sin to those who repent and turn unto God. *Him hath God exalted* (saith S. *Peter* in his Sermon *Acts* 5.31. meaning Christ) *to be a Prince and Saviour, to give repentance to Israel, and remission of sins.*

sins. Accordingly he gave commission to his Apostles, when he was now ready to part from them, *That Repentance and Forgiveness of sins should be preached in his Name, among all nations, beginning at Jerusalem*, Luke 24. 47. In a word, The Gospel is nothing else but the joyfull tidings *That God will be reconciled and at peace with men through Christ, by remission of their sin, if they amend and repent of the same.* Now in such a Covenant as this, it seemed not congruous to the Divine Wisdome, that any should be partaker of the favour promised therein who should not vouchsafe the like unto his brother. Almighty God, against whom we have so often and infinitely trespassed, sought first to be reconciled unto us: should not we then much more, when we have wronged our brother, go first to be reconciled unto him? God, he hath promised to forgive us, whensoever we repent of our misdeeds, and sue unto him for forgiveness: may he not then justly expect from us that we should be as kind unto our brother as he is gracious unto us? Nay, I dare boldly say, There is no Remission of sins to be looked for at God's hand without it. Matt. 5. 23. 24.

For proof whereof I shall not need goe out of this our Saviour's Sermon in the Mount, wherein, besides my Text, in the Prayer he taught his Disciples (for both are in the same Sermon) he hath put in a barre against asking it but upon this condition; *Forgive us our trespasses, as we forgive them that trespass against us.* If we ask not with this affection, there is no Promise that any such Prayer should be heard. And lest we might think so, our Saviour is not content to give us the Form only, but to comment upon it when he hath done; which he doth upon no other Petition. For *if ye forgive men their trespasses*, (saith he) *your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.* Is not this plain enough? Now because (* as I have heretofore proved at large) the *Eucharist* is a kind of Prayer, wherein namely by commemorating or representing the Death and Passion of Christ unto his Father we obtain remission of sin; therefore the like disposition (you see) is required towards it which is in our Petition for forgiveness of sin. If therefore we present not our selves before God with this preparation; as there is no Promise in the Gospel that any such Prayer shall be heard, so the Evangelical Law admits us not to be partakers of the pledges thereof. You see how well these things hang together. A further confirmation yet whereof we have in that Parable of *the wicked servant* Matt. 18. 24, &c. to whom his Lord, being moved with compassion when he besought him, forgave a debt of ten thousand Talents; but he finding one of his fellow-servants which ought him an hundred pence, notwithstanding he fell at his feet and besought him, yet he would not hear him, but presently cast him into prison. *Then* (saith the Text) *his Lord was wroth, and said, O thou wicked servant, shouldst not thou also have had compassion on thy fellow-servant, as I had pity on thee? And he delivered him to the tormentors, till he should pay all that was due unto him.* The application is terrible; *So likewise* (saith our Saviour v. 35.) *shall my heavenly Father doe also unto you, if ye from your hearts forgive not every one his brother their trespasses.* We are this *wicked servant*, if when our heavenly Father forgives us thousands of Talents, we stand with our brethren for an hundred pence. For there is no proportion between the offences wherewith we offend God and the offences wherewith our brother offends us. And therefore we have no excuse, hath our brother wronged us never so much, never so hainously: For whatsoever it be, how undeserved soever, our sin, our ingratitude to Almighty God hath been infinitely greater,

Matt. 6. 12.

Vers. 14, 15.

* See the Treatise of the *Christian Sacrifice.*

Matt. 5. 23, 24. more then ten thouſand Talents to an hundred pence. Thus therefore as this *wicked Servant*'s Maſter dealt with him, ſo ſhall our heavenly Father doe unto us, unleſs we *from our hearts forgive every one his brother their treſpaſſes.*

DISCOURSE XLVII.

GENESIS 10. 5.

By theſe the Iſles of the Gentiles [אִיֵּי הַגּוֹיִם] *were divided* [נִפְרְדוּ] *in their lands; every one after his tongue, after their families,* [לְמִשְׁפְּחֹתָם] *in their nations.*

Gen. 11. 2. WHENAS after the great deluge of waters the ſons of *Noah* began to multiply upon the earth, it is ſaid, That they came *from the Eaſt* into *the land of Shinar*, the pleaſant plain of *Shinar*, where God at the beginning had placed the firſt Father of mankind, our Father *Adam*. But when they ſaw that their numbers were like to be great, and that ſo ſmall a plot of ground would not contain them all; yet that they might continue within the Body of one Society, and have as it were a common right in this place of Paradiſe, they agreed to build them a *Citie* which ſhould have been the *Metropolis* of an *Univerſall Monarchy*, and an *exceeding high Tower*, that they might be famous and renowned among poſterity. But this vain purpoſe of man's imagination ſeemed evil in the eyes of God, and therefore Gen. 11. 5. it is ſaid, That *he came down from heaven* to overthrow the counſell of the ſons of men. And becauſe they were ſo loth to break Society, it pleaſed God to cut from them the common Bond of one Society, and to make them ſpeak with many languages. For as *Speech* is termed *the Bond of Society*, *Oratio* (ſaith the Philoſopher) *eſt Societatis vinculum*; and as the Unity of *one common Language* had knit all mankind into *one Community*: ſo God in his wiſdome ſaw that *Plurality of Languages* was the beſt means to force mankind unto a *Plurality of Societies*. Thus therefore and by this means did Almighty God caſt man the ſecond time out of Paradiſe, and diſperſed him over the face of the whole earth by this memorable *Confuſion of Languages*.

Now concerning *the Order of this Diſperſion* and the *Manner of this Confuſion*, he that is but a little converſant in the writings either of Hiſtoricall or Theologicall Antiquaries, ſhall find not only one but varieties of *Confuſions*, not of *Tongues* only, but of *Opinions* alſo; one ſaying this thing, another thinking that thing: ſo that ſome having eſſayed this Labyrinth, and finding neither ſafe getting in nor likelihood of getting out, have quite diſclaim'd any further ſearch: And as *Alexander*, when he could not unlooſe the *Gordian* knot, drew his ſword and cut it a-pieces; ſo they, meaning

ing to make an eaſy diſpatch of all difficulties, affirm, That *Curioſity* in this Argument is either *frivolous* or altogether *needleſs*. Gen. 10. 5.

But I would that theſe had remembred, That that knowledge ought not to be accounted needleſs, without which the Events and Complements of the Propheticall Bleſſings of the Patriarchs and the particular Predictions of the after-Prophets can never be underſtood.

For how ſhall we know How and When God was the *Bleſſed God of Sem*, and How and When God perſuaded *Japhet* to *dwell in the tents of Sem*, if we know not Where were the tents of *Sem*, and Which were the Habitations of the ſons of *Japhet*? How ſhall we tremble enough at the horrible Curſe of impious *Cham*, and know that he was indeed *a Servant of Servants* and a ſlave *to* all *his brethren*, unleſs we know Where was the land of his abiding? Or how ſhould we know What were thoſe Ships of *Chittim*, whereof *Balaam* and *Daniel* propheſied, if we know not Where was the Inheritance of the poſterity of *Chittim*? Laſtly, How ſhould we know who is that Tyrant *Gog*, of whom *Ezekiel* ſpeaks, who comes out of the land of *Magog*, and is deſcribed to be the Prince of *Meſhech* and *Tubal*, if we know not Where is the land of *Magog*, and Which is the off-ſpring of *Meſhech* and *Tubal*? Gen. 9. 26, 27. Gen. 9. 25. Num. 24. 24. Dan. 11. 30. Ezek. 39. 1.

As therefore S. *Paul* ſaid in another caſe, ſo I think I may ſay in this, That God *hath not left us without a witneſs*, but hath given us certain *Notes* and *Marks*, if we were ſo diligent as to mark them, whereby we may eaſily point out the *Original habitations* of the firſt Colonies of Mankind.

And to omit other diſperſed places in the Bible, I think that this Chapter contains the principal, and the grounds of the reſt. Where becauſe *Moſes* begins firſt with the line of *Japhet*, (and The firſt in every kind is a Rule to that which cometh after) and becauſe alſo that we the inhabitants of the *Weſtern* parts of the world have greateſt intereſt in the ſtock of *Japhet*; I have made ſpecial choice of this Verſe which I now read, which contains *A deſcription both of the Place and Manner of the habitations of the Sons of Japhet. Of theſe* (that is, Of the ſeven ſons of *Japhet* before named) *were divided the Iſles of the Gentiles*, &c.

Now therefore I will conſider the words of this Text, Firſt, *Generally*, as they contain *A circumſcription of the Place, and a deſcription of the Manner and Order of the dwellings of Japhet*; Secondly, *Specially*, from *Grounds* drawn out of this Scripture, and by the *Remainders* of ancient names, *I will aſſigne to every one of his ſons the particular lot of their inheritance.*

The Territories of the ſons of *Japhet* are here termed *The Iſles of the Gentiles*; *Of theſe were divided the Iſles of the Gentiles in their lands*, that is, *the Iſles of the Gentiles throughout their lands*, or, *the lands of the Iſles of the Gentiles.*

Thus we have *the Name*; but *What part of the World was called by this Name*, that we have not. The Hebrew is אִיֵּי הַגּוֹיִם, which the Septuagint and *Joſephus* turn νήσοι τῶν ἐθνῶν· the *Chaldee* and other Interpreters, *Iſlands of the Gentiles.*

We uſually call *Iſlands* Regions or Countries encircled by the Sea: But becauſe there were not ſuch *Iſlands* enough near the place of Diviſion to contain the Families of the houſe of *Japhet*, there being but only *Crete* and *Cyprus* untill we come unto the *Ægean* Sea; and becauſe it is not likely that they would overpaſs the main land, to ſeat themſelves in little Iſlands; or if they would ſo have done, yet was there not then ſuch plenty of ſhipping to tranſport ſo great multitudes; and laſtly, becauſe we know aſſuredly that ſome of *Japhet*'s poſterity were originally ſeated upon the main Continent; It followeth hence that by *Iſlands* here cannot be meant thoſe which we call *Iſlands.*

Gen. 10. 5. Perhaps then there may be some *Trope* in these words, and that by *Isles of the Gentiles* are not meant indeed *properly Islands*, but Countries having many Islands lying about them; so that אִי הַגּוֹיִם may be expounded *Terra insulosa Gentium*, that is, *Gentildome full of Islands*. And this indeed fits very well those Countries where *Japhet*'s sons are said to dwell; witness the many *Islands* in the *Mediterranean*, *Ægean* and *Ionian* seas. But because it is manifest out of Scripture, that there are some Countries called by this name, which are neither encompassed by the Sea, nor have any Islands lying near them; this Interpretation also must be rejected.

Now there remaineth only one Exposition more; That the *Hebrews* called אִיִּים or *Islands* all *Countries divided from them by Sea*, or *such as they could not come unto, or used not to goe unto, but by Sea.* So that their word אִי is larger then our *Island*: for we call an *Island* that which can no way be come unto but by Sea, and is every where divided from the Main; but they called also those אִיִּים which were but *secundum quid* Islands, which were at least by Sea divided from their main, or were in regard of themselves only not accessible but by Sea. In brief, They called *Islands* all beyond-sea countries, and all people *Islanders* which came to them and to the *Egyptians* by Sea. Neither did the *Grecians* use their word νῆσος only for a place encompassed by the Sea; as we see by *Peloponnesus* Πέλοπος νῆσος, which joyned unto the main land of *Epirus*; and so likewise were their *Chersonesi*.

And that this last Interpretation is undoubtedly true, we need no other Argument but this, That the *Hebrews* called all Countries which were divided from them by Sea, *Islands*, and *è converso* they called no other *Islands* but such as were divided from them by Sea; that is, All countries which lye above the *Mediterranean* Sea, from the mountain of *Amanus* and the *Hyrcane* Sea westward, were called by this name of *Islands of the Gentiles*, and no other were called by this name but these.

The truth of this may be seen in many places of the Bible, whereof I will quote the most pregnant. *Esay* 11. 10, 11. The Prophet shewing the *Calling of the Gentiles* by an allusion of the restoring of the *Jews* from the places where they were dispersed, maketh an Induction of those places and countries wherein they were scattered, saying, *The Lord shall recover the remnant of his people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the Islands of the* * *Gentiles.* Here by the *Islands of the Gentiles* are meant distinct places from those before named; and places too where the *Jews* were scattered: but these can be no other but the countries of *Armenia the less*, which together with the rest that he names were under the Empire of the *Assyrians*, *Medes* and *Persians*. And because this Prophecy is to be understood of *the Calling of the Gentiles*, the Prophet in his Induction would not omit those places where he only laboured who was surnamed *The Apostle of the Gentiles*, and which were from the beginning and are at this day the principal seat of Christian Churches. So that at this day there is no part of the world called by the name of *Christendome* but that which was divided from the *Jews* by Sea, even the blessed *Japhet* and the happy *Islands of the Gentiles*. And this was foreshewed by the Prophets, in that they never spake of the *Calling of the Gentiles*, but they harped upon the *Islands of the Gentiles*. The same Prophet *Esay* (chap. 40. 15.) to shew God's Omnipotency and great power, speaketh after this manner, *Behold, the Nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the Isles as a very little thing.* Where if by *Isles* we mean those which we call *Islands*, the comparison of disparity

* In the Hebrew it is אִיֵּי הַיָּם *the Isles of the Sea.* But that the *Isles of the Sea* and the *Isles of the Gentiles* are of a like importance, the Author shews afterwards.

diſparity will not hang together; becauſe thoſe which we call *Iſlands* are indeed *very little things.* It remains therefore that by *Iſlands* here are meant thoſe huge Countries which were beyond the Sea in regard of *Egypt* and *Palæſtine.* Again in chap. 42. he ſaith, * *The Iſles ſhall wait for the Law of God.* What is here meant by *Iſles*, you may eaſily gueſs by that I ſaid before; and that which followeth in the ſame Chapter will help you, * *Sing unto the Lord a new ſong,— ye that goe down to the Sea*, that is, ye which dwell low to the Sea-ward: and if ye ask who theſe are, the very next words will tell you, namely, *the Iſles and the inhabitants thereof.* Where is plainly expounded who are meant by *the inhabitants of the Iſles*, namely thoſe that dwell downward to the Sea-ward. Moreover *Jeremy* 2. 10. we find, *Paſſe over to the Iſles of Chittim*; but the *Iſland* of *Chittim* was no *Iſland* or place encircled by the Sea, unleſs *Macedonia* be an *Iſland*; for *Alexander* is ſaid in 1 *Maccab.* 1. 1. to have come forth of the land of *Chettiim*; and in Chap. 8. 5. *Perſeus* King of *Macedonia* is called King of the *Citims.* In *Ezek.* 27. 3. *Tyrus* is called a *merchant of people for many Iſlands*, becauſe unto *Tyrus* came many people from beyond the Sea for merchandiſe. And laſtly in 1 *Maccab.* 14. 5. (which I hope will be a ſufficient teſtimony to ſhew what the *Jews* called by the name of *Iſles of the Gentiles*) among the Commendations of *Simon*, one of the worthy *Maccabees*, it is ſaid, That *he took Joppa for an haven and for an entrance to the Iſles of the Sea:* where it is more then manifeſt that by *the Iſles of the Sea* the *Jews* meant thoſe Nations which came to them by Sea.

Gen. 10. 5.

* Verſ. 4.

* Verſ. 10.

Now if this be ſo, That the *Jews* called thoſe Countries *the Iſles of the Gentiles* which were divided from them by Sea, we may ſee how true that opinion is (though commonly received) which affirmeth that the poſterity of *Madai*, one of the Sons of *Japhet*, are thoſe *Medes* who were compartners with the *Perſians* in the Second Monarchy. For he that hath any skill in Geography knows that this *Media* is not divided from the *Jews* by Sea, and therefore cannot be one of the *Iſlands of the Gentiles*, unleſs *Meſopotamia* and *Aſſyria* be alſo *Iſlands of the Gentiles.* And yet my Text ſays, That *Of theſe* (namely of the ſeven Sons of *Japhet*, whereof *Madai* is one) *were divided the Iſlands of the Gentiles.* The occaſion of this Errour (for ſo I take it to be) was the miſtaking of *Joſephus*, who ſays that of *Madai* came thoſe people which the *Greeks* call Μαδαῖοι. But firſt, I doubt whether the *Greeks* called thoſe *Medes* ſo famous in the Scripture Μαδαῖοι, or not rather Μῆδοι. Again, if by Μαδαῖοι *Joſephus* means thoſe *Medes* which had title in the Second Monarchy, he can no wayes agree with himſelf; for a little before he ſaid that the poſterity of *Japhet* had their ſeat from the mountain *Amanus* Weſtward; but theſe *Medes* lie above the *Perſians* from the mountain *Amanus* Eaſtward. But if any man ask where then was the original ſeat of the Sons of *Madai*, I will deferr mine anſwer till I come to aſſign to the ſeveral Sons of *Japhet* their ſeveral habitations.

HAVING found out that part of the Earth which was divided among the poſterity of our Father *Japhet*; I come now to the Second part of my *General* conſideration, to make another ſearch *Concerning the manner of this Diviſion, and the Order of their dwelling and neighbourhood one with another.* And here my Text anſwers, That they were ſorted every one *according to his Language, according to his Family*, and *according to his Nation.*

Whence (before we come to particular examination of every word) we may obſerve, That this great Diviſion of the Earth was performed *orderly*, and that they are much deceived who dream of a *confuſed* and irregular Diſperſion, wherein every one went whither he liſted, and ſeated himſelf where he liked beſt.

Gen. 10. 5. For beſides that theſe latter words of my Text imply the clean contrary, the word נִפְרְדוּ alſo, which we tranſlate *divided*, will bear the force of an Argument to this purpoſe; in that it ſignifies not a ſcattering or a confuſion, but a moſt diſtinct partition.

Or if there were no ſuch inſinuation in my Text, yet there may be many Reaſons drawn from the Circumſtances of this Diviſion which will enforce the ſame Verity.

1. As firſt, The Cuſtome, and as it were the property, of Almighty God in all thoſe Actions wherein he hath a ſpecial hand and directs by a ſpecial providence; according to that ſaying, *God is not the author of Confuſion, but of Order.* And if in any other, ſurely in this God's Providence was ſeen moſt eſpecially, it being ſo principal an action, and as it were the ground and foundation of the Second propagation of Mankind.

2. Another Argument lieth in the End why God multiplied the Languages of theſe builders, which was (as it ſeems) leſt dwelling all together they ſhould confound their families, and mingle together their generations, which God in his Wiſdom would have ſevered and kept diſtinct for divers purpoſes. And that this ſhould be the End or one of the Ends, it followeth naturally out of the proper Effect of *Pluralities of Tongues*, which is to ſort men into *Pluralities of Societies*, as the Unity of one common language before had knit them into one Community. Now if this were the purpoſe of Almighty God, then it needs muſt be that for the proſecution of this End each Family ſhould dwell by it ſelf, and each Nation by it ſelf, that ſo there might be an *orderly Diviſion.*

3. Another Reaſon may be drawn from the Wiſdom of the Patriarchs, who were all alive at this Diviſion, and were as Kings in their generations. Seeing therefore that there is great difference in the parts of the Earth, for the goodneſs of the ſoil and temperateneſs of the Air; it was their parts to prevent the danger of contention among their Sons, who ſhould have the better parts of the Earth: which could be done no otherwiſe but by inſtituting an *orderly Diviſion*; and that either by caſting of lots, or chuſing according to the order of their birthright, after ſome ſurvey taken, of a ſufficient portion of the Earth, and portions border'd out according to the number of their Nations, then of their Families, &c. For otherwiſe *Magog* would not have gone ſo farre into the North, nor *Arphaxad* have been ſuffered to enjoy the pleaſant land of *Shinar*.

But I leave theſe *Generalities*, and come to the *Parts of this Order*. Where for conveniency ſake I will begin with that firſt which is laſt in the order of the words, to wit their ſorting *after their Families* and *after their Nations*, or (as the words are in my Text) *after their Families in their Nations.*

Where firſt we muſt know what is meant by theſe two words in their proper uſe; for though elſewhere they may be promiſcuouſly uſed, yet here being compared and conjoyned, they muſt needs have a diſtinct ſignification. Now what that is, the particle [*in*] doth inſinuate. For in theſe words [*after their Families, in their Nations,*] *Families* are plainly ſubordined to *Nations*, as Parts to a Whole, or Specials to a more General. *Families* therefore are *Parts* of a *Nation*, and a *Nation* is an Off-ſpring that containeth *many Families*. As therefore the Logicians ſay of their *Genus*, that it is either *Generaliſſimum* or *Subalternum*: ſo we alſo may ſay of our *Gens* or *Nation*, that it is ſometime *Abſolute*, when there is no greater Off-ſpring in regard whereof it may be called a *Family*; or *Reſpective*, when though it be *Gens* in regard of thoſe Families it comprehends, yet it ſelf alſo is a Family in a greater generation. Now theſe *Gentes* or *Nations* are called ſometimes by a more ſpecial name *Tribes*. For thoſe which the Scripture

in

in the Off-spring of *Jacob* calls *Tribes*, in the generations of *Ishmael* are called *Nations*, as we may learn, *Gen.* 25. 16. *These* (that is, these twelve which he named) *are the Sons of Ishmael, and these are their names by their Towns, and by their Castles; twelve Princes according to their Nations.* Now these *Tribes* of *Israel* or *Nations* of *Ishmael*, though being compared with their own Families they were *Gentes*; yet in regard to the generations of *Arphaxad* they were but *Families* of the eighth or ninth order. But as for *Nations* and their differing ranks, the Scripture hath found two words, גוי and שֵׁבֶט *Gens* and *Tribus*; so the parts of these, which be of many Orders, are not always called משפחות or *Families*, but sometimes בתים *Households*. So for the deprehending of *Achan* and election of *Saul* by lot, *Israel* first came out by their *Tribes*, then by their *Families*; where we must understand also their *Sub-families*; as it is easily gathered in the story of *Achan*, where these *Sub-families* are called sometimes *Families*, and sometimes *Households*. Gen. 10. 5.

And thus we know what are *Nations* and what are *Families*, and what are the *Kinds* of both. Now let us see what *Nations* and what *Families* *Moses* here meaneth. I answer, That *Moses* here meaneth those which are *absolutely* Nations, not *secundùm quid Gentes* or *Sub-Nations*; and *absolute* Families, not *Households* or *Sub-families*. My reason is, Because *Moses* here speaketh of that division which was made when *Peleg* was born, which was within an hundred years after the floud: But by this time there were no *Families* so much encreased that they could be called *Tribes* or *Nations*; for the name of *Family* in Genealogies remains until the third Generation, that is, so long as the Founder of a Family may truly say,

Καὶ παίδων παῖδες, καὶ παίδων ἅμ' ἔση παῖδες.

And therefore when God in the second Commandment says, That *he will visit the sins of Fathers upon their children to the third and fourth generation*, the meaning is, that he will afflict the whole Family for the sins of the Head of their Family. And when we say, *De malè quæsitis non gaudet tertius hæres*, we might as well say, That goods ill gotten, the same Family shall lose them which got them. Now that this Division was made before the *third generation*, it is sufficiently proved in that *Eber*, who was the Father of *Peleg*, and not then the Head of any house, was but the Second from *Arphaxad*, one of the founders of those Nations which were of the Off-spring of *Sem*.

The words and sense of the words being thus cleared, we see a Twofold order in this Division. First, They were ranged *according to their Nations*; and then secondly, Every Nation was ranked *by his Families*: So that every *Nation* dwelt and had his lot by himself, and in every Nation the *Families* also dwelt and had their lots by themselves. And thus much the words of *Moses* do imply: For in that the words stand thus [*after their Families in their Nations*,] it is as much as if it were said, That every *Family* was ranked and had his dwelling in his own Nation; which could not be unless the Division were also made to every one according to his Nation.

The *number of Nations* which were of the Off-spring of *Japhet* we may easily find, to wit *seven*, according to the number of his Sons, who were all several Founders of several Nations. But the *number of Families* in these *seven* Nations we cannot so easily learn; for *Moses* nameth the Families onely of two, *Gomer* and *Javan*, three of *Gomer* and four of *Javan*; and that because that these Nations were those that the *Jews* should have greatest knowledge of and most dealing with, because of their neighbourhood with the land of *Canaan*: and for the same end in the generations of *Cham* are named onely the families of *Canaan*, *Cush* and *Mizraim*; and in *Sem* the families onely of *Aram* and *Joktan*.

Gen. 10. 5.

Now out of this which hath been spoken we may pick *Five Rules to guide us in the finding out the original habitations of the Off-spring of* Japhet.

1. First, We must seek for them in *the Islands of the Gentiles* and in Countries divided from the *Jews* by Sea; because *by them were divided the Islands of the Gentiles.*

2. Secondly, We must seek them within a reasonable Compass of the Earth, and not all the world over. For when this Division was made in the days of *Peleg*, the number of mankind was small; for besides women and children, their number in all could not be above seven thousand, as may be gathered out of this Chapter; so that it is not like they took the whole world before them.

3. Thirdly, Those Nations whose Families are named by *Moses* are to be sought for in places neighbouring to the *Jews:* for therefore did *Moses* name their Families, because they dwelt near unto the *Jews*, or dwelt so that the *Jews* might readily come at them.

4. Fourthly, Where we find the Nation, there also we must look for the Families of that Nation; because the Families were ranged in their Nations.

5. Fifthly, And therefore for the same reason, where we find any one of the Families, there we must look for the rest and for the whole Nation. But the practice of these *Rules* I must deferr till hereafter.

Now I come to that which yet remains in my Text, viz. *Languages:* for *Moses* saith they were divided also [*according to their languages.*] Wherein we may see the very finger of God, who so caused them to speak with *diverse tongues*, that their *tongues* also were ordered after their *Families* and after their *Nations.* Which leaves no place at all for their opinion who suppose this *Confusion of tongues* to have been a privation of all language, and that they were fain to gather together by companies, and to impose new names upon things by common consent: Nor yet for their opinion who think that this *Confusion* was a kind of depravation of the Original tongue; so that when the builders called for brick, they brought them mortar; and when they called for mortar, they brought them brick or something else. For this last the Event confutes, in that the *Confusion of tongues* does not consist in using the same words diversly, but in using diverse words. And the former cannot be true, for then should God have [**made*] mankind mute; the contrary whereto may be gathered out of God's own words where he saith, **Let us goe down, and confound their language, that they may not understand one anothers speech:* he does not say, that they might not speak at all. It must needs be then that God himself inspired them with *diverse tongues*, else how could their *tongues* have been ordered according to their *families* and according to their *nations?* So that the *tongues* of the same generation, though diverse, yet have a greater cognation amongst themselves then with the *tongues* of another off-spring: As for Example, The languages of *Sem* in the East agree more one with another then with the *tongues* of *Japhet* in the West.

* [This or the like word was wanting in the Manuscript.]
* Gen. 7. 11.

But because that some out of this Chapter would pick out *the certain number of Languages*, let us a little also consider of this. *The number of Languages* cannot be fewer then there were *Nations*, nor more then there were *Families.* If there were no more then there were *Nations* or Heads of Nations, then the number is easily counted; seven in *Japhet*, four in *Cham*, and five in *Sem.* But if they were as many as were *Families* at the Confusion, their number cannot be known, because *Moses* does not make a recension of all the Families or Heads of families.

The common Opinion hath been, That their number was according to the

the number of Families; and this *Moſes* ſeems to inſinuate, becauſe he joyns throughout this Chapter *Families* and *Tongues* together. But this is denied by *Junius*, becauſe the Families of *Canaan* the firſt-born of *Cham* ſpake all one language at that time when the *Jews* caſt them out. But this Reaſon compells not, becauſe the *Canaanites* at that time ſpake a perfect *Hebrew*, as *Joſeph Scaliger* affirms. Nay * *Plautus* brings in a *Carthaginian* ſpeaking almoſt pure *Hebrew*: but the *Carthaginians* were of *Tyre*, and of the off-ſpring of *Canaan*. But without doubt the *Canaanites* ſpake not *Hebrew* from the beginning, this language being left only to *Arphaxad* the eldeſt ſon of *Sem*, of whom came *Eber*, *Abram* and the *Jews*. It muſt needs then be brought in by ſome *Nimrodian* conqueſt; for the off-ſpring of *Cham* ſeemed to envy God's favour to *Arphaxad*, even as *Cain* envied *Abel*, and therefore *Nimrod* of the houſe of *Cuſh* made himſelf Lord of *Meſopotamia*, which was the lot of *Arphaxad*, and (as ſhould ſeem) endeavoured to make this language common to others through a ſpight he had to the Houſe of *Arphaxad*. And hence it came to paſs that all thoſe nations where *Nimrod* ruled ſpake *Hebrew*, or a dialect of the *Hebrew*, as the *Aſſyrians*, the *Syrians* or *Aramites*, the *Canaanites*, the *Arabians* and the *Æthiopians*. But I doubt I have waded too far in this Argument, and therefore here I'le end.

Gen. 10. 5.

* in his *Pœnulus*, Act. 5. Sc. 1.

DISCOURSE XLVIII.

Genesis 10. 5.

By theſe were the Iſles of the Gentiles divided in their lands, &c.

WHAT was the ſumme and ſenſe of theſe words we ſhewed heretofore, namely, That they contain a *Chorographical Deſcription of the dwellings of the Sons of Japhet* after that great diſperſion from the Tower of *Babel*, together with *the manner according to which they were ſeated in their ſeveral habitations*. From whence we picked *Five Rules* to be as Guides and Lights unto us in finding out their ſeveral Countries.

1. That we muſt ſeek them in the Iſlands of the Gentiles, that is, in Countries divided by Sea from *Egypt* and *Paleſtine*.

2. We muſt ſeek them all within ſome reaſonable compaſs of the Earth, and not all the world over: Becauſe that when this Diviſion was made, the number of Mankind was very ſmall; as we proved by weighing *Sem*'s generations unto the days of *Peleg*, at whoſe birth it is ſaid that the Earth was divided.

3. Thoſe Nations whoſe Families are named by *Moſes* are to be ſought for in places moſt acceſſible and neighbouring to the *Jews*. For this I proved to be the reaſon why *Moſes* did name their Families or Heads of Families, becauſe the *Jews* were to have moſt dealing and commerce with them, by reaſon of their nearneſs and eaſineſs of coming at them.

4. Where

Gen. 10. 5. 4. Where we find the Nation, there alſo we muſt look for the Families of that Nation.

5. Where we find any of the Families, there we muſt alſo look for the reſt and for the whole Nation. This is very expreſsly contained in my Text; *By theſe were divided the Iſles of the Gentiles in their lands, every one after his tongue, after their families, in their nations.* That other, which is the Third in order, I confirmed by the like in the Genealogies of *Sem* and *Cham*, in both which the Fathers of Nations neighbouring upon the *Jews* are reckoned up particularly, the other but generally.

Theſe *Rules* then I will take for ſure Grounds, and uſe them as a *Land-compaſs* in the diſcovery I now intend. But before I begin, I will adde *Five* more, of leſs weight then the former, yet ſuch as I hope will afford the like uſe that Cyphers have among Numbers, I mean, being joyned with the former will help us to a greater certainty.

1. The Firſt then of theſe weaker Helps is from the uſe of the Prophets in naming two or more of theſe Nations together; which is a likely argument that they were ſeated both together, and were neighbouring one to the other. As we ſee of *Meſhech* and *Tubal*, which commonly goe together clean through the Prophets. And this Help *Junius* ſeems to have uſed.

2. The Second Help is the fulfilling of Prophecies by Nations foretold under the Names of their Founders, the Sons of *Japhet*. And

3. Thirdly, Becauſe it is likely that in this Diviſion there was a regard had by the wiſe Fathers for their future Colonies, we are to think that they ordered their partition ſo, that when they were to vent their Numbers and ſend forth new Colonies, they ſhould not be forced to encroach on one anothers inheritance, or one to paſs through the lot of another, but that they had either the Sea or empty land every one upon ſome of his borders. And this he that will mark ſhall ſee obſerved in the Original dwellings of the Sons of *Sem*, which are better known and more agreed upon then thoſe of *Japhet*.

4. The Fourth Help ſhall be the Teſtimony of the Ancients, eſpecially of the *Jews* themſelves.

5. The Fifth and laſt are the Remainders of ancient Names, which is the ordinary Help that every one follows. And thus we have encreaſed our *Criteria* to the number of *Ten*. Now that which ſhall be found agreeable to all or the greater part of theſe, if it will not be approved for Truth, I am ſure there is no other means left to warrant a more likely conjecture or a greater certainty.

Let us come then to the Practice of our *Rules*: and Firſt let us ſeek them in *the Iſles of the Gentiles*, that is, (as I proved heretofore) in Countries divided by Sea from *Paleſtine* and *Egypt*; eſpecially from *Egypt*, becauſe when *Moſes* wrote this Book he was not yet come into *Paleſtine*, and therefore uſed only ſuch Names as the *Jews* were acquainted with in the land of *Goſhen*. The *Iſles* then *of the Gentiles* are all regions from the mountain *Amanus* and the *Hircane* Sea Weſtward.

Secondly, We muſt lay out ſome reaſonable portion of the Earth to ſeek them in; and that we will define after this manner. 1. Our *Eaſtern* border ſhall be the land of *Aram*, that is *Syria* and *Armenia the great*, which was ſo called of *Aram* the Son of *Sem*: or, to ſpeak more plainly, our *Eaſtern* border ſhall be from the mountain *Amanus* by the ſprings of *Euphrates* up to the Weſt part of the *Hircane* Sea. 2. Our *Southern* border is without all doubt the *Mediterranean* Sea. 3. The *Weſtern* border compaſſeth by the *Ionian* Sea and back of *Macedonia* up unto the confines of *Illyricum*. 4. The *North* border is the river *Danubius*, the North part of *Pontus Euxinus* to the *Caſpian* Sea.

Our

Our *Eastern* border is confirmed by *Moses* in this Chapter, where he saith, That the posterity of *Sem* dwelled from *Mesha* Eastward. This *Mesha* is the mountain *Masius* which is part of the mountain *Amanus*; and this was the *Western* limit of *Sem*'s posterity, and therefore must needs be the East border of *Japhet*. Again in the 2 of *Judith*, 25. we reade that *Olofernes* took the borders of the upper *Cilicia*, and came even to the borders of *Japhet* which are toward the South over against *Arabia*, that is, he came to the South-East borders of *Japhet* in the lower *Cilicia* where is this mountain *Amanus* we speak of. Thirdly, *Josephus* and the rest of the Ancients do all affirm thus much. And lastly, if we should goe any further toward the *East*, it could no longer be called the *Isles of the Gentiles* in regard either of *Egypt* or *Palastine*. Gen. 10. 5.

Our *Southern* border needs no proof at all.

Our *Western* border stands upon two Reasons. 1. It is not like that they went beyond them, because there is a great Sea between them and the next land. Now 2. that they went so farre, we prove from the Seat of *Tiras*, whom all agree to be the Father of the *Thracians*, which are in the North-west part of this our plot, and so point out both how far they went toward the West and up into the North.

The rest of our *Northern* border, as also our whole plot, may be confirmed by comparison with the Original portion of the Sons of *Sem*, to which it hath almost a just and equal scantling. For the fartheſt of the *Semites* toward the *East* is *Elam* the father of the *Persians*; now *Persia* lies as far from *Amanus* and *Masius* into the East as *Macedonia* and the Confines of *Illyricum* lie into the West. The breadth between *North* and *South* is from the *Caspian* Sea unto *Phœnicia* or to the *Persian gulf*, which is also proportionable to ours. So that within this compass we hope to find *the ancient and first Seats of all the Sons of Japhet*, who are *seven* in number, named in the second Verse of this Chapter, *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Meshech* and *Tiras*. And to these we must divide our plot into *seven* portions as equal as we can gueſs; for it is not like there was any great difference of quantity.

Aud here we must observe our Third Rule, To place those whose Sons are named by *Moses* in places accessible and neighbouring to the *Jews*. Now *Moses* names the Sons only of *two* of these *seven*, viz. of *Gomer* and *Javan*. The Sons of *Gomer* are *Askenaz*, *Riphath* and *Togarmah*: And the Sons of *Javan* are four, *Elishah*, *Tarshish*, *Cittim* and *Dodanim*. The places accessible and fit for the *Jews* commerce are those that lie upon the *Mediterranean* and the *Ægean* Seas, or the coasts of *Asia*.

Now in which of these we should seek for *the Seats of the Sons of* JAVAN, is a matter of no great difficulty; because there is nothing more certain then that *Javan* was the Father of the * *Grecians*, whose Countries lie along upon the *Mediterranean* Sea. And because we must there seek the whole Nation where we find any of the Families, and we know that the house of *Tarshish* dwelt in *Cilicia*; we may be assured that all the Countries lying upon this Sea belong unto the lot of *Japhet*, even from the *Issicus sinus* unto the end of *Epirus*, which is part of our * Western border. This portion then we must divide into four parts, much of a scantling, for the four Sons of *Javan*.

* *A* Javan (LXX. *legunt* Ἰαυάν) Iones *dicti, qui Homero* Iaones, *Iliad.* ν'. Ἔνθα δὲ καὶ Βοιωτοὶ καὶ Ἰάονες ——— *Suidas*, Ἰαυονας τοὺς Ἕλληνας καλοῦσι.

* *Mare Ionium.*

The Seat and portion of *Tarshish.*

The First part contains all *Cilicia*, and this was the dwelling of *Tarshish*; witness the City *Tarsus*, where S. *Paul* was born, which in Hebrew is called *Tarshish*, and it is that which *Jonas* was bound for when he fled from the face of the Lord: witness likewise the often naming of *Tarshish* in all Prophecies concerning *Tyre*, to whom it was a near neighbour: witness also the whole

Gen. 10. 5.

whole Sea upon that coast called *Tarshish*, because the Sons of *Tarshish* were Lords of that Sea. For *Lucan* and others report the *Cilicians* were great pirats, and domineer'd in all the Sea near them, whom afterwards *Pompey* subdued and brought to better order; so that of that Victory * he saith,

* lib. 3. Pharsal.

Itque Cilix justâ jam non pirata carinâ.

* Antiq. l. 1. c. 7.

Lastly, for thus placing of *Tarshish* we have the consent of * *Josephus* and other ancients. As for the Septuagint, who often translate *Tarshish* the * *Carthaginians*, they keep never a one of our Ten Rules, and therefore we must needs reject them; especially if they mean of the *original Seat* of *Tarshish*. But as for their *Colonies*, we will see afterwards.

* *Pass ye over to* Tarshish, *Esay* 23. 6. where the LXX, εἰς Καρχηδόνα, *to* Carthage. Ezech. 27. 12. for *Tarshish* the LXX. have Καρχηδόνιοι *the* Carthaginians.

* The Seat and portion of *Cittim*.

* The Second portion contains *Caria*, *Lycia* and part of *Pamphylia*; and this fell to *Cittim* or to the *Cittæans*; for it is a name of the plural number, and so a name of a People; the singular would be *Ceth* or *Citti*, who is like to have been their founder. Reasons for placing the *Cittæans* here are, 1. from *Cetis* a country in this tract spoken of by *Ptolemy*: 2. a people called *Cetii* by *Homer* in *Odyss. ε'*. who thinks they were so called of a river *Cetius* in the same quarter: 3. because there can be no other place assigned them in all the portion of *Javan*, as we shall see: and lastly, because their often naming in the Scripture argues they were not far from *Palæstine*.

The Seat and portion of *Elishah*.

The Third part of this division contains *Achaia* and part of *Peloponnesus*; and this was the lot of *Elishah*. Witness a great part of this tract called *Ellas*, the river *Elissus* or *Ilissus*, the *Elysii campi*, *Eleusis* a city near to *Attica*, wherein was worshipped the Goddess *Ceres*, and hereof named *Ceres Eleusina*; witness likewise *Elissus* a city of *Arcadia*, *Elis* a city in *Peloponnesus*, and *Æoles* a colony of *Achaia*; all of them so named of *Elishah*: and to this in summe agrees *Josephus* and the other ancients, though some of them restrain our *Elishah* to the *Æoles*, who it is certain were but a colony from *Achaia*.

The Seat and portion of *Dodanim*.

There remains the Fourth portion for the Fourth son of *Javan*, which contains all *Epirus* and part of *Peloponnesus*; and here we must place the *Dodanim* or the *Dodanites*, for this also is a name of the plural number. Now to place this people here, we have two special Reasons. 1. Because they are never spoken of after in any place of the Bible; whereby it seems they dwelt far off from *Palæstine* and out of the *Jews* walk and knowledge: now the other Three are all spoken of, *Tarshish* and *Cittim* very often, because they were very near; *Elishah* but once in * *Ezekiel*, because he was farther off; but *Dodanim* never, because he was little known and farthest off. So that the common [* *opinion*] which places him in *Rhodes*, incurres many unlikelihoods. For *Rhodes* is an *Island*, whereas it is certain the *Main* was inhabited before the *Islands*. Again, *Rhodes* is a very small Isle, nothing answerable to the portions of the rest. And lastly, *Rhodes* is near and obvious to *Judæa*, and yet this people we never hear once named among the Prophets. But the occasion of this Errour grew from the changing of *Daleth* for *Resh* in the first Book of Chronicles, where is read *Rodanim*, ch. 1. 7. as also for our *Riphath* there is read *Diphath* in ver. 6. which out of doubt was the Scribe's fault at the first, and never after amended. The other Reason for placing this people here is the Remainder of the very name in a City called *Dodona*, and the famous Oracle of *Jupiter Dodonæus*, who was no other but this Fourth son of *Javan* who was the *Saturn* of the *Grecians*, and all his sons the *Joves* of their several families.

* Ch. 27. 7.

[* This or the like word was wanting in the MS.]

This was the Inheritance of *Javan*, whom his sons the *Grecians* for his wisdom and providence called *Prometheus*, who (as * *Hesiod* saies) was

* in his Ἔργ. καὶ Ἡμέρ. l. 1.

—ἐὺς παῖς Ἰαπετοῖο, *Iapetus his good Son.*

THE

THE other whoſe ſons are named by *Moſes*, is *Gomer*; and to him therefore we muſt allot the next Regions, moſt acceſſible and fit to have commerce and traffick with *Palæſtine*. And theſe will be thoſe parts of *Aſia* which lie upon the *Ægean* Sea and *Helleſpont* Northward. And this agrees well with *Ezekiel*, who terms *Gomer* and *Togarmah* inhabitants of the *ſides of the North* יַרְכְּתֵי צָפוֹן. And it is manifeſt that the *Jews* called the leſſer *Aſia* the *North*, and the Kings thereof in * *Daniel* the Kings of the *North*. We may therefore aſſign to theſe *Gomerians* all the North-Eaſt part of this *Aſia*, containing *Phrygia*, *Pontus*, *Bithynia*, and a great part of *Galatia*; and this will be a portion anſwerable to that of *Javan*. And this *Joſephus* will not deny us, who affirms the *Galatians* to have been called *Gomeræi*; and *Herodotus* will tell us that a people called *Cimmerii* dwelt in this tract, who ſent a Colony to *Palus Mæotis*, and gave name to *Cimmerius Boſphorus*. And * *Pliny* ſpeaks of a town in *Troas*, a part of *Phrygia*, called *Cimmeris*. Which all have their name from this *Gomer*.

Gen. 10. 3.

Ch. 38. 6.

* Chap. 11.

Lib. 4.

* Lib 5. c. 30.

This tract then we muſt divide into Three parts between the Three ſons of *Gomer*, viz. *Askenaz*, *Riphath* and *Togarmah*.

The Seat and portion of *Togarmah*.

The Firſt ſhall be *Phrygia major* and ſome part of *Galatia*; which, following the opinion of *Joſephus* and others, we aſſign to *Togarmah*, of whom the *Phrygians* (ſaith *Joſephus*) were called *Tygrammenes*. As for the opinion of *Junius*, who places *Togarmah* in *Armenia minor*, becauſe of their Kings called *Tygranes*, and their Cities *Tygranokartæ*; this cannot ſtand, becauſe *Armenia minor* is too far out of our tract, and therefore he breaks our Fourth Rule, in placing the Son of *Gomer* out of the lot of *Gomer*, and rending him from the houſe of his father. And that *Togarmah* ſhould be the author of the *Turks*, is a *Jewiſh* toy lately deviſed. But it pleaſeth *Jonathan* the *Chaldee* Paraphraſt by likeneſs of the name to turn *Thogarmah* גרמניא *Germania*; and ſome go farther, and would have *Thogarmah* to be *quaſi Thegarmens* or *The germans*. But this opinion breaks the moſt and chiefeſt of our Rules, and therefore cannot be approved, unleſs they mean of after-Colonies; of which we will ſee afterward.

The Second ſhall be *Troas* or *Phrygia minor*, wherein was the renowned City of *Troy*; and this we allot to *Askenaz*, becauſe of the river *Aſcanius*, and part of the tract called *Aſcania*, and the name *Aſcanius* uſed in thoſe parts: witneſs *Homer* in his 2. Iliad,

The Seat and portion of *Aſkenaz*.

Φόρκυς αὖ Φρύγας ἦγε, καὶ Ἀσκάνιος θεοειδὴς
Τῆλ' ἐξ Ἀσκανίης——————,

that is, Phorcys *led the Phrygians, and divine* Aſcanius *who came from* Aſcania. And it is as like the *Greeks* ſhould turn *Askenaz* to Ἀσκάνιος, as *Coreſh* to Κύρος and *Darjaveſh* to Δαρεῖος: ſo that for the termination [os,] no man need doubt. *Joſephus* would have *Askenaz* to be father to a people called Ῥηγῖνες or *Rheginenſes*, who were inhabitants of a City called *Rhegium* on the Sea-coaſts of *Italy* over againſt *Sicilia*: but this is too far out of our walk, and breaks our Fourth Rule amain, by rending *Askenaz* quite from the houſe of his father, and placing him ſo far from his brethren: and it is againſt *Joſephus* his own teſtimony, who ſaith that the *Gomeræi* were inhabitants of *Aſia*, and I am ſure *Gomer* could be founder of no Nations but thoſe his Sons were fathers of. But if I might be bold with *Joſephus*, I would for Ῥηγῖνες reade Ῥηνῖνες, and underſtand the *Rhætii* or *Rhætians* a *German* people; and ſo he ſhould agree with the opinion of the modern *Jews*, who call the * *Germans Askenazim* from *Askenaz*: but this muſt be underſtood of ſome enſuing Colonies, not of this original Seat.

* *Vid.* Eliam *in* Tiſhbi *in fine literæ* ר, *&* Aben Ezr. *in Obad.*

The Third and laſt portion is *Pontus* and *Bithynia*, which remains for the Third Son, *Riphath*: witneſs *Joſephus*, who affirms that the *Paphlagones*

The Seat and portion of *Riphath*.

Gen. 10. 5

gones who dwelt in these parts were called *Riphathæi*; and the Histories of * Heathen men place here their *Riphæi* and *Arimphæi*; and *Junius* thinks that the *Amazones* who were called *Æorpatæ* were a Colony from these quarters; and besides there is a river in these parts called *Parthenius*, corruptly as it should seem for *Riphathenius*. And this portion lies only open to the *Euxine* Sea, in ancient time called *Pontus* Ἄξενος, because it was unfrequented by the Greek Nations: which opportunely shews the reason why of those Three only *Riphath* is never spoken of afterward, because it lay out of the walk either of *Jews*, *Tyrians*, or *Egyptians*. And thus much for *Gomer*.

* Plin. l. 6. c. 7. Solin. c. 27.

THAT which remains of *Asia* we must divide between *Meshech*, *Tubal* and *Magog*: For it is certain out of * *Ezekiel* that *Magog* was seated in the *North*, because it is said that *Gog* of the land of *Magog* shall come out of his *Northern* quarters: and out of the same Chapter we gather that *Tubal* and *Meshech* were his neighbours, in that he is called *chief prince of Meshech and Tubal*; and these two *Meshech* and *Tubal* are both here and elsewhere alwaies joyned together.

* Chap. 38. Ver. 15.

Ver. 2, 3.

The Seat and portion of *Meshech* or *Mosoch*, so the LXX.

To *Meshech* therefore, following the received opinion, we allot *Cappadocia*, the inhabitants whereof were once called *Meschini*, *Moschi*, *Mossyni* and *Mossynœci*; witness [a] *Josephus*, [b] *Epiphanius*, [c] *Pliny* and [d] *Carmen Argonauticum*. Also the chief City of *Cappadocia* was called *Mazaca* even to *Tiberius* his time, who called it *Cæsarea*, and it was afterward the Episcopal See of the learned *Basilius Magnus*.

[a] Antiq. l. 1. c. 7. [b] Contra Scthianos, hær. 39. [c] Nat. Hist. lib. 6. cap. 4. [d] Lib. 2. Vide etiam Clavem & Comment. Apocalypt. cap. 9. vers. 16.

*Now for *Thubal*, because he is neighbour to *Meshech*, we must allot that which lies on the South-East of the *Euxine* Sea, which contained the people *Albani*, *Chalybes*, and *Iberi*, who (*Josephus* saith) were anciently called *Thobeli*; and *Ptolemy* places here a City called *Thabilaca*. And some think that *Chalybes* is a name corrupted from *Thabyles*, by losing the first letter, and after supplying χ in stead thereof: for in *Homer*'s time they were called Ἀλυβες, when he saith that the *Halizones* came

* The Seat and portion of *Thubal*. *Il. C'.*

* Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη, *from* Alybe, *where are mines of silver*: and from this *Alybe* I suppose came the name *Albania*. And all this is agreeable to the opinion of most Writers, but that some having mistaken the name *Iberi* in *Josephus*, will have the *Spaniards* to be of *Thubal*: but we can yield them no more then this, that perhaps the Spanish *Iberi* were a Colony of the *Iberians* of *Asia*. And so we come to *Magog*;

The Seat and portion of *Magog*.

Whom with the consent of all men we place North of *Thubal*, and make him the father of those *Scythians* that dwelt on the East and North-East of the *Euxine* Sea: and besides we have this argument from the report of * *Pliny*, in that *Scythopolis* and *Hierapolis*, which these *Scythians* took when they overcame *Syria*, were ever after by the *Syrians* called *Magog*. And hence we may soon learn who is that tyrant *Gog* whereof *Ezekiel* prophesied, namely the *Scythian Ottoman* of the East, who at this day usurps a great part of *Israel*, of our *Israel* of the *Gentiles*. This is that *Gog of the land of Magog, chief Prince of Meshech and Thubal*. As for the name *Gog*, it signifies the very same with *Magog*, for *Mem* is but an *Hemantick* letter; and it pleased the Spirit of God to take away this first syllable, to distinguish between the people and the land of the people, calling the people *Gog*, and the land the land of *Magog*. And it is to be marked that he doth not call this *Gog* Prince of *Magog*, but rather *Gog of the land of Magog* (for so גוג אֶרֶץ הַמָּגוֹג may be turned) and *chief Prince of Meshech and Thubal*. For those who have done us all this evil were no *Princes* in the land of *Magog*, but mere Vagabonds and mercenaries, whom their Country spewed out because they could not live at home. And yet these Savages at the first coming out made themselves Lords of *Meshech* and *Thubal*, of *Cappadocia* and *Iberia*:

* Nat. hist. l. 5. c. 23. *Cœle Syria habet Bambycen, quæ alio nomine Hierapolis vocatur, Syris verò Magog.*

Ezek. 38. 2.

Iberia: and here they contained themſelves long before they attempted the conqueſt of the reſt of *Aſia*; witneſs thoſe who write the Hiſtory of their beginning. I would to God we might live to ſee that joyfull time which the ſame *Ezekiel* ſpeaketh of, when the Lord *ſhall make him fall upon the mountains of Iſrael*, and *ſmite the bow out of his left hand*, and *cauſe his arrows to fall out of his right hand:* when he *ſhall ſend a fire upon Magog, and among them that dwell careleſly in the Iſles; that they might know that he is the Lord our God, even the Holy one of Iſrael.*

Gen. 10. 5.

Ch. 39. 3, 4, 6, 7.

There remain yet of the ſons of *Japhet*, *Madai* and *Tiras*, and of the plot we firſt laid out, *Thracia* and *Macedonia*. If then the *Thracians* be of *Tiras* (as it is * agreed they are, both becauſe the name *Thrax* is little changed, and becauſe they worſhipped one * *Odryſus*, who was no other then this *Tiras*) then it muſt needs follow that *Macedonia* is left for *Madai*, or elſe we muſt leave it empty, becauſe we can aſſign it to none of the reſt without great inequality of portions, nor yet find any other place for *Madai*.

The Seat and portion of *Tiras*.

*Vide *Epiphan.* adverſ. Hæreſ. l. 1. *Hieronym.* in Trad. Hebr. *Thiras Thraces, quorum non ſatis immutatum eſt vocabulum.*

* *Epiphan.* l. 1.

Let therefore *Macedonia* be the lot of *Madai*; witneſs the ancient name *Æmathia*, as *Lucan* ſings,

Bella per Æmathios plus quam civilia campos.

If any man queſtion how *Æ* came in, I could ask him likewiſe how *En* came into *Euphrates*, which the *Hebrews* and thoſe of *Meſopotamia* call *Perath*; or how *Æ* into *Ægyptus*, which themſelves and their neighbours the *Arabians* call *Cuphti*; or how into *Æthiopia*, which ſome think to be ſo called of *Theops* or *Theophi*. It may be that of the Hebrew אר ſignifying *regio* the *Greeks* formed their αἶα *terra*, and ſo *Aimathia* is as much as αἶα *Madai*, *the land of Madai*; and *Ægyptus* αἶα *Cuphti*, *the land of Cuphti*; and *Æthiopia* αἶα *Theophi*, *the land of Theophi*. But howſoever it be, it is no unuſuall thing in the changing of a name out of one [* *language*] into another, to prefix a Vowel or Diphthong. But beſides this name *Æmathia*, we reade of a people in this tract called Μῆδοι, or (as ſome will) Μαῖδοι. *Ariſtotle* in his Book * *of Strange reports* ſpeaks of χώρα Μηδικὴ in the borders of *Paonia*; and hereabouts was that *præfectura Medica* we hear of in the *Roman* ſtories. Laſtly, *Iſocrates* in one of his Orations names one Μῆδος for King of theſe quarters, before (as he ſaith) they came to be a *Greek* nation.

[* This or the like word was wanting in the Ms.]

* περὶ θαυμασίων ἀκουσμάτων.

It is the common opinion, I confeſs, that *Madai* was the Father of the *Medes* in *Aſia*: but this I think will ſcarcely agree with *Moſes*, to remove *Madai* ſo farre from the reſt of his brethren. And how can that be any part of the *Iſles of the Gentiles*, which lies beyond *Armenia* the great and part of *Aſſyria*? Or what ſhould any of the ſons of *Japhet* do among the ſons of *Sem*? Indeed *Joſephus* ſaith that *Madai* was progenitour of that people which the Greeks called Μαδαῖοι: but I am ſure they called the *Medes* of *Aſia* Μῆδοι. And what though the *Hebrews* called them *Madai*? this proves no more that there was the Original ſeat of *Madai* the ſon of *Japhet*, then that *Tarſhiſh*, whither *Solomon*'s ſhips went once in three years to fetch gold and ſilver, was the firſt dwelling of *Tarſhiſh* the ſon of *Javan*. It may be their names were occaſioned by theſe, either through Colonies, (which is the more unlikely,) or by the affinity of name, which the *Jews* corrupted to a name they were beſt acquainted with; which is an uſuall dealing of Nations of a diverſe language with the names of their neighbours.

Thus then at length we have found *the firſt Seats of the ſons of Japhet*, agreeable to the *Rules* we firſt laid down; and their *Portions* alſo are ſo laid out, that every one hath ſome part of his borders lying open to the Sea or toward empty land, that ſo they might vent their *Colonies* without diſturbing their brethren.

Gen. 10. 5.

The Colonies of *Tarſhiſh.*

NOW let us ſay ſomething of their *Colonies.* And we'l begin with *Tarſhiſh*, who lies open only to the *Mediterranean* Sea, and therefore is like to have ſent his firſt Colonies that way; but whither it is hard to ſay: but, if I may gueſs, it is likely unto the firſt land Weſtward he found unpeopled, and that may be the South part of *Italy*, where dwelt the *Etruſci*, a name coming ſomething near to *Etarſhiſhi*. But howſoever it is certain that the *Hetrurians* came from *Aſia* the leſs, and that they were a *Greek* Nation, and ſpake the *Greek* language. There is a *Spaniard* that hath lately written a Deſcription of *Old Spain*, and will have *Tarſhiſh*, whither *Solomon*'s ſhips went with the ſhips of *Hiram* king of *Tyre*, to be *Tarteſſus* in the South of *Spain* near to *Hercules* Pillars; and indeed *Ariſtotle* in his *Strange reports* ſaies that when the *Phœnicians* came firſt thither, they found ſo much ſilver, that they were not able to carry it away, but were fain to make their Anchors and their Ship-furniture all of ſilver. But if this *Tarteſſus* be that *Tarſhiſh*, it ſeems the *Phœnicians* ſo called it, becauſe it lay unto *Carthage* their new *Tyre* as old *Tarſhiſh* in *Cilicia* lay to old *Tyre*, that is North-weſtward: or elſe they called it *Tarſhiſh*, becauſe they went to it by the Sea of *Tarſhiſh*. The Septuagint, who often turn *Tarſhiſh* the *Carthaginians*, ſeem to allude to the name, as though *Carthago* were *Cartarſhiſh* a *City of Tarſhiſh*: but *Carthage* was no *Colony* of *Cilicia*, but of *Phœnicia*,

Urbs antiqua fuit, Tyrii tennere coloni,
Carthago——————

But it ſhould ſeem of all theſe or ſome of theſe the whole *Mediterranean* Sea was called *Tarſhiſh*, for the *Chaldee* Paraphraſt almoſt always turns *Tarſhiſh* יַמָּא, that is, *the Sea*; whom *Tremellius* follows.

The Colonies of *Cittim.*

The *Cittæans* lie open both to the *Ægean* and to the *Mediterranean* Seas, and therefore might ſend Colonies both ways. And firſt it is likely that they peopled *Crete* and the Iſles at the mouth of the *Ægean* Sea. But becauſe the Prophecy of * *Daniel*, concerning the ſhips of *Chittim* that ſhould come againſt *Antiochus magnus*, was fulfilled by the *Romans*; we muſt grant *Italy* alſo a Colony of our *Cittæans*, which ſeems to be the Eaſt part thereof which lies toward *Syria*, and was anciently called *Magna Græcia*: and yet I ſuppoſe that theſe *Cittæi* went as high as *Tyber* unto the borders of their brethren the *Hetruſci*, and were thoſe which were called *Aborigines* and *Latini*; and that part called *Magna Græcia* was filled with other *Greek* Colonies afterward and of more late time, becauſe they ſpake the ſame *Greek*, that other *Greek* nations did; but thoſe *Aborigines* or *Latini* ſpake the ancient *Ionian* tongue, as *Varro* affirmeth: and it ſhould ſeem beſides that they were a Colony of the ancienter *Ionians* or *Greeks*, becauſe they kept their father *Javan*'s name amongſt them, calling him *Janus*, whom the other *Grecians* ſeem to have by ſome miſchance forgotten: even as the ancient *Germans* once worſhipped *Terra mater*, as *Tacitus* ſays, called *Erthus*, and yet now they have no ſuch name in all their language; whereas we, one of their Colonies, have ſtill the name *Earth*. *Munſter* and ſome others would have *Janus* to be *Noah*, with a farr-fetcht reaſon from Vt. *Vinum*, becauſe *Noah* planted a Vineyard and was drunken with the wine thereof. But this hath no likelihood at all, that the *Greek* nation alone ſhould worſhip the Father of all mankind, whereas others remember only the Father of their own nations; as the *Thracians Odryſus*, the *Arabians Sabin*, *Aſſabinus*. And that name *Janus* is ſo plain for *Javanus*, that I wonder how they could miſs it: And it may be that ſame *Oenotrius*, of whom *Italy* was called *Oenotria*; for both ſignify *Vinoſus*, and beſides that *Oenotrius* was one of the Surnames of *Janus.*

* Chap. 11. 30. *For there ſhall come againſt him* צִיִּים כִּתִּים *ſhips of Chittim*, or perhaps, *ſhips from Chittim* צִיֵּי מִכִּתִּים as in *Hoſ.* 14. 3. פְּרִים שְׂפָתֵינוּ the Lxx. (whom the Apoſtle follows) ſeem to have read פְּרִי מִשְׂפָתֵינוּ *the fruit of our lips.*

Javan. Furthermore, that the *Romans* were *Javanites* or *Grecians*, methinks I could prove out of *Rom.* 10. 12. where S. *Paul* speaking particularly to the *Romans*, says after this manner, *There is no difference between the* Jew *and the* Greek; *for the same Lord over all is rich unto all that call upon him*; where he seems to comprehend the *Romans* under the *Grecians*. But if any man will think otherwise, he shall have my leave. Gen. 10. 5.

But to return to that we are somewhat digressed from; *Junius* expounding this * Prophecy of the ships of *Chittim*, would have the *Romans* ships called the ships of *Cittim*, because they came immediately from the coast of *Cittim*, that is *Cilicia*, in the havens whereof they used to lie. But *Cittim* is a name of the plural number, and therefore not the name of a *Country*, but of a *People*; how then could the *Romans* ships be called the ships of the *Cittæans*, unless they had a priviledge that whatsoever ships came to their shores should be theirs? And again *Cilicia*, where the *Roman* navy used to lie, was the lot of *Tarshish*, not of *Cittim*; for *Strabo* says the *Cetii* or *Cetians* lay West from *Cilicia*, where we placed them. * Dan. 11. 30.

Another Colony of *Cittim Balaam* will tell us of in *Num.* 24. 24. where he says that *ships shall come from the coasts of* Chittim, *and shall afflict the Assyrians, and shall afflict the Hebrews*: which is meant of *Alexander* King of *Macedonia*; whereby it seems that the *Macedonians* were called Μαιδῶται from the mixture of the sons of *Madai* and *Cittim*, as it were Μαδιοκάτται or Μαθκάται, and after Μακκάται, even as for κατακαίοντες & κατκαίοντες we say κακκαίοντες, and for κατάβαλον κάββαλον· and so *Macedonia* is called from Μακκέτλαν or Μακέδδαν, that is, *Maccetims*, for *an*, *en* & *in* are terminations plural in diverse languages. And that ye may fully believe that a Colony of *Cittim* went into *Macedonia*, ye shall reade in 1 *Maccab.* 8. 5. *Perseus* king of *Macedonia* expresly called King of *Cittim*; which reading *Junius* would fain change, if he had any authority, to make his opinion good, that those ships also are called ships from the coasts of *Cittim*, because they came out of the havens of *Cilicia*. And thus much of the Colonies of the *Cittaans*. *Macedones* olim dicti *Maceta*; *Gellius* lib. 9. cap. 3. *Eustathius* in Dionysium. *Hesych.* Μακέτλια, ἡ Μακεδονία.

Now to speak a word or two of the Colonies of the rest. Of the offspring of *Gomer*, who were of him called *Cimmerii*, and had a City in their lot called *Cimmeris* of these *Cimmerians* or *Gomerians*, *Thogarmah* lies only open by the *Ægean* Sea to the *Mediterranean*, and therefore sent his ancient Colonies that way, and gave original to the old *Gaules* whom the *Grecians* called Γαλάται, and contractly Κίλται for Καλάται *Cimbri*: and of these *Gaules* proves *Cambden* came our ancient *Britans*, who yet retaine the name of their Grandsire *Gomer*, and call themselves *Cumrah*. The Colonies of *Thogarmah*.

Askenaz, another family of these *Cimmerians*, lies open to the North-west, and therefore sent his Colonies that way, and gave name to *Cimmerius Bosphorus*; and going along by *Danubius*, gave beginning to the *Germans*, whom *Diodorus Siculus* affirms to have their Original from the *Cimmerians*; and the Jews to this day call them *Askenazim* of *Askenaz*; and themselves retain the name of their Grandsire *Gomer* both in *Cimbri*, and calling themselves *Germen*, that is *Gomeraans*: as the *Syrians* call the *Aramaans Armin*, of which the Greeks forme their *Armenia*; so of *Gemren* or *Germen* the Latines formed *Germania*; for *en* is a *German* plural, and it is no harder thing to form of *Gomer Gemren*, then of Brother Brethren; for we *English* are the *Germans* brethren, and therefore also the sons of *Askenaz*. The Colonies of *Askenaz*.

Riphath lies only open to the *Euxine* Sea Northward, and West to *Askenaz*, The Colonies of *Riphath*.

Gen. 10. 5.

kenaz, and therefore ſent his Colonies ſomething Weſtward, but North of *Askenaz*; and ſo he gave beginning firſt to thoſe *Riphæi* above the *Euxine* Sea, and after to the *Rutheni* and *Prutheni*, both which ſound of *Riphath*, for *Pruthen* is that but contractly for *Riphathen*, that is, *Riphathæans*; for *en* (as I ſaid) is a termination plural. We call them *Pruſsians* and *Ruſsians*, and their language is the *Polonian* tongue or a dialect thereof, not the *Askenazim* or *Dutch*.

The Colonies of *Meſhech*,

Meſhech alſo lies only open Northward, and therefore ſent his Colonies beyond *Palus Mæotis*, who are of him called *Muskovians*.

and *Tubal*,

Tubal lies on the North-weſt of the *Euxine* Sea, and therefore ſent his ancient Colonies by it; but whither it is hard to ſay, but it is like Northward upon the Eaſt of the *Muskovite*.

and *Magog*.

Magog lies open to the North, and hath ſcope enough, and might goe, if he would, he and *Tubal* both, even as high as *Nova Zembla*.

The Colonies of *Madai*.

There remain *Tiras* and our *Japhetian Madai*: and *Madai* lies open both to the *Adriatick* Sea and to the confines of *Illyricum* and *Mæſia*; but it is not like he went by Sea ſo long as he might by land, and therefore I think he gave beginning to the *Illyrians* and to the *Mæſians*, for ſo *Pliny* calls them, which methinks comes near to *Mathians*; for θ and σ are changeable one for the other, as we ſee in *Rutheni* and *Prutheni*, whom we call *Ruſsians* and *Pruſsians*, and *Ruſsia* and *Pruſsia* for *Ruthia* and *Pruthia*.

The Colonies of *Tiras*.

Tiras lies open both to the North and the Weſt; but I think he went no further Northward then a River on the edge of *Ruſsia*, which of him is called *Tyras*: his other Colonies went more Weſtward, and gave beginning to the *Dacians* and *Getæ* and their off-ſpring.

And thus we have ſeen the *Firſt Seats of the Off-ſpring of Japhet*, and alſo whither they have been ſince ſcattered over the face of this Weſtern world. And now we have occaſion to conſider the *Bleſsing* of *Japhet*, * That *God would enlarge him into the tents of Sem*, and that * *Cham ſhould be his ſervant*: For there hath never yet been a ſon of *Cham* that hath ſhaken a ſceptre over the head of *Japhet*. *Sem* hath ſubdued *Japhet*, and *Japhet* ſubdued *Sem*; but *Cham* never ſubdued either. And this Fate was it that made *Hannibal*, a child of * *Canaan*, cry out with the amazement of his ſoul, *Agnoſco fatum Carthaginis*. (See *Livy* in l. 27. *in fine*.) The *Saracens* indeed once ſpoiled us, but they were no *Chamites*, but *Arabians* of the ſeed of *Iſhmael*; and yet becauſe a great number of their kind were after of the *Moors* and *Chamiſh Arabians*, we ſee they were in a moment ſhaken off by *Japhet*, and made to keep themſelves within their *African* limits.

* Gen. 9. 27.

* *Cham* was the father of *Canaan*, and the Lxx. for *Canaan* ſometimes put *Cham*; both of them being faulty towards *Noah*.

* That the *Carthaginians* were originally of the Stock or off-ſpring of *Canaan* (the ſon of *Cham*, whoſe poſterity poſſeſſed all *Africk*, beſides ſome part of *Aſia*,) is generally agreed; and S. *Auſtin*, (one of that countrey) in his Comment upon the Ep. to the *Romans*, relates, that when any of the people about *Hippo* or *Carthage* were asked *What they were*; they would anſwer in their *Punick* language, *Chananæi*, that is, (ſaith he) *Chananæi, Canaanites*.

And we may ſee likewiſe how God hath enlarged *Japhet* into the tents of *Sem*, and how he that was once the God of *Sem* is now the Bleſſed God of *Japhet*: For almoſt only the Off-ſpring of *Japhet*, yea and all the Off-ſpring of *Japhet*, are at this day *Chriſtians*, only *Magog* except; whom he ſeems to have reſerved, as he did ſome of the *Canaanites* in the land of *Iſrael*, to prove and puniſh us withall. But let us deſire him That he would at length deliver us from this *Belial*, and that he would daily *enlarge us* more and more *into the tents of Sem*, that he would remember the *Bleſsing*, and never forget his Promiſes ſo often made to *the Iſles of the Gentiles*. Hear, O Lord, the gronings of thoſe who are in bondage, and let their cry come up unto thy Holy Seat. Why ſhould the Heathen any longer rage, and gather themſelves together againſt thy Chriſt? How long, Lord, how long wilt thou be angry with them for ever? It is enough, Lord, it is enough; Ariſe and ſend them an *Ezra*, ſend them now an Helper, and make thine Holy Name known in the midſt of thy people.

DIS-

DISCOURSE XLIX.

Psalm 50. 14.

Offer unto God praise, and pay thy Vows unto the most High.

THE Book of *Psalms* is a Book of *Prophecies*; witness the frequent citing of them by our Lord and his Apostles; witness the Surname of King *David*, who being the penman of no other but this Book is styled *the* * *Prophet David.* I say the *Psalms* are *Prophecies*, and that both *Concerning Christ himself*, and also *the Church* which should be after him. *Concerning Christ himself* it needs must be; Saith he in the Gospel, (*Luke* 24. 24.) *These are the words which I spake unto you, while I was yet with you, That all things must be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the* PSALMS: and more especially concerning *his Beginning*, * S. *Paul* quotes the words of the Psalm speaking in the Person of God, *Thou art my Son, this day have I begotten thee*; and again concerning *his Office*, * *Thou art a Priest for ever, after the order of Melchisedek.* Now for *the Church of the Gospel* and *calling of the Gentiles*, as many parts of many *Psalms* do foretell thereof, so is this whole *Psalm* a description of the same; 1. What manner of one it should be; 2. What worship God would establish therein. For the first, it should be Catholick and gathered out of all Nations, *The God of Gods* (saith the beginning of the Psalm v. 1, 2.) *even the Lord hath spoken, and called the Earth from the rising of the Sun to the going down thereof. Out of Sion, the perfection of beauty, hath God shined*: Agreeable to the words of the * Gospel it self, That *it behooved Christ to suffer, and to rise from the dead the third day*; *And that repentance and remission of sins should be preached in his Name among all Nations, beginning at Jerusalem*: and that it did begin at *Jerusalem* where Christ himself began, where the Holy Ghost came down in cloven tongues: So *out of Sion God shined, our God came and kept not silence*; for *a fire came before him, and a tempest moved round about him.*

* Acts 2. 38.

* Acts 13. 33. Psal. 2. 7.

* Heb. 5. 6. Psal. 110. 4.

* Luke 24. 46, 47.

Now for the *Worship* and service which Christ would establish in his new reformed Church, it concerns either the *First* or the *Second* Table. For the *First* Table, it tells us *What Offerings God would abolish*, namely, all *Typical Offerings* or all the *Offerings of fire*; and then *What Offerings he would accept*, to wit, the *Offerings of Praise and Prayer*; *Offer unto God Praise, and pay thy Vows unto the most High.* For the *Second* Table, it commands a right and upright conversation, from the 16. verse unto the last; and the last is the Summe or a brief summary of both Tables, *He that offereth Praise, shall glorifie me*; *and to him that disposeth his way aright, will I shew the Salvation of the Lord.*

But to return again to the reformation of the *First* Table, whereof my Text is the Affirmative part: where (as I said) we are told both *What Offerings God will not have offered*, and *What Offerings he requireth.* He will no longer have any *Typical Offerings*, any *Offerings of fire*, or bloudy Sacrifices: For * *I will not* (saith he) *reprove thee for thy Sacrifices or thy burnt-*

* Vers. 8, 9, &c.

Pſal. 50.14. *offerings; I will take no bullock out of thine houſe, nor goats out of thy folds; For all the beaſts of the forreſts are mine, and the beaſts on a thouſand hills. If I were hungry, I would not tell thee; for the world is mine and all that therein is. Will I eat the fleſh of bulls, or drink the bloud of goats?* Nevertheleſs he ſtill requireth *Offerings of Thankſgiving*, and a *Preſent* when we come to pray unto him: ſo ſaith my Text, *Offer unto God*, &c. And ſo here is an ἄφεσις and a θέσις, as S. *Paul* ſaith in a like caſe, *He taketh away the firſt, that he may eſtabliſh the ſecond.*

Heb. 10. 9.

Typical Speeches often true in the *Type* and *Antitype*.

But as in *Typical Speeches* it often comes to paſs that the things which are ſpoken are true both in the *Type* and *Antitype*; as that in *Hoſea* 11. 1. *Out of Egypt have I called my Son*, was in ſome ſenſe true both of *Chriſt* and *Iſrael*; and that in *Exod.* 12. 46. *Thou ſhalt not break a bone thereof*, was true *literally* both of Chriſt and the Paſchal lamb; and that in *Pſal.* 22. 18. *They parted my garments among them*, was true *figuratively* in *David*, and *literally* in *Chriſt*: Even ſo it comes to paſs in *Prophecies*, and namely in this, That

Prophecies ſo foretell things to come in the Church of the Goſpel, as that they inſtruct alſo the preſent Church of the Law.

it ſo foretells of things to come, that it concerned alſo the time preſent; it foretells the eſtate of the Church in the Goſpel, and yet meant ſomething that concerned the preſent Church of the Law. To which purpoſe we muſt frame the ſenſe after this manner, That God even then did not ſo much regard the *Offerings of fire* and *Expiatory ſacrifices* as he did the *Offerings of Praiſe and Thankſgiving*, becauſe the firſt were *Ceremonial*, the other *Moral*; the firſt, their End was changeable, the other, everlaſting. So that in reſpect of the Catholick Church the words of my Text are an *Antitheſis* or *Apharеſis* with the former, I will in no ſort have any *Typical* and *Bloudy* Offerings, but onely Offerings of *Praiſe* and *Prayer*: But in reſpect of the Legal Church or the Church of the Law they are a *Protimeſis* or *Eſtimation*, I require not ſo much any *Typical* offerings, as I do that you ſhould *offer unto me Praiſe, and pay your Vows unto the moſt High.* For ſo

* Matt. 9. 13. when God ſaith elſewhere, * *I will have mercy and not ſacrifice*, it is no *Antitheſis*, but a *Protimeſis*, that *I had rather have mercy then ſacrifice.* So again *Matth.* 6. 19. *Lay not up for your ſelves treaſures upon earth, but lay up for your ſelves treaſures in heaven*; this is no *Antitheſis* or *Apharеſis*, as though Chriſt would not have us at all provide for things of this life, but a *Protimeſis*, he would not have us take ſo much care for this life as for the life to come.

The Scope therefore of my Text is, to ſhew *What kind of Offerings God did chiefly accept under the Law, and doth onely require in the Goſpel*; to wit, two ſorts of Offerings, *Euchariſtical*, and *Euctical* or *Votal*. *Euchariſtical* Offerings are ſuch whoſe End is *Thankſgiving* to God for Benefits received, which are here termed זבחי תודה *Offerings of Praiſe*. *Euctical* I call ſuch as are made to God upon occaſion of ſuit we have unto him, that is, when we come to *pray* before him, that he might accept our ſupplications and we find favour in his ſight. And this is performed two manner of waies; either by *promiſe* if God ſhall hear us and grant our petition, which is called a *Vow*; or by *actual exhibition* at the time we do pray unto

Gen. 28. 20, &c. him. An example of the firſt kind is that of *Jacob*; *If the Lord ſhall be with me and bring me back again, of all I have, the Tenth will I give unto him.* The ſecond was much uſed in the firſt times of the Chriſtian Church, and of it in the Law we underſtand chiefly that Commandment,

Deut. 16. 16. *That no man ſhould appear before the Lord empty*; that is, Let no man that comes to pray before the Lord appear empty-handed. But becauſe the firſt was very ordinary among the *Jews*, my Text by a Trope onely names it inſtead of the whole kind of *Euctical* offerings. *Pay thy Vows*, that is, when in praying before me thou ſhalt *vow* a gift to me or mine, if I ſhall hear

hear thee; or at thy prayer doſt exhibit the ſame before me, that thou mighteſt find favour in my ſight; ſuch *Offerings* are well pleaſing unto me, ſuch *Offerings* will I accept at thine hands. *Offer* therefore *unto me praiſe, and pay thy vows unto the moſt High.* Pſal. 50. 14.

This laſt word [*moſt High*] will ſerve us in ſtead of a Reaſon why God ſhould require this kind of ſervice at our hands, Becauſe he is the *moſt High* God: Offer unto God an Offering of *Thankſgiving*, becauſe he is the *moſt High* God, that is, the chiefeſt and higheſt Cauſe of all that thou haſt received: Offer unto God, when thou haſt a ſuit unto him, becauſe he is the *moſt High* God, that is, the Lord of Lords, the higheſt Lord; and therefore it doth little beſeem thee to appear before him without a preſent, when thou wouldſt doe it unto thine earthly Lord, if thou hadſt a ſuit unto him.

Now alſo the Lord, as he *is* the *moſt High* God, ſo he *ever was* and *ever ſhall be* the *moſt High*; and therefore this kind of Offering is due unto God *naturally* and *perpetually*. Therefore both *Jew* and *Gentile* muſt offer unto God *Praiſe*, and make and pay their *Vows* unto the moſt High. For theſe are Offerings made to God for a cauſe unchangeable, our Subjection and his Greatneſs; our receipt of daily benefits and his daily ſhowrs of bleſſings. Theſe therefore even among the *Jews* and under the Law he did accept without any regard of *Type*, ſimply and for themſelves; and theſe among the *Gentiles* he onely accepts, when all the reſt are quite aboliſhed. Thoſe other he rejects, becauſe Chriſt, who was then to ſuffer and to be offered, is not now to be offered any more: Theſe he will ſtill accept, becauſe the *moſt High* God *then* is the *moſt High* God *ſtill* and *ſhall be evermore*.

HAVING briefly ſhewn the ſcope and meaning of theſe words, and what theſe *Offerings of Praiſe* and *Votal offerings* are which God did *chiefly* accept in the *Law*, and will *only* admit in the *Goſpel*; there remain yet in my purpoſe theſe things to be treated of.

1. To diſtinguiſh this *Moral* kind of Offerings from the reſt in uſe under the Law, I will take a ſhort Survey of all the Offerings then uſed.

2. I will give ſome infallible marks whereby we may know this kind of Offerings from thoſe whoſe End was to figure and repreſent things to come.

3. I will bring ſome Reaſons to prove, That the main End of thoſe Offerings I call *Euchariſtical* and *Votal* was not *Ceremonial* but *Moral*.

4. Laſtly, I will ſhew how farre and in what ſort theſe *Euchariſtical* and *Votal* Offerings have been uſed in the firſt ages of the Church, ſpecially about the holy Sacrament and at the celebration of the Lord's Supper: and how the blind ignorance of after-times turned them into *Expiatory Sacrifices*, which were onely a real Thankſgiving and a kind of *real Praying* unto God.

[The Author in the following part of this Diſcourſe handles the firſt and ſecond particulars together.]

To begin therefore with the Firſt. All the *Offerings in the Law* were either *Oblationes Sanctæ ſimply Holy*, or *Sanctæ Sanctarum moſt Holy*, or *Holy of holies*. This diviſion is founded in the Scripture it ſelf, and without this diviſion it is impoſſible either to bring the multitude of *Offerings* into method, or to underſtand the End, Scope and Uſe of them aright. The *Holy Offerings* are called תרומות *Terumoth*, which we tranſlate *Heave-offerings*; the *Holy of holies* or *moſt Holy Offerings* are called קרבנים * *Corbanim*. And the Scripture is ſo preciſe in theſe words, as I dare affirm though one of them be uſed ſixty times, they are never confounded; but *Terumoth* is onely given to Offerings *ſimply Holy*, and *Corbanim* onely to thoſe who were *Sancta Sanctarum* or *Holy of holies*.

The Legal Offerings were either *Simply Holy*, as the *Terumoth* or *moſt Holy*, as the *Corbanim* were.

*The *moſt Holy* offering is called קרבן *Corban*, or אשה *Iſheh*, that is, an *Offring of* or *by fire*.

Why ſome *Offerings* are called *Simply Holy*; others *moſt Holy*.

Now for the reaſon of this difference of *Holy* and *Holy of holies*, it is this. The *Heave-offering* is called ſimply *Holy*, becauſe it was onely conſecrate to God,

Psal. 50. 14. God, and had no other Holineſs but this. The *Corban* is called *Holy of holies*, becauſe it was not onely conſecrate to God, as was the other; but was alſo a Shadow and Type of Holy things to come: and hence it had a priviledge that whatſoever it ſhould touch, that ſhould be Holy alſo, as we may ſee *Exod.* 29. 37. & chap. 30. 29. Which was a Myſtery of that Holy one who by the union of Faith ſhould one day ſanctifie us and whatſoever is ours, as it is *Heb.* 10. verſ. 10, 14.

The *Corban* or *moſt Holy Offering* defined.

The *Corban* therefore, or *the moſt Holy Offering*, I define, *An Offering of fire, figuring the ſatisfaction which Chriſt was one day to perform to God for us.* And therefore the faithfull Jew was to preſent this *Corban* before God, and lay his hand upon it, as it were preſenting unto God Chriſt who was to come, and apprehending him by the hand of Faith. But the Prieſt alone was to offer it, and to eat up whatſoever remained from the fire, and that * in the Holy place; that ſo the Sacrifice it ſelf being turned into the Sacrificer, might foreſhew that our great Prieſt and great Sacrifice ſhould be one and the ſame; that is, that Chriſt ſhould offer himſelf for us to God his Father, and that he ſhould doe it in the Holy City whereon the name of God was called.

* Levit. 10. 17.

The *Corban* was either *Zebach*, or *Mincha*. *Zebach* defined.

Now every *Corban* or *moſt Holy Offering* was of two parts or (if you will) two kinds, זֶבַח and מִנְחָה. *Zebach* I define a *Corban* or *a moſt Holy Offering, where by the ſlaughter and ſhedding of the bloud of Beaſts was figured the Expiation of ſin to be wrought by the death and paſſion of Chriſt to come.* For our Expiation could not be wrought but by death and the effuſion of bloud; and therefore God here made choice of *Beaſts* for *Types*, becauſe they were capable of death and ſhedding of bloud. This Offering is by a ſpecial name called *The bloudy Sacrifice*, and the LXX in *Amos* 5. 22. turn it * σφάγιον, both properly and alluding to the word *Zebach*: the *Latines* well call it *Hoſtia* and *Victima*.

* And in *Dan.* 9. 27. (and moſt commonly) θυσία, which properly ſignifies a *Slaughter-Offering*, as in the Hebrew, ſo in the Greek, of θύω *macto*.

* *Mincha* defined.

**Mincha* was a *Corban* for the moſt part joyned to a *Zebach* or *Bloudy Sacrifice, where by the burning and aſcending of inanimate things, as Meats and Drinks, was ſhadowed the Obedience and Merits of Chriſt to come, which God would accept for our want of Obedience.* By *Obedience* here I underſtand Chriſt's Active obedience, whereby he fulfilled the Law for us, not by his unvaluable Death, but by a blameleſs Life; for *which of you* (ſaith he) *convinceth me of ſin?* Here therefore was no need of *Beaſts* for *Types*, but *Meats* and *Drinks*; for godly works are as it were Meat and Drink to preſerve that life which is according to Godlineſs. *This Corban* we turn the *Meat-and-Drink-offering*, others *Munus*; the Gentiles called it *Libum*. But I ſaid, This Offering was *commonly* adjoyned to the *Zebach* or *Bloudy Sacrifice*; for ſometimes it is ſeparate from it. For to this *Mincha* I refer the *holy Incenſe* which was within the Temple, which figured that continuall ſweet ſavour and *Incenſe* of the Merits and Obedience which Chriſt preſents unto his Father in a Temple not made with hands, that is, in Heaven.

John 8. 46.

**Zebach*, as alſo *Mincha*, was either *Simple* or *Diverſe*. What's meant by a *Simple* Sacrifice.

*Again, both *Zebach* and *Mincha*, the *Bloudy Sacrifice* with its *Meat-and-Drink-Offering*, were of differing kinds, and for differing Ends. For either kind was *Simple* or *Diverſe*. *Simple* I call that *which all of it was moſt holy, and the whole was to ſhadow out the Satisfaction of Chriſt.* And this was either for *Internal ſins*, or for *External*. For *Internal ſins*, that is, the ſins of our * Hearts, Thoughts and Affections was עוֹלָה the *Holocauſt* or *Burnt-offering*. For *External ſins* or evil deeds were חַטָּאת and אָשָׁם, the *Sin-offering* and the *Treſpaſs-offering*, as we call them: * the one (if I am

* So *Aben Ezra* on Levit. 1. 3. and the *Targum* of *Jonathan* on Levit. 6. 9.

* The Hebrew writers on *Levit.* 4. thus diſtinguiſh them; they make *Chatiaah* or the *Sin-Offering* to be for a thing done ignorantly againſt ſome Negative Precept, and now certainly known to have been againſt the Precept; but *Aſham* or the *Treſpaſs-offering* to be for a thing done alſo againſt ſome Negative Precept, but as yet not certainly known by the party to be a violation or breach of the Precept.

not

not deceived) for Sins against the First Table, to wit אָשָׁם or the *Trespass-offering*; the other for sins of the Second Table. But because our *Internal* sins or sins of Infirmity are *peccata jugia*, continual and daily sins, therefore the *Holocaust* or *Burnt-offering* was * continuall and daily offered; the *Sin-offering* and *Trespass-offering* were not so: and yet whensoever they were offered, they were offered with a *Burnt-offering*; to shew that our Evil works cannot be expiated and made pure, unless the Heart, the fountain whence they spring, be also purged.

Psal. 50. 14

* עולת התמיד Num. 28. 10. *Holocaustum juge.*

What's meant by a *Diverse sacrifice.*

A *Diverse* Sacrifice or *Varium Sacrificium* I call that *which was not wholy most Holy, neither was all of it to figure the Offering of Christ to come:* So that it was *partly holy*, and *partly most holy*. Such a one was שְׁלָמִים or the *Peace-offering*, which I define *A Corban, part whereof was burnt upon the Altar, as in other Sacrifices, but the remainder and greater part was eaten by the faithfull people who brought it*; that so their Sacrifice by being turned into their bodies nourishment, might be a Sign of their incorporation into Christ to come, who was the true Sacrifice for sin. Here that which was eaten by the People was not *most Holy*, for then had it belonged onely to the Priest: but it was a Sacrament and a Communion of that Sacrifice which was offered, and signified Christ, whose Bloud was to be shed and Body broken for their atonement. Rightly therefore was it called a *Sacrifice of Peace*, as being a Ceremony or Sacrament of Peace and Communion with Christ *Jesus*, and by him with God the Father.

The Greeks commonly call it Εὐχαριστικὸν, an *Eucharistical* sacrifice, it being to be celebrated with both oral and real Thanksgiving to God; as for the same reason our Sacrament of Peace is called Εὐχαριστία the *Eucharist*, which our Saviour Christ hath ordained in stead of that *Eucharistical* Sacrifice under the Law. And of this kind were the ordinary Sacrifices of the Gentiles, of which the Christians were forbidden to eat, because they who in the Sacrament of the Lord's Supper had communion with Christ already come, (as the *Jews* in the Peace-offerings had communion with Christ who was to come) might have no peace and communion with Devils, as the Greeks had in their sacrifice; as S. *Paul* (after he had compared these three together) concludes, 1 Cor. 10. 21. *Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table, and of the Table of Devils.* Out of which place and the Epistle to the *Hebrews* you may gather all that I have said hitherto of the *Use* and *Ends* of the *Corbanim* or *most Holy Offerings*. This affinity of the *Eucharistical* sacrifice with the Sacrament of the Lord's Supper moved the ancient Christians to frame the Office of the Lord's Supper as near as could be unto the Office of the *Eucharistical* Sacrifice; as might be easily shewn in most particulars.

Of the Offerings which were *Simply Holy*, viz. *Terumoth* or *Heave-Offerings.*

BUT now will I leave *The most holy Offerings*, and come to *Those which had but a single holiness*, which I said before were called *Terumoth* or *Heave-offerings*, more seldom תְּנוּפוֹת *Tenupheth* or *Wave-offerings*; both from the manner of offering them, which was not by *Fire*, as in *the most Holy*, but by *holding up* or *shaking* them before the Lord.

The *Terumah* defined.

A *Terumah* therefore or *Heave-offering* I define thus, *An Offering made unto God of that we have received, in way of thankfulness or acknowledgement of his dominion over the whole earth*; or thus more shortly, *An Offering made only unto the praise and honour of God*: and therefore it is *Levit.* 19. 24. קֹדֶשׁ הִלּוּלִים *Sanctum laudationum, an holy thing of praise*, or *an offering of praise*. And to this purpose are those words of *David* unto God, 1 *Chron.* 29. 11, 12, 13, 14. whenas himself and the Princes of *Israel* had offered an huge *Terumah* of Gold and Silver for the building of the Temple; *Thine, O Lord,*

Pſal. 50. 14.

O Lord, (ſaith he) *is the greatneſs, and the power, and the glory, and the victory, and majeſty: for all that is in heaven and in earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as Head above all. Both riches and honour come of thee, and thou reigneſt over all—— Now therefore, our God, we thank and praiſe* (namely, by this Heave-offering) *thy glorious Name—— For all things come of thee, and of thine own hand we have given thee.*

The *Terumah* or *Heave-offering* was either *Definite* or *Indefinite*; and this either *Commanded*, or *Free*. The *Commanded* was either *General*, or *Special*.

* The *Free-will*-Offering was either *more*, or *leſs ſolemn*.

Now the *Terumah* or *Heave-offering* was either *Deſinite* or *Indefinite*. A *Definite Heave-offering* was the *Tenth* of all increaſe; and this alone was *certain*, both in regard of the things to be offered, and the meaſure according to which they were to be offered. The *Indefinite Terumah* was either *Commanded*, or *Free*. That which was *Commanded* was either *General*, as the *Firſt-fruits*; or *Special*, as the *Heave-offering* of the *breaſt* and *ſhoulder* of the *Peace-offerings*, and of *one loaf* of the *Meat-offering* of the ſame; and theſe the Greeks call fitly ἀφωρίσματα and ἀφορίσματα. *The *Free-will-offering* or *voluntary Heave-offering* was either *more*, or *leſs ſolemn*. The *moſt ſolemn and uſual* was that which the *Hebrews* call *Terumah-gedola*, which indeed was ordinary, but I think no where abſolutely commanded. Voluntary Heave-offerings *leſs uſual* were the Offerings of Gold, Silver, Land, and whatſoever elſe they might give unto the uſe of the Lord, his Temple and Miniſters.

AND thus have we ſeen *all the Kinds of the Offerings in the Law*, both *holy* and *moſt holy*; and I think there is no Offering to be found but it belongs to ſome of theſe I have named: either to the *Corbanim*, the *moſt Holy*; or to the *Terumoth*, which were *ſimply holy*.

Concerning this laſt, which we tranſlate *Heave-offerings*, there remain two things to be treated of: 1. *Their Morality*; 2. *The practice of this kind by the ancient Church in the Office of the Holy Sacrament of the Lord's Supper.*

Concerning their *Morality* or *Moral condition* I will ſhew three things.

1. *That they were not Typical.*

2. *That they were Offerings* Euchariſtical *and* Euctical, that is, *addreſſed or uſed to* Thankſgiving *and* Prayer, according to the meaning of my Text.

3. *That this kind of Offering is required at the hands of Chriſtians.*

For the Firſt, That *Heave-offerings were not Typical*, I argue

1. That the *Terumoth* were not Typical, and that their main End was not Ceremonial, but Moral.

1. From their diſtinction from the reſt, as being alwaies *ſimply holy*, never *holy of holies*. The force of this Argument I frame thus; If all the *Offerings of fire* are therefore called *Sancta ſanctarum*, *Holy of holies*, becauſe they were not only conſecrate to God, but further *Signs* and *Types* of *holy things to come*, and ſo had a *double Holineſs*, one of *Sanctification*, another of *Signification*; then the *Heave-offerings*, which never are nor ought to be ſo called, were only *ſimply holy*, but *no Types of Holy things to come*: But the firſt is true, neither can other reaſon be given of this diſtinction: Therefore *Heave-offerings* were *no Types of things to come.*

2. My ſecond Reaſon ſhall be from the differing uſage of *Terumoth* from the *moſt Holy* offerings. For the *moſt Holy* Offerings were to be eaten only of Prieſts by condition, of Males by ſex, and in no place but the Holy place; and that becauſe Chriſt, whoſe *Types* they were, was to be a Prieſt, no miniſtring *Levite*; a Male, no Female; and was to offer and make his own Body a Sacrifice for ſin in no other part of the world but the Holy city of *Jeruſalem*: But as for *Heave-offerings*, not only Prieſts, but every *Levite*, Singer and Door-keeper; not only Males, but the Wives and Daughters of the *Levites*; not only Virgins, but even Widows and divorced women; not only free *Iſraelites*, but even their Slaves and Bondmen who were not of the Sons of *Iſrael*; and not only in the Holy place, but in every

every place, they ate them. The truth hereof is certain and obvious through all the Law of *Moses*, without any one tittle crossing it. I will not trouble you therefore with quotations, but frame my second Reason after this manner; If none may eat of the *most Holy Offerings* but only Priests, only Males, and only in the Holy place; because only Priests, only Males, and of all places only the Sanctuary or holy place were *Types of Christ:* then surely those Offerings which every under-*Levite* ate of, every *Levite*'s wife and daughter, widows and divorced women, every *Levite*'s slave and bondman, and that in every place, those Offerings doubtless cannot be Typical or Signs of Christ or any thing proper to him; unless we affirm That every *Levite*, *Levite*'s Wife, Daughter, Widow, divorced woman, yea Slaves and Bondmen, and every corner in the Land of *Canaan*, were *Types* of Christ. Psal. 50. 14.

3. To this we may adde in the third place, That there is no one word to be found in the whole Scripture concerning the abolishment of *Terumah* or the *Heave-offering:* but of the *most Holy* in expres terms it is said *Dan.* 9.27. That *the Messias* יַשְׁבִּית זֶבַח וּמִנְחָה *should cause to cease the Zebach and Mincha*, that is, all the *Offerings of fire* or *Holy of holies*. And S. *Paul*, *Heb.* 9, 9, 10. that θυσίαι and δῶρα *Sacrifices* and *Gifts* were ordained μέχρι καιροῦ διορθώσεως *until the time of reformation:* he saith not so of ἀπαρχαὶ, which word the LXX. use almost every where for the *simply holy Terumah* or *Heave-offering*; whereas by θυσίαι and δῶρα and προσφοραὶ they translate *Corban*, *Zebach* and *Mincha*, according to * S. *Paul*'s own quotation out of *Psalm* 40. 6. Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, in *Hebrew* זֶבַח וּמִנְחָה לֹא חָפַצְתָּ *Zebach and Mincha thou wouldest not*, that is, no Offering of fire, no *Corban* or most Holy; and more specially of the several kinds, *A burnt-offering and an offering for sin thou requiredst not.* * Hebr. 10. 5.

4. And hence it is in the fourth place, That God no where rejects the *Heave-offering* or any one kind thereof; but *Zebach* and *Mincha* almost as often as they are named in the Prophets or Psalms: As in this 50. *Psalm*, v. 8, 13. *I will not reprove thee for thy* Zebachim *nor thy burnt-offerings: Will I eat the flesh of bulls, or drink the bloud of goats?* And in *Psalm* 40. 6. which S. *Paul* before quoted for the abolishment of *Typical* Offerings, *Zebach and Mincha thou wouldst not, a burnt-offering and an offering for sin thou requiredst not.* And *Jer.* 7. 21, &c. *Put your burnt-offerings unto your* Zebachim—— *For I spake not unto your fathers, nor commanded them in the day I brought them out of the land of Egypt concerning Holocausts and* Zebachim: *But this I commanded them, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways I commanded you, that it may be well with you.* He that will, may look further in *Psal.* 51. 16. *Esay* 1. 11, &c. *Jer.* 6. 20. *Hos.* 6. 6. *Amos* 5. 22. where we may hear God still rejecting and disdaining *Holocausts*, *Zebachim* and *Mincha*, *Shelamim* or Peace-offerings, the whole rabble of *Corbanim* or most holy offerings; but no word of *Terumah*. What force of reason this may bear with those who consider that *these appellations of Offerings* are never confounded in the whole Law of *Moses* or History of *Israel*, and therefore not like to be in these places only, I know not; I am sure *Terumah* is about sixty times found in the Bible, and no where taken for an *Offering of fire* or *most Holy:* Nor can it any where be shewn that *Zebach* and *Mincha* are put for any other Offerings but *Offerings of fire*, whereof I have already shewn *Zebach* was one part and *Mincha* the other.

And therefore I dare conclude, That *Heave-offerings*, called *Terumoth* and *simply holy*, howsoever many of them might be *Ecclesiastical* or *Judi-*

Pſal. 50. 14.

cial ſacred in regard of ſome circumſtance, yet *in their proper nature and principal end they were no Types of things to come.*

2. AND ſo I come to the Second thing I propounded, to ſhew That theſe Offerings were *Euchariſtical* and *Euctical*, that is, their *formalis ratio* and eſſence conſiſted in *Thankſgiving* and *Prayer*. For an *Offering* is then *Euchariſtical, when we give ſomething unto the Lord's uſe in way of Thankfulneſs for Bleſſings received*; an *Offering* is then *Euctical, when we give ſomething to the Lord's uſe, to the end that he ſeeing our Obedience and Thankfulneſs in honouring him, might grant us a further Bleſſing we ſue for:* And this is either *de præſenti*, or *de futuro: De præſenti*, when our Offering is *preſently* exhibited; *De futuro*, when we bind our ſelves then to doe it when we obtain our ſuit: And this is called a *Vow*, differing from the other not in nature but in time: and this ſpecial kind, becauſe uſual, my Text puts for the whole kind, *Pay thy vows*, &c. Further, here is to be noted, that as *Thankſgiving* is joyned with *Prayer*, ſo is the Gift for Thankſgiving joyned with a Gift for Prayer; Or the ſame Gift is firſt applied to Thankſgiving, and then to Prayer; that ſo as Thankſgiving is a mean to obtain by Prayer, ſo a Preſent of Thankſgiving for a former Benefit is a mean to obtain of God a favour.

Offerings Euchariſtical and Euctical deſcribed.

Herein then conſiſts the Nature of an Offering addreſſed to *Prayer*, not to merit the thing we ask, but to be an argument before God that he would hear us, becauſe he hath promiſed in Chriſt to hear them who honour him. This is not then *orare ſatisfactoriè*, as the Papiſts do in their Maſs, but only *oblatoriè*. To pray *ſatisfactoriè* or *meritoriè*, is to offer a price worth the thing we ask for; To pray only *oblatoriè*, is to offer a motive or condition in regard of God's promiſe in Chriſt to obtain our ſuit; that is, to make as it were a *viſible* or *real Prayer*. And ſuch a Prayer were the *Almes* of *Cornelius*, *Acts* 10. of whom it is ſaid, v. 4. That his *Prayers and Almes were come up for a memorial before God.*

The Qualifications of Offerings *Euchariſtical* and *Votal.*

Now before this Offering *Euctical* or *Euchariſtical* can be complete, it muſt conſiſt of three degrees or parts, *Cordis*, *Oris*, *Operis*, the Offering of *the Heart*, of *the Mouth*, and of *the Hand*. The *Offering of the Heart* is a *Surſum Corda*, the lifting up of our Hearts to God either to *praiſe* him, or to *pray* unto him. The *Offering of our Mouth* is to expreſs the ſame with our tongues, and is called *The* * *Calves of our lips*. The *Offering of our Hand* (which is properly call'd an *Offering*) is a Teſtimony of what our Heart conceives or Tongue can expreſs, by honouring God with a Preſent of our ſubſtance. The firſt of theſe is the *formalis ratio* or that whereby the two laſt are ſanctified; without it they are no Offerings, no Thankſgiving, no Prayer: But the laſt is hallowed by the two former; for a *Surſum corda*, the lifting up of our Hearts, and the profeſſion of our Mouths, is that which makes our Gift an Offering, which without this Conſecration is no Offering at all.

* Hoſ. 14. 2. Heb. 13. 15. *The fruit of our lips.*

How theſe Offerings were λογικαὶ θυσίαι.

Hence it is that this kind of Offerings in regard of other Offerings is called θυσία λογικὴ· not (as ſome have thought) from the thing offered, as though nothing were offered but λόγοι *rationes* or *orationes*; but from the manner of hallowing it, which was (as **Juſtin Martyr* ſpeaks) λόγῳ εὐχῆς καὶ εὐχαριστίας *by way of Prayer and Thankſgiving*. For λογικὴ θυσία is not (as ſome have thought) oppoſed to a *material* offering, but to an offering earthly and terrenely ſanctified, as were the Typical Sacrifices of the Law by Fire and Bloud; but this Offering is offered by no other Fire but the Fire of the Spirit, by no other Bloud then the precious drops of Prayer and Thankſgiving. In brief, λογικὴ θυσία is an Offering ſpiritually offered,

* Apolog. 2.

offered, not an offering only of the Spirit; it is opposed to αἱμαλιὴν and [* σωμαλιὴν] θυσία, not to a material and real offering: as it is easily to be seen in *Justin Martyr*, *Irenæus*, and the ancient Liturgies, who call the *material* offering of Bread and Wine for the Sacrament θυσία λογικὴ καὶ ἀναίμακτος, *a reasonable and unbloudy Sacrifice.* As the *most Holy* offerings were called אשה *Fiery* offerings, not because they offered only *fire*, but because that which was offered was done by *fire:* so are all these *Heave-offerings* called λογικαὶ θυσίαι, because they were offered λόγῳ, meaning the *manner*, not the *matter* of the offering.

Psal. 50. 14.

[* This or the like word was wanting in the Manuscript. In the writings of the Ancient Fathers are frequently opposed θυσία σωμαλικὴ or ἡ δι' αἱμάτων καὶ σπονδῶν καὶ θυμιαμάτων, and θυσία ἀσώμαλος, ἀναίμακλος, λογικὴ, &c. *Vid.* Justin. Mart. *in Apol.* 2. Euseb. *Dem. Evang. l.* 1. *c.* 10. *& l.* 5. *c.* 23.]

To come therefore to a conclusion. That the *Heave-offerings* were such Offerings as I have now described, it appears plainly in three principal sorts of them, *First-fruits*, *Tithes*, and *Voluntary Heave-offerings*. In *First-fruits* it appears by the Confession which every one was to make who offered them, *Deut.* 26. 6, &c. When *the Egyptians evil intreated us and afflicted us——and when we cried unto the Lord God of our fathers, the Lord heard our voice——and brought us forth out of Egypt with a mighty hand and out-stretched arm——and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and hony. And now behold, I have brought the First-fruits of the Land which thou, O Lord, hast given me. And* (so saith the Text) *thou shalt set them before the Lord thy God, and worship before the Lord thy God.* Whither tend all these words but to a thankfull acknowledgment and remembrance of the Blessings they had received from God in giving them so good a Land, and doing so great things for them?

And for *Tithes*, you may see in the same place what he was to say that offered them, namely, * *I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and the stranger, and the fatherless, and the widow, according to all thy Commandments which thou hast commanded me——Look down* (therefore) *from thy holy habitation, from heaven, and bless thy people Israel, and the Land which thou hast given us, as thou swarest to our fathers, a Land that floweth with milk and honey.* Here is an *Euctical* offering, an offering applied to Prayer; as if they had said, We honour thee, O Lord, with this part of our substance, that thou seeing our Obedience, mightest in mercy vouchsafe to look down from thy holy habitation, and bless us thy people, and the Land which thou hast given us.

* Vers. 13.

Vers. 15.

I come now to the *Voluntary Heave-offering*, of which we have a noble Pattern in that great *Terumah* of Gold and Silver which *David* and his Princes offered for the building of the Temple, in 1 *Chron.* 29. Where we shall find first *Praise* or *Thanksgiving*, that is, an acknowledgment of God's Dominion, Power and Goodness, from which comes all the good we have; *Thine, O Lord,* (saith *David* ver. 11.) *is the greatness, and the power, and the glory, and the victory, and the Majesty; for all that is in the heaven and in the earth is thine*——ver. 12. *Both riches and honour come of thee, and thou reignest over all*—— ver. 13. *Now therefore, our God, we thank thee, and praise thy glorious name.* And afterwards he comes to *Prayer* (ver. 18, 19.) *O Lord God of Abraham, Isaac, and Israel our fathers, —Give unto Solomon my son a perfect heart to keep thy Commandments, thy Testimonies and Statutes.* I will adde for a conclusion that of *Nehemiah*, 13. 14. who being the Head and Ruler of his brethren when he commanded them to give the *Heave-offering* or portions of the *Levites*, it was as it were an Offering of his own, and therefore he applieth it *Euctically*, saying, *Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.*

Pſal. 50. 14. AND now I come unto the third thing I propounded, *That this kind of Offering* or *Terumah* (the eſſence and *formalis ratio* whereof conſiſted in *Prayer* and *Thankſgiving*) *was ſtill required at the hands of Chriſtians*; and then afterward ſhall ſpeak of *the Practice of the ancient Church.*

3. That theſe *Offerings* (as I may ſo ſpeak) of *viſible Prayer and Thankſgiving are required at the hands of Chriſtians*, I prove

1. Becauſe the *inward* worſhip of the Heart is ſtill due, and therefore alſo the *outward* ſo far as it was to be a Sign thereof: For what reaſon can be given why we ſhould be ſtill bound to honour God with the *Praiſe* and *Prayer* of our *Hearts*, yea and *Mouth* too, and ſhould not be bound to doe the ſame alſo by our *Works and Deeds?* Without doubt he that commands us to honour him with our whole Heart, with all our Mind, with all our Soul, and with all our Strength, would have us honour him in all the degrees of honour, with the honour of the *Heart*, of the *Mouth* and of the *Hand*; and howſoever the firſt of theſe be required ſimply, yet the other two are at leaſt conveniently.

Exod. 23. 15. Deut. 16. 16. 2. We know it is the Law of God, *That no man ſhould appear before him empty:* And this is ſo natural, that we never almoſt come before a man, if we have a ſuit or would ſhew our ſelves thankfull, but we think fit to honour him with a preſent, that we might find him the more favourable: Why ſhould not God much more expect ſome fruits of our Obedience when we come into his preſence; ſeeing he gives all things as *Lord of all*, not as *a Steward to another*; yea and of his free goodneſs, not as bound to give us any thing more then ſeems fit to his good will and pleaſure? And that this Law was to have place in the *Goſpel* as well as in the *Law*, it appears by S. *Paul*'s decree concerning the *Lord's day*, which being the day wherein every Soul was publickly to preſent himſelf before the Lord to make his prayers and to give thanks unto his name, that this might not be done with empty hands, S. *Paul* gives order to all the Churches of *Galatia* and *Corinth*, 1 Cor. 16. 2. That *upon the firſt day of the week every one ſhould lay by him in ſtore, as God had proſpered him*, that is, he ſhould give for pious uſes according to his ability. *Thrice in the year* (ſaith the Law, *Deut.* 16. 16.) *ſhall every male appear before the Lord*, and *no man ſhall appear empty.* Once in a week (ſaith the New Teſtament) ſhall every Soul appear before the Lord, and no man ſhall appear empty. *Deus non indiget eorum quæ à nobis ſunt, ſed nos indigemus offerre aliquid Deo;—— à nobis propter nos fieri vult, nè ſimus infructuoſi; God ſtands not in need of any thing that is ours, but it is needfull for us to preſent God with ſome Oblation of our own—— And it is not for any advantage to himſelf, that God would have this to be done by us; but for our own good and behoof, that we may not be in the number of unprofitable ſervants*, ſaith * *Irenæus*, one of the moſt ancient Fathers, whoſe argument this is which I have brought; urged alſo by Mr. *Bucer* in his cenſure of our Liturgy. * l. 4. c. 34.

3. My third Argument is ſomething like unto the former. God is a *King*, and therefore to be honoured like a *King*. The proper honour of a *King* as a *King* is *Tribute*, whereby his Subjects acknowledge his Supremacy and Dominion. God is a King, a King of Kings, as well now in the Goſpel as ever in the Law; and therefore now as well as then to be honoured with a *Tributory* Offering. This reaſoning is good, ſeeing God himſelf ſo reaſoneth with his Mal. 1. 6. people; *If I am a Father*, (ſaith he) *where is mine honour? if I am a Lord, where is my fear?* Why may we not adde in the ſame force of reaſon, If God be *a King*, where is his *Tribute*, the proper honour of a King? yea ſo proper to a King, that they are terms convertible in the Scripture, *To be*

be a King, and *To receive Tribute* or Preſents of his Subjects; *To acknowledge to be a King*, and *To bring Preſents*. For thoſe ſons of *Belial* (1 *Sam.* 10. 27.) which did not acknowledge *Saul* to be their King, are ſaid *to have brought him no Preſents*. And 2 *Chron.* 17. 5. the Holy Ghoſt uſeth no other words to ſignify that *Jehoſhaphat* was acknowledged and confirmed King of *Judah* but theſe, That *all Judah brought him Preſents*. We know the diſcipline of the *Perſians* was, That none might come before their King without a *Gift*, were it never ſo ſmall; and therefore the Peaſant * *Sinætas* offered *Artaxerxes* an handfull of water, having nothing elſe to give him. And this the *Magi*, who came from the Eaſt to worſhip Chriſt, knew well enough, and therefore they offered him Preſents of Gold, Frankincenſe and Myrrh; for they came to worſhip a *King*, and worſhipped him *like a King*: *Where is he* (ſay they) *that is born King of the Jews? for we have ſeen his Star in the Eaſt, and are come to worſhip him*. Nay the very reaſon why we give *Tribute* unto Kings is becauſe they are *God's Miniſters*: So ſaith S. *Paul*, *Rom.* 13. 6. *For this cauſe pay you Tribute; for they are God's Miniſters. Propter quod unumquodque eſt tale, illud magis eſt tale*; If this be due unto the Vice-gerent, what is due unto the Lord himſelf? I conclude therefore in the words of *Irenæus*, *Offerre igitur Deo oportet primitias ejus creaturæ*, *We ought therefore to offer unto God an* Heave-offering *of his creatures*; for ſo the Lxx, and from them all ancient Writers, uſe Ἀπαρχαὶ, which the *Latines* turn *Primitiæ*, not meaning that which in *Hebrew* is called ראשית, but every *Terumah* or λογικὴ θυσία. *Irenæus* a little before hath this, *Per munus enim erga Regem & honos & affectio oſtenditur*; *For the Preſent ſhews what affection and eſteem the giver hath for the King he honoureth therewith*: and afterwards, *Sicut & Moſes ait*, *Non apparebis vacuus ante conſpectum Domini Dei tui*; *Even as Moſes ſaith*, *Thou ſhalt not appear before the Lord thy God empty*.

Pſal. 50. 14.

* Ælian. var. hiſt. lib. 1. cap. 32.

Matt. 2. 2.

l. 4. c. 34.

But before I goe from hence, it ſhall not be amiſs to diſtinguiſh the uſe of this word *Offering* taken *materially*; for our writers in the point of Chriſtian *Oblations* ſpeak ſomewhat confuſedly thereof. An *Offering* therefore is taken *properly* or *analogically*. An *Offering properly taken* is a work of the *Firſt* Table; an Offering *analogically* taken is a work of the *Second* Table, otherwiſe called *Eleemoſyna* or *Almes*. The firſt is done to *God immediately*, and is when we give ought to the uſe and maintenance of his Worſhip. The Second is done to *our Neighbour immediately*, as when we ſupply his wants out of our abundance: and this is done to God only *mediately*; unleſs it be done unto the ſtranger, fatherleſs, and widow; for they in the old Law were in a ſpecial manner *Cura Dei* God's care, together with the *Levite*. Of theſe two kinds I have hitherto extended the firſt; though I exclude not *Alms*, ſo far as God is worſhipped by the good we doe unto our brother.

I COME now unto the laſt point I propoſed, namely, *The Practice of the ancient Church in the uſe of this Offering or Oblatory Praiſe and Thankſgiving at the celebration of the Lord's Supper*; and here I will ſhew firſt, *What their cuſtome was*; ſecondly, *What ground and reaſon they had for the ſame*.

To begin with the firſt. Among the ancient Chriſtians the whole Office of this Sacrament, I mean the whole Body of Rites and Actions about the ſame, conſiſted of three parts, namely, as they are diſtinguiſhed by * *Ignatius*, Προσφορὰ, Θυσία, Δοχή. Προσφορὰ was an act of *Oblatory* praiſe and prayer by addreſſing or applying Bread and Wine unto the uſe of the Sacrament, and other Gifts to the uſe of God's ſervice. Θυσία or *Sacrifice*, the conſecration or myſticall changing of Bread and Wine thus ſanctified

* in Ep. ad Smyrnenſes.

Psal. 50. 14.

into the Body and Bloud of our Lord *Jesus*. Δοχὴ was the eating or receiving of the same in sign of Communion with Christ and all the fruits of his Incarnation; whence *Nazianzen* defines this Sacrament κοινωνία ἐνσαρκώσεως τοῦ Θεοῦ, *the Communion of the Incarnation of God.* To these three acts answer three words: To προσφορὰ or the Oblation, hallowed Bread and hallowed Wine; but no more: To θυσία or the Consecration, the Body and Bloud of the Lord: To the third, the Communion of the Body and Bloud of the Lord. The first act of common Bread and Wine made holy and sanctified Bread and Wine, called Εὐλογία and Εὐχαριστία, that is, the Bread and Wine of Blessing and Thanksgiving: The second act of holy Bread and Wine made most holy, that is, holy signs of the Lord's Body and Bloud: The third of holy signs in general holy signs in special applied to the soul of each receiver. The first was done by being used to Prayer and Thanksgiving: The second by pronouncing the words of Institution at the breaking of the Bread and pouring of the Wine: The third by receiving it with *Amen* or *So be it.* The first and last were acts of Priest and People; the second of the Priest alone. Thus was there as it were a mutuall commerce between God and the People; the People giving unto God, and God again unto his People: the People giving a small Thanksgiving, but receiving a great Blessing; offering Bread, but receiving the Body; offering Wine, but receiving the mysticall Bloud of Christ *Jesus.*

Τὸ ποτήριον τῆς Εὐλογίας ὃ εὐλογοῦμεν, *The Cup of Blessing which we bless.* 1 Cor. 10. 16.

I know that the names of these are often confounded, all being used for the whole, and often one for another; but especially the Sacrament it self is called προσφορὰ the *Oblation* or *Offering*, by a *Metonymie of the matter*, because the *matter* was *offered* Bread and *offered* Wine. For the same reason is it called Εὐχαριστία, *the Eucharist*, because the *matter* of it was *Eucharistia*, Bread of Blessing and *Thanksgiving*; not, as some think, because the *End* thereof is *Thanksgiving.* It is called also Θυσία or *Sacrifice*, I think of the *matter* also, which was taken out of θυσία λογικὴ though some will have it so called becaufe it was a sign of Christ's sacrifice.

But I return again unto the *Oblation*, which (as you have seen) was as it were a *Prologue* unto the Sacrament, and had the full nature of the *Heave-offering*, which I have so long spoken of.

First it was in every part complete, having all the degrees or parts of a true *offering*, namely, of the *Heart*, of the *Tongue*, and of the *Hand*; all formally expressed in the ancient Liturgies. For when the people began to bring their *Offering* unto the Altar, the Priest was to say, Ἄνω τὰς καρδίας, *Lift up your hearts*; to which they answered, Ἔχομεν πρὸς τὸν Κύριον, *We lift them up unto the Lord:* This was the use of those Versicles in ancient time. When this was done, then came the *calves of their lips* offered both to *Praise* and *Prayer.*

Cyrill. Catech. Mystag. 5. *Chrysostom.* in Hom. 18. in 2 Cor.

1. To Praise and Thanksgiving. When the Priest cried, Εὐχαριστήσωμεν τῷ Κυρίῳ, *Let us give thanks unto the Lord*; the people answered, Ἄξιον καὶ δίκαιον, *It is meet and just we should doe so:* and so they went on to give God thanks, or to make a *thankfull remembrance of the Creation of the World* and all things therein for the use of man, for the *Providence* of God in governing the same, for the *Oeconomy of his Church* afore the Law and in the Law; recounting in brief as they went the principal Histories of the Bible in all these particulars. This part of *Oblatory Thanksgiving* is now called *the Preface* in the Mass, though something diverse from the ancient.

But because *Christ* had commanded that in this service they should *chiefly remember*

remember him, they made in the next place a large *Thanksgiving* unto God, that he so loved the world as to give his own Son for the same, that the Son of God would abase himself so low as to take upon him the nature of sinfull man, and by his death and passion to redeem us out of the jaws of death and pit of hell. And this is now for the greater part called *The Hymne*: and here ended *The offering of Praise and Thanksgiving*. Psal. 50. 14.

2. Next comes *the Offering of Prayer*, or Prayer with an Offering for Kings and Princes, the whole Catholick Church; and so along as we have it in our *Litany*, or in the *Prayer for the whole state of Christ's Church*: both which are beaten out of that mint. And our *Prayer for the whole state of Christ's Church* is yet *Oblatory*, if the Rubrick were observed, which enjoyns the Church-wardens to gather the Alms of the people, and then to make this *Universal Prayer*; and in the very beginning thereof we desire Almighty God *to accept those our Alms and to receive our Prayers*. In no other sense did the ancient Church use their word [*Offer*] so often repeated in those Prayers, but that God would accept of their Obedience in thus honouring him, and so according to his promise in Christ to hear their Prayers. And hence it is that sometimes they say, * *We offer*, sometimes, * *We beseech thee*; one expounding the meaning of the other. But this is now made to be the *Canon* of the Mass, and all this *Offering of Prayer* is turned into an *Offering of Expiation for the quick and the dead*. For this *offering of Bread and Wine and Alms* being out of use, the Priest could apply the word [*Offer*] to no other thing but the offering of Christ's Body and Bloud. *Tertullian.* ad Scap. c. 2. *Cyrill.* Catech. Mystagog. 5.

* προσφέρομέν σοι, * δεόμεθά σου.

Thus have you seen as briefly as I could *the Practice of the ancient Church in their offering of Praise afore the Sacrament*; for after this was done, as ye have heard, then came *the Sacrament*, and then *the Communion of the same*.

NOW it remains I should shew *What ground and reason they had for this Custome*; which I will doe briefly.

The First ground they seem to have had is from the Office of the *Peace-offering* or *Eucharisticall Sacrifice*, because they were both of the like nature and same end; the Jews in the *Eucharisticall Sacrifice* having communion with him who was to come, by eating of their Sacrifice, as we in this Sacrament have with him who is already come, by eating of his Mysticall Body and Bloud under the formes of Bread and Wine: And because of this affinity they framed the office of the one like unto the office of the other. For in every *Peace-offering* there was first a *Terumah* of Praise and Thanksgiving, both of * *animalia* and *cibaria*: secondly, A part of this being reserved for the Priest's use, the rest was made a Sacrifice by sprinkling of bloud, and burning some part thereof upon the Altar as a Memoriall of the whole: And in the third place, That which was saved from the fire, was eaten both of Priest and people. This may be seen in the Law of *Peace-offerings* and the offerings of *Consecration* and *Purification*, all being of the same Law.

* The *living creatures* were Bullocks, Sheep, or Goats, *Levit* 3. The other things without life, & which were for food, that were offered up, were the unleavened cakes, and wafers, of fine floure, and oil; as also levened bread, &c. which according to the Law (*Levit.* 7.) were required in every *Peace-offering of Thanksgiving*; whence it was called *The Peace-offering that was offered with bread.*

According to this Pattern was framed the Office of the *Sacrament*: for in this also was first offered a *Terumah* of *Praise* and *Prayer*, some part of which being kept for some other holy use, the rest was consecrate into a Sacrament, and then eaten both of Priest and People.

The Second reason they have is from the first celebration of this Sacrament by Christ and his Apostles, which the Evangelists record thus, That Christ took Bread, καὶ εὐλογήσας καὶ εὐχαριστήσας, that is, *having made a blessing and a thanksgiving*, he said, *Take, eat, This is my body which is broken for you*; and then likewise of the Cup: and to both addes, *Doe this*

Pſal. 50. 14.

in remembrance of me. In theſe words of the Story we ſee three acts plainly expreſſed: 1. A *Bleſſing* or *Thankſgiving*; 2. A Conſecration of a Sacrament, *This is my Body*, &c. 3. A Communion or Receiving of the ſame, *Take and eat.* Now becauſe after all this Chriſt adds, *Doe this in remembrance of me*, or, *As often as ye doe this, doe it in remembrance of me*; it may be a queſtion whether he means that *all* theſe acts ſhould be *done in remembrance* of him, or onely *ſome one* of them. The * Singular number may argue he meant of *ſome one*; and then it is a Queſtion which of the three; whether he would have the *Bleſſing and Thankſgiving*, or the *Conſecration*, or the *Eating* done in remembrance of him. It may ſeem not to be meant of the *Eating* or *Communion*, for the words ſeem to be ſpoken before it was; and beſides the words ſeem to be ſpoken of ſomething himſelf had done, which were the two firſt acts onely. To be ſhort, The moſt ancient Fathers, *Juſtin Martyr*, *Irenæus*, with others, if I underſtand them, they underſtand theſe words of that firſt act, of *Bleſſing and Thankſgiving*; as if Chriſt had ſaid, Whereas heretofore in this act of *Bleſsing* and *Thankſgiving* you made a chief remembrance or chiefly gave thanks to God for paſſing by you, when he ſlew all the firſt-born of *Egypt*; henceforth in lieu of this ye ſhall doe it in remembrance of me, that is, you ſhall give thanks to God for my Incarnation and coming into the world to ſave mankind, for my precious Death and Paſſion, for my glorious Aſcenſion, and all the Benefits ye have from me. And ſo the meaning of S. *Paul's* words expounding the words of Chriſt, *As often as ye eat of this bread and drink of this cup, ye declare the Lord's death untill he come*, is to be conſtrued after the ſame manner, viz. Not by eating this bread or by drinking this cup, but at the eating of this bread and at the drinking of this cup, ye uſe to make a thankfull remembrance of the Lord's death: meaning that this *remembrance* or *declaration* is neither the *Form* nor the *Effect* of the Sacrament it ſelf, but a *Connexum* or thing joyned unto it, or uſed at the ſame time with it. For the *Form* of the Sacrament is a Sign and Communion of the Lord's body, the *End* and *Effect* the Confirmation of our Faith; neither of which ſeems to be meant by *remembring* of his death.

*Τοῦτο This do, Luke 22. 19. 1 Cor. 11. 24.

1 Cor. 11. 26.

Howſoever it be, upon this Expoſition the Fathers ground their *Oblation of Prayer and Thankſgiving* before the Sacrament as a thing injoyned by Chriſt himſelf. * *Irenæus* expreſly ſaith That Chriſt in this his taking bread and giving thanks, *Novi Teſtamenti novam docuit oblationem, did teach and appoint the New Oblation of the New Teſtament*; and that by ſo doing he taught his diſciples *primitias Deo offerre ex ſuis creaturis, non quaſi indigenti, ſed ut ipſi nec infructuoſi nec ingrati ſint, to offer unto God an Heave-offering of his Creatures; not for that God had any need thereof, but that they might not ſhew themſelves ungratefull and unprofitable ſervants:* and that of this *Malachy* propheſied, when he ſaith, *In every place Incenſe ſhall be offered unto my Name, and a pure Offering.*

*lib. 4. c. 32.

Mal. 1. 11.

If you wonder how it could be ſo taken, I will make it plain as I conceive it thus. Where it is ſaid that Chriſt took bread and gave thanks or made a bleſſing; it may be underſtood either that he gave thanks to God *for* the Bread, or *with* the Bread: If *with* the Bread, he made an *Oblatory* thankſgiving or bleſſing, as I have ſhewed the Ancients did: And in this ſenſe the Fathers take the words, and *Beza* himſelf leans the ſame way, quoting the words of *Theophylact*, That he gave not thanks *for* the bread, but ἐπὶ τῷ ἄρτῳ *upon* the bread, that is, he did an act of *Oblatory* praiſe by addreſſing Bread and Wine to the Lord's uſe in the Sacrament.

And that ſuch ſhould be the meaning of the words, this reaſon made great appearance, becauſe it is like that Chriſt uſed the ſame kind of *Bleſſing*

ſing and the ſame kind of *Thankſgiving* which the *Jews* uſed in the *Paſsover*, onely changing the *End* thereof: Now their *Thankſgiving* was by way of *Oblation*; for the *Paſsover* was a kind of *Peace-Offering*, in which I have ſhewed, that which was to be a Sacrifice, was firſt offered a *Terumah* of *Thankſgiving*, whereof the whole Sacrifice was called *Euchariſtical*. Whether this be the meaning of the words or no, I will not ſay. Pſal. 50. 14.

The End of all this Diſcourſe of *Offerings* hath been to help my ſelf and others to underſtand the Fathers rightly, and to know the difference of the *Romiſh Maſs* from this ancient *Terumah* of *Thankſgiving* and *Prayer*; which I will briefly point at, and ſo make an end.

1. This Offering of the Fathers was before the Conſecration; the Maſs is after.

2. This was of bare and naked Bread and Wine; the Maſs of the Body and Bloud of Chriſt.

3. This was an *Heave-offering* of *Praiſe* and *Prayer*; the Maſs is an Offering of Expiation, or a price of redemption for the quick and dead.

4. This was an act of all the faithfull; but the Maſs is of the Prieſt alone.

DISCOURSE L.

1. Ep. JOHN 2. 3.

Hereby we do know that we know him, if we keep his Commandments.

MAN that is born of a woman (ſaith *Job*) *is of ſhort continuance and full of trouble:* Nay our days are not ſo few, but they are alſo as full of ſorrow, full of unquietneſs and diſcontent; no hour is without, no eſtate is free; from him that ſitteth upon the glorious throne unto him that is beneath in the earth and aſhes, from him that is clothed in ſilk and wears a crown even unto him that is clothed in ſimple raiment. He that had attained the higheſt pitch of worldly felicity, King *Solomon*, who was *great and encreaſed above all that were before him in Jeruſalem*, whoſe *eyes had whatſoever they deſired*, who *withheld not his heart from any joy*; yet when he had conſidered all, he could ſee no good thing under the Sun, nothing wherein he could find true hearts-content; but cried out, *Vanity of vanities, all is vanity and vexation of ſpirit: All things are full of Labour, man cannot utter it.* Yea Pleaſure it ſelf is linkt with pain and ſorrow, *Extrema gaudii ſemper occupat luctus.* In vain then do men take up their reſt where they have not long to ſtay; in vain do they ſeek for comfort in thoſe things where no true comfort can be found. There is but one thing in the world that can make this miſerable life happy unto us, and that is ſo to demean our ſelves while we live here, as that we may be aſſured of the Life to come: This is that will make us not to feel the ſorrows and troubles of this life; This is that will make us with eaſe to ſwallow the bitter pills of Death it ſelf; when

Job 14. 1.

Eccles. 2. 9, 10.

Verſ. 2. 14.

Verſ. 8.

1 John 2. 3. when we can ſay with *Job, I know (or I am ſure) that my Redeemer liveth, and that theſe eyes ſhall ſee him, though worms conſume this body of mine.*

*Job 19.25,26. But the greateſt part of men think no ſuch *Aſſurance* can be had, and therefore think it but labour loſt to ſeek after it: Others on the contrary are too credulous, aſſuring themſelves of God's favour and of eternal life, without any proof or triall of their *Aſſurance* whether it be true or no. That both theſe ſorts of men may ſee what a dangerous Errour they are in, let them peruſe but this one Epiſtle of S. *John*, and out of the whole Epiſtle let them conſider with me a while the Verſe which I have read; let them hear what the Spirit ſaith by the beloved Apoſtle of the Lord, *By this we do know* (or come to be aſſured) *that we know him, if we keep his Commandments.*

The firſt part of theſe words tells us of an *Aſſurance* to be gotten; and leſt we might deceive our ſelves, the other part tells us what that is whereby we come to be aſſured, and whereby we may prove infallibly whether our *Aſſurance* which we have conceived be good or no, *viz. If we keep his Commandments. By this we do know* (or, *we are ſure*; ſo the former Tranſlation, and it comes all to one) *that we know him, if we keep his Commandments.*

In the firſt part of theſe words all is plain, and there is nothing hard to be underſtood, but onely what is meant by this *Knowing of Chriſt*; what manner of *Knowledge* this ſhould be which is here ſpoken of. For there are diverſe kinds of *knowing Chriſt*. There is a *Knowledge* which the very Devils have: *the Devils* (ſaith S. *James*) *believe alſo and tremble*; and Jam. 2. 19. in *Luke* 4.34. we reade that the Devil ſaid unto Chriſt, *I know thee who thou art, the holy one of God*; and in verſe 41. that other *Devils* alſo *came out of many* whom they poſſeſſed, *crying out and ſaying, Thou art Chriſt the Son of God*; *but* Chriſt *rebuked them, and would not ſuffer them* λαλεῖν ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι *to ſay that they knew him to be Chriſt.* There is a *Knowledge* likewiſe which *the wicked* may have, but it is like unto the *Knowledge* which *Devils* have: For the wicked may know Chriſt to be the Son of God, they may know he died upon the Croſs for the ſins of men, they may know that he is gone up into Heaven and ſitteth at the right hand of his Father in glory everlaſting; but, alas! this Knowledge, if they have no more then it, will not profit them at all, it will never ſtand them in ſtead, but rather make them more inexcuſable at the Day of Judgement.

But the *Knowledge* which the Text ſpeaks of, it is the *Knowledge of the Faithfull*, yea it is the *Knowledge of Faith*, yea it is *Faith it ſelf*: For this Knowledge of Chriſt is to know him to be our Chriſt, to know him to be our Redeemer, to know him to be the Propitiation for our ſins as well as for the ſins of other men. This you ſee is *Faith* it ſelf, and this is the *Knowledge* here meant; as you may eaſily ſee further, if you do but reade the words going next before my Text, where our Apoſtle ſaith, *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous: And he is the Propitiation for our ſins*; and then come the words of my Text, *And hereby we know* (or *we are ſure*) *that we know him*; that is, *Hereby we know him to be* (as was ſaid before) *our Advocate, our Propitiation*; all this we are ſure, we know, he is to us, *if that we keep his Commandments.*

1. If therefore *Faith* be a *Knowledge*, If to *believe in Chriſt* be to *know Chriſt*; how then can *Faith* and *Ignorance* ſtand together? how can an *ignorant* man be a *faithfull* man? or how can he have Faith who knoweth not the things of Faith?

Here is a Leſſon to be learned of thoſe that think it needleſs for a man to buſy his head in the knowledge of the things belonging to his Salvation; that

that think it is enough if they have a good meaning, though they know nothing elſe. They are proud of their *Ignorance*, and will ſay they have as good Souls as the beſt of them all: but, alas! they know not that Light and Darkneſs cannot agree together; they know not that to walk in darkneſs is to walk in the ſhadow of death; they remember not that Light is come into the world, and that thoſe that love darkneſs rather then light ſhall be caſt into outer darkneſs, where there is weeping and gnaſhing of teeth. What will you anſwer at the great day of hearing, when Chriſt will not know you, becauſe ye knew him no better? Will you ſay, as ſome do, That you were not Book-learned, and therefore could not reade? Will you ſay you had no Learning, and therefore hope to be excuſed? Theſe Figg-leaves will not ſerve to cover your nakedneſs withall. 1 John 2. 3.

I confeſs, there are many things which the Learned know, which you are not bound to know; Thoſe who are expert in the Scriptures know many things both concerning God and his Works, which others may be ignorant of without endangering their Souls ſafety; yea matters of high Controverſy, thoſe who are ſimple are forbidden to meddle withall; for ſo ſaith S. *Paul*, *Rom.* 14. 1. *Him that is weak in the faith receive you, but not to doubtful diſputations.*

But things which concern our Faith, things which are needful to our Salvation, things which concern our Obedience unto God; theſe things no man muſt be ignorant of that regards the ſafety of his Soul; theſe things God will require at the hands of every one who ſhall be ſaved, whether they be learned or unlearned, whether they be of the wiſe or of the ſimple: whoſoever knows not Chriſt and the means to come to Chriſt; whoſoever knows not what it is to have a Redeemer, to have God to be his Father, what it is to be reconciled to God, to have Chriſt to be his Advocate and Mediatour; whoſoever knows not ſuch things as theſe, muſt hear that heavy doom of *Go ye curſed into everlaſting fire.*

For want of this knowledge of things needfull to be known God had a controverſy with his people *Iſrael*, *Hoſ.* 4. 1. *The Lord hath a controverſy with the inhabitants of the land, becauſe there is no knowledge of God in the land.* For want of this knowledge it was that God ſaith, *Eſay* 5. 13. *My people are gone into captivity, becauſe they wanted knowledge.* And our Saviour in *Luke* 19. 42. wept over *Jeruſalem*, and ſaid, *O that thou hadſt known the things which belong unto thy peace*, &c. As it befell the *Jews*, ſo will it fall out with every one of us that knows not the things which belong unto our peace, that is, unto our reconciliation with God in *Jeſus* Chriſt; God will have a controverſy with us, he will ſend us into everlaſting captivity, from whence we ſhall never return again.

Let me therefore beſeech you (Brethren) in the bowels of *Jeſus* Chriſt, If there be any among you that have not yet gotten this needful knowledge, that do not yet know the things belonging to their peace, that they would now look unto themſelves, and uſe the means which God hath appointed. If you may have the beſt means, uſe the beſt: if not, yet make uſe of thoſe which God hath given you; deſpiſe not the leaſt and weakeſt means; deſpiſe not the bare reading of the Scriptures, for they are the Oracles of God, and God's Spirit may be in the mouth of the reader. Pray therefore unto the Lord that he would give you hearts to underſtand, that his Word may dwell in you plentifully in all wiſdome, that he would open unto you the treaſures of wiſedom and knowledge, that you may reliſh the heavenly Manna, and that you may long after the ſincere milk of the Goſpel; that by this means your ways may proſper, your ſorrows may be eaſie and your comforts many, your lives holy and your deaths comfortable.

And

1 John 2. 3. And thus much have I ſpoken to thoſe who are ignorant, and pleaſe themſelves therein. Now let me ſpeak a word or two alſo to thoſe who covet and deſire knowledge, and take delight in the underſtanding of rare and excellent things. Surely it is a commendable thing to be deſirous of knowledge in any thing which may lawfully be known; and this deſire in 1 Kings 3. *Solomon* pleaſed God ſo well, that becauſe he asked wiſedom and knowledge, God gave him riches alſo, and ſuch honour that there was no King like unto him among the Kings that were before him, neither after him ever came the like. Art thou then deſirous of knowledge? wouldſt thou know rare and excellent things? wouldſt thou know things ſecret, and foreknow things which are to come? Loe here is a Knowledge the beſt of all knowledges, the knowledge of Faith, to know Chriſt to be thy Redeemer. What more ſecret thing wouldſt thou know then to know the Myſtery which was hidden from the beginning of the world? What higher knowledge then to know thy name to be written in heaven? What more gainfull knowledge then that knowledge that will bring thee a Kingdom whoſe glory ſhall never have end? What better knowledge of things to come then to know that thou ſhalt live in the life to come? If thou kneweſt the tongues of Men and Angels, if thou kneweſt all Arts and Sciences, if thou wert wiſer then *Solomon*, and couldſt diſcourſe of Trees and Herbs, of Beaſts, of Fowl and of Fiſhes; and yet wanteſt this Knowledge of Faith, all thy wiſedom is folly, and thou art not worthy to wipe the ſhoes of thoſe who are truly wiſe indeed. Never therefore count thy ſelf wiſe, before thou art wiſe in the Lord; never think thou knoweſt any thing, before * Prov. 1. 20. & ch. 9. 1. &c. thou knoweſt thou haſt a part in Chriſt *Jeſus*: For Faith is the * Wiſedom of wiſedoms; he that knows Chriſt, knows all, though he knows nothing elſe. So that we may ſay with *Solomon*, *Prov.* 3. 13, &c. *Bleſſed is the man that findeth* this *wiſedom, and getteth* this *underſtanding: For the merchandiſe thereof is better then the merchandiſe of ſilver, and the gain thereof then fine gold. Length of daies is in her right hand, and in her left hand riches and honour. Her waies are waies of pleaſantneſs, and all her paths are peace. She is a Tree of life to them that lay hold upon her, and happy is every one that retaineth her.*

חכמות Sapientia, (i. e.) *Sapientia Sapientiarum*, vel *Summa Sapientia.*

There is yet a third ſort of men to whom this which hath been ſpoken may give profitable inſtruction; I mean the nice and dainty hearers of the Word, who grow almoſt weary of hearing, becauſe the Miniſters ſing nothing but this old ſong of *Knowing and Believing in Chriſt*; they always beat upon this one point, *How men ſhould get Faith, and know Chriſt to be their Redeemer:* But they would have ſome new things taught them, theſe common things are tedious, the Miniſter muſt teach them ſomething they never knew before: or, if they muſt have the old things ſtill, their ſtomachs are ſo queaſie, that they muſt needs have them dreſt and ſet out with delicious words and gay ſhews of Learning, that ſo they may goe down the better; that is, They would have Gold to be gilded, and find want of knowledge in the nobleſt piece of Learning in the world.

Verſ. 5, 6. Theſe men are like unto the *Iſraelites*, *Num.* 11. who, when God gave them *Manna* from heaven, and fed them with the food of Angels; after they had a while been uſed to it, they began to murmure, and ſaid, Our ſouls loath this *Manna*; what, nothing but *Manna?* what, ſtill *Manna?* every day *Manna, Manna?* O that we had the *fleſh-pots of Egypt*, our *onions* and our *cucumbers*! As if they had ſaid, What though this *Manna* be an heavenly *Manna*, we had rather have that which comes from the Earth, ſo it be rare and geaſon; we regard not the goodneſs of the meat, but the variety of fare.

But

But what befell theſe dainty-mouthed murmurers? Many they had their wiſh, they had fleſh of the beſt, the fleſh of *Quails* ſent them; but while the *meat was in their mouths, the wrath of the Lord came upon them, and they died; not becauſe it was unlawful for them to eat *fleſh*, but becauſe they made more account of this groſſer food, becauſe 'twas rare, then of the *Manna* which fell from heaven. Take heed therefore, you that are too-too choiſe in hearing, and had rather hear rare and new things, then profitable things, becauſe you hear them often.

1 John 2. 3.

* Num. 11. 33.

The Knowledge of Chriſt is this *Manna* which came from heaven. If the Miniſter of God feed you with this, it is the beſt food he can give you. What more ſoveraign Diet can be unto your ſouls then that which makes them live for ever? What more pleaſing News can you hear then Tidings that God will be at peace with men? This made the very Angels of heaven to ſing for joy at the Birth of Chriſt, *Glory be to God on high, and peace amongſt men.* Account not that common which ſo few men taſt of: account not that tedious which the beſt of you all have need of, and which if you could once but reliſh the ſweetneſs of, you would think you never had enough of.

Luke 2. 14.

I ſpeak not all this as quite diſallowing a moderate ſhew of Learning in Sermons, but becauſe I would have you know that in reſpect of the *Manna* it ſelf they are but *leeks* and *cucumbers*, the *onions* and *garlick of Egypt*.

AND ſo I come to the next thing I obſerve out of the Firſt part of my Text, and that is from theſe words, *we are ſure*, or *we know*, as in the Greek it is *γινώσκομεν· but it comes all to one, for he that knows he knoweth Chriſt, is ſure he knows; he that knows he hath a thing, is ſure he hath it.

2.

* So in *Luke* 10. 11. γινώσκετε is rendred *Be ye ſure*; and *John* 6. 69. ἐγνώκαμεν *We are ſure*. And ſo a like word οἴδαμεν is rendred, *John* 16. 30. *Rom.* 2. 2. & ch. 15. 29.

Mark then from hence, *That a man may be ſure he ſhall be ſaved, he may be ſure that the Benefits of Chriſt's death belong unto him.* For *to know Chriſt*, I told you, was *to know him to be our Redeemer*, that is, to have Faith in him or to believe him to be our Chriſt. If every one therefore that knows him aright and believes in him truly, ſhall be ſaved; he that is ſure he knows him, he that knows he believes truly in him, this man muſt needs know alſo and be aſſured of his Salvation. But you ſee the words of my Text do plainly imply that a man may be ſure he knows Chriſt, or elſe in vain ſhould the Apoſtle tell us of the means how to get that which was impoſſible to be gotten. But if the words of my Text be not ſufficient to perſwade you, then call to mind the firm *Aſſurance* of S. *Paul*, who was *perſwaded that neither life nor death, neither principalities nor powers*, nor any thing elſe in the world, *could ſever him from the love of God.* Call to mind again the words of *Job*, who ſaith he *was ſure that his Redeemer liveth, and that his eyes ſhould ſee him.*

Rom 8. 38, 39.

Job 19. 25, &c.

But perhaps you will ſay that theſe were *extraordinary* men, *Apoſtles* and *Prophets* might know ſo much by ſpecial inſpiration, but every man muſt not look for that which they had; All are not *Apoſtles*, all are not *Prophets*, and therefore all muſt not look to be like unto Apoſtles and Prophets.

But mark again the words of my Text, *We are ſure*, or *we know, that we know him*: He ſayes not, I *John* am or may be ſure, or that the other Apoſtles might be ſure; but *we know*, or *we are ſure, we know him*: that is, I and you both; not I alone who am an *Apoſtle*, but all you alſo to whom I write, who have believed through the preaching of the Apoſtles and Diſciples of the Lord *Jeſus*; we all of us may *be ſure*, or *know, we know him, if we keep his Commandments.* And ſurely if this be not ſo, why doth S. *Peter* 2 Ep. ch. 1. 10. bid us *endeavour to make our calling and election ſure*? why is the Spirit of God called **the Earneſt and Seal of our ſalvation*? The *Seal*, we know, confirms and makes a thing ſure; and he that hath given earneſt, is bound to

* Epheſ. 1. 14. --*the earneſt of our inheritance*; and ch. 4. 30 -- *ſealed unto the day of redemption.*

1 John 2. 3. ſtand to his bargain: whoſoever then doth feel the Spirit of God to be within him, as every one may and muſt do before they ſhall be ſaved, this man hath God's promiſe *ſealed* unto him, and God hath given him the *Earneſt* of his Salvation: and certainly God uſeth not to break covenants, he will not break promiſe with us, if we keep promiſe with him; for he is not as the ſons of men, that he ſhould be changed; the Lord hath ſworn, and it ſhall not repent him; the counſell of the Lord remains for ever, and his decree from generation to generation.

Wouldſt thou then have comfort in thy miſery, wouldſt thou have joy in all thy ſorrows, wouldſt thou find reſt in the greateſt troubles of thy life, wouldſt thou entertain Death as a meſſenger of joy, wouldſt thou welcome the Lord *Jeſus* at his coming? O labour then to make thy election ſure; never ceaſe till thou haſt gotten the *ſeal* and *earneſt* of thy Salvation; renounce all kind of peace till thou haſt found the peace of conſcience; diſcard all joy till thou feeleſt the joy of the Holy Ghoſt. Doe this, and there is no calamity ſo great but thou maiſt undergoe, no burthen ſo heavy but thou maiſt eaſily bear it: Doe this, and thou ſhalt live in the fear, dye in the favour, and riſe in the power of God the Father, and help to make up the heavenly Conſort, ſinging with the Saints and Angels, *Hallelujah, Hallelujah,*

Rev. 5. 13. *All glory and honour and praiſe be aſcribed to the Lamb, and to him that ſitteth upon the throne for evermore.*

But now leſt that which hath been ſpoken concerning *Aſſurance of Salvation* might diſquiet the weak conſcience of ſome who cannot feel *this Aſſurance* in themſelves; let them know That *this Aſſurance* doth not always continue in like meaſure, but is often ſhaken with the aſſaults of miſbelief, and overcaſt with clouds of diſtruſt. We know that though the Sun be riſen upon the earth, ſhe doth not always ſhew her ſelf in full brightneſs, but ſometimes is overcaſt with clouds and ſhadowed from our ſight; and yet ſhe always giveth ſo much light as thereby we may diſcern the day from the night: Even ſo although the Sun of comfortable Aſſurance be riſen in our hearts, yet it doth not always ſhine forth with brightneſs, or ſhew it ſelf in full ſtrength and vigour, but is ſometime overcaſt with fear and diſtruſt; and yet when there is leaſt, there is ſo much light that a man may diſcern day from night, and know the children of God from the ſons of Darkneſs. Deſpair not therefore, though fear ſometimes diſquiets thee; Diſtruſt not the Lord thy God, though he ſeems ſometimes to hide his Countenance from thee: but when thou feeleſt a combate in thy ſoul, pray then and ſay with the

Mark 9. 24. Father of that child in the Goſpel, *Lord, I believe, help thou my unbelief.*

AND thus I come unto the ſecond part of my Text, which contains the *Means* whereby we come to this *Certainty of knowing Chriſt* and this *Aſſurance of Salvation*; and that is, *By keeping God's Commandments*; for ſaith my Text, *Hereby we know that we do know him, if we keep his Commandments.* To know Chriſt (I told you) is to believe in him, to be aſſured we know him is to be aſſured our Faith is a right and a true Faith; which Faith whoſoever knoweth he hath, cannot chuſe but know certainly he ſhall be ſaved: But hereby (ſaith my Text) may we know that we know Chriſt aright, and believe in him truly and ſavingly, *if that we keep his Commandments.*

Obſerv. 1. From whence I obſerve Firſt, *That though it be true, That whatſoever good thing we have cometh from God, and that it is his Holy Spirit that worketh all heavenly graces in our hearts; yet he doth it not immediately, without means, but by bleſſing thoſe helps and motives to us which he hath ordained for us to attain ſuch graces and ſuch favours by.*

For it is true, that Aſſurance of Salvation is the work of God's Spirit; and yet S. *John* ſaith here, That it is the *keeping of God's Commandments* whereby

whereby we are aſſured we know Chriſt to be our Redeemer: that is; The Spirit of God by this keeping of the Commandments and by obedience to the will of God doth aſſure us, as by an argument or evidence, that our Faith is a true Faith, a living Faith; and that therefore we may aſſure our ſelves that the Spirit of God dwelleth in us, and that we ſhall enjoy a Crown with Saints and Angels in the life to come. So likewiſe Faith is the work of the Spirit of God; and yet S. *Paul* ſaith, that *Faith cometh by hearing*; and how ſhould men believe unleſs they hear the Word preached? It is God that ſaveth us, and Chriſt who purchaſed eternall life for us; and yet the uſe of the Sacraments muſt be as means to bring us to this happineſs. So ſaith Chriſt, *Every one that believeth and is baptized, ſhall be ſaved*; and S. *Peter*, 1 Ep. 3. 21. calleth *Baptiſme* the *figure whereby we are ſaved.*

1 John 2. 3.

Rom. 10. 17.

Mark 16. 16.

And throughout the Scripture we ſhall finde that God beſtows his bleſſings and favours by the *uſe of means*, and to thoſe who uſe the means which he hath appointed. If *Abimelech* will have God to heal him and to forgive his ſin, he muſt have *Abraham* to pray unto God for him: ſo ſaith the Text *Gen.* 20. 7. *Reſtore the man his wife; for he is a Prophet, and he ſhall pray for thee, and thou ſhalt live.* So if *Job*'s friends will have God to forgive their ſin in cenſuring *Job* ſo uncharitably, they muſt uſe the means which God commanded them, *Job* 42. 8. *Take unto you* (ſaith God) *ſeven bullocks and ſeven rams, and go to my ſervant Job, and offer for your ſelves a burnt-offering; and my ſervant Job ſhall pray for you, and I will accept him.* If *Cornelius* will have the will of God revealed to him, he muſt ſend to *Joppa* for *Peter* to preach unto him, *Acts* 10. 5. If *Naaman* the *Syrian* will have the God of *Iſrael* to heal him of his Leproſy, he muſt uſe the means commanded, to *waſh himſelf ſeven times in* the River *Jordan*; 2 *Kings* 5. 10, 14. Again, Though God had promiſed *Jacob* that he would be with him, that he would doe him good, when he was to return unto the land of *Canaan*; and though *Jacob* depended onely upon God to deliver him from the fury of his brother *Eſau*; yet he knew that God would require of him the uſing of the means, and therefore he ſent a Preſent to his brother, and when he came unto him, he uſed all humble and ſubmiſſe behaviour toward him. Laſtly, Though *Hezekiah* in his ſickneſs had received a Sign and a Promiſe from God that he ſhould recover, *I have heard thy prayer*, (ſaith the Lord, 2 *Kings* 20. 5.) *I have ſeen thy tears: behold I will heal thee, on the third day thou ſhalt go up unto the houſe of the Lord*; yet for all this he did not neglect the means, for according to the counſell of the Prophet *Eſay* he *took a lump of figs* (ſaith the Text, v. 7.) *and laid it upon the boil, and he recovered.* Thus then you ſee the manner how God beſtows his graces and favours upon the ſons of men: He is the chief and principal worker in all things which are done, and yet he worketh not without the means, for ſo he ſhould always doe *Miracles*; (for *Miracles* are nothing elſe but the works of God without and againſt the ordinary means) but he worketh by bleſſing of the means to thoſe who have and uſe them.

Gen. 32.

Here is therefore a Leſſon worthy to be learned of thoſe who, when you tell them of the perverſeneſs and corruption of their hearts, and exhort them to ſeek to be at peace with God, to amend their lives, to eſchew evil and doe the works of righteouſneſs, anſwer preſently, That all the thoughts of man's heart are by nature evil, and that of our ſelves we are not able ſo much as to think one good thought, much leſs to doe any good deed; we have no free will in theſe things, but are dead in ſin; we cannot turn to God, unleſs he turns us firſt unto him; we cannot mend, unleſs God

1 John 2. 3. 2 Pet. 3. 16.

firſt amend us; we cannot believe, unleſs he give us Faith; we cannot of our ſelves doe any good, until it pleaſeth God to enable us: And after this manner (as S. *Peter* ſaith) thoſe who are *unskilfull and unſtable wreſt the Scriptures to their own deſtruction.* But do you not know alſo, that it is God that giveth us our daily bread, that he giveth us meat to eat and clothes to put on? and yet which of you all will not uſe the means to get theſe things, becauſe elſe you cannot look that God ſhould give you his bleſſing? Do you not know, when you are ſick of a bodily diſeaſe, that if you be healed, God muſt heal you, God muſt reſtore you to your former health? and yet which of you all will not ſeek unto the Phyſician, and uſe all means that can be gotten? Do you not know, when you are in danger, that God muſt deliver you? and yet would you not laugh at him that in ſuch a caſe ſhould ſit ſtill and ſay, *God help me*, and never ſtir his finger to help himſelf? Are you thus wiſe in theſe outward things, and will you not be as wiſe in things ſpiritual? Is it needfull you ſhould uſe the means to obtain God's bleſſing in things concerning your Body, and is it needleſs in things concerning the good of your Soul?

It is true indeed that of your ſelves you are not able to turn from your evil waies unto the Lord your God; but you are able, I hope, to uſe the means whereby God's Spirit works the converſion of the heart. This Sun the Lord makes to ſhine both upon the evil and the good; this Rain he ſhowres down upon the juſt and unjuſt. What though thou canſt not believe of thy ſelf? yet thou canſt uſe the means of believing. What though thou canſt not of thy ſelf will or doe the thing which is good? yet mayeſt thou uſe the means whereby God gives the grace of willing and doing good. Wouldſt thou then have God to enable thee with the grace and power of his Spirit? uſe the means wherein the Spirit of God is *lively and* Heb. 4. 12. *mighty in operation, ſharper then any two-edged ſword, and entreth through even to the dividing aſunder of Soul and Spirit:* Meditate continually in the Law of God, be diligent to hear the Word both read and preached, attend to Exhortation, to Inſtruction: and as *Joab* ſaid unto his army going 2 Sam. 10. 12. againſt the *Aramites, Be ſtrong, and let us be valiant for our people and for the cities of our God, and let the Lord doe that which is good in his eyes*; ſo ſay thou unto thine own Soul, I will firmly reſolve, and with all the power I have endeavour to uſe the means appointed by our God, and let the Lord doe that which is good in his eyes. Nay then fear not, thou ſhalt ſee the ſalvation of the Lord: he will give thee a new heart, and put a new ſpirit within thee; he will take away thy heart of ſtone, and give thee an heart of fleſh, that thou mayeſt walk in his ſtatutes and keep his Commandments; and thou ſhalt be one of his people, and he will be thy God.

Obſerv. 2. Obſerve in the ſecond place, *That a true and unfeigned Faith in Chriſt* (which is the *knowing* him here mentioned) *brings forth obedience to his Commandments.* Chriſt, we muſt know, is not only a *Prieſt* to reconcile us, but alſo a *King* to be obeyed by us. Theſe two, as they are inſeparable in him, [a *Prieſt*, but a *Kingly Prieſt*; a *King*, but a *Prieſtly King*;] ſo muſt the acknowledgment of them be in his ſervants. Whoſoever therefore receives him as a *Prieſt* for atonement of his ſin, muſt alſo ſubmit unto him with loyal obedience as a *King.* We can never truly acknowledge him the one, but we muſt alſo yield him the other. For Chriſt will not be *divided* by us; we muſt, if we will have him, *take him whole*, otherwiſe we have no ſhare in him at all. This is that *Faith* we ſay *juſtifies*, and no other but ſuch a Faith as this, which adheres unto Chriſt *Jeſus* both as a *Prieſt* and as our *Lord* and *King.* And therefore do our Adverſaries moſt unworthily and wrongfully charge us, That we condemn Good works, or hold a

Chriſt muſt be received *whole*, not only as a *Prieſt*, but as a *King.*

man

man may be in Chriſt or in the ſtate of grace, though his life be never ſo wicked; becauſe we hold, as S. *Paul* does, we are *juſtified by Faith, and not by the works of the Law*, Gal. 2. 16. 1 John 2. 3.

Obſerve, thirdly, *That the Act of Faith which juſtifies is the Receiving or Knowing of Chriſt; not* (as ſome erroneouſly conceive) *an Aſſurance or Knowing we know him.* For *Aſſurance of being juſtified* is no way a *Cauſe* or *Inſtrument*, but a *Conſequent* of Juſtification. A man muſt be firſt juſtified before he can know or be aſſured he is juſtified. For this *Aſſurance* or Certification you may ſee in my Text comes in the third place, not in the firſt; wherein you may obſerve theſe three things to have this order, 1. *Knowing* or *owning Chriſt*, which is *Faith*: 2. *Keeping his Commandments*, which is the *Fruit* and *evidence of a true Faith*: then in the third place comes *Aſſurance*, *For by this we are ſure we do know him, if we keep his Commandments.* The Object muſt be before it can be known; the Sun muſt be riſen before ſhe can be ſeen: So hath every one his intereſt in Chriſt before he can know he hath it. Nay he may have it long before, before he knows he hath it: For it is not onely a conſequent, but a ſeparable conſequent, neither preſently gotten, and often interrupted. For though it be neceſſary the Sun ſhould be riſen before ſhe can be ſeen; yet ſhe may be long up before we ſee her, and often clouded after ſhe hath ſhined. This I obſerve for the comfort of thoſe who are troubled in mind and tempted to deſpair, becauſe they ſee not the light of God's countenance ſhining in their hearts. Obſerv. 3.

My fourth Obſervation, and the chief in the Text, is this, *That he that walks in the ways of God, and makes conſcience to keep his Commandments, may hereby infallibly know he knows Chriſt, that his Faith is a true Faith, and that he ſhall be ſaved everlaſtingly.* This is the main and principal Scope of the Text, and ſo plainly therein expreſſed, that it needs no other confirmation. But the Reaſon is plain; For Good works are the fruits of Faith, and a Godly converſation is the work of God's holy Spirit. Whomſoever Chriſt accepts as a Servant, he gives the token of his Spirit, the Grace which enlivens and quickens the Heart and Will to his Service in a new and reformed converſation. Even as the heat of the Fire warmeth whatſoever comes near unto it; ſo the Spirit of Chriſt kindles this Grace in every Heart that Faith links unto him: the Fruit whereof is that infallible Livery whereby every one that wears it may know himſelf to be his Servant. Obſerv. 4.

A Tree is known by its fruit, the workman is known by his work; whoſoever then ſhews theſe works, and brings forth theſe fruits, hath an infallible argument that the Spirit of God, the earneſt of his Salvation, dwells in his heart; that his Faith is a true and ſaving Faith; that his believing is no preſumption, no falſe conceit, no deluſion of the Devil, but the true and certain motion of God's own Spirit. The riſing of the Sun is known by the ſhining beams, the Fire is known by its burning, the Life of the Body is known by its moving: Even ſo certainly is the preſence of God's Spirit known by the ſhining light of an holy converſation; even ſo certainly the purging Fire of Grace is known by the burning Zeal againſt ſin, and a fervent deſire to keep God's Commandments; even ſo certainly the Life and livelineſs of Faith is known by the good motions of the Heart, by the beſtirring of all the powers both of Soul and Body, to doe whatſoever God wills us to be doing as ſoon as we once know he would have us doe it. He that hath this Evidence, hath a bulwark againſt Deſpair, and may dare the Devil to his face: He that hath this, hath the Broad Seal of Eternal life, and ſuch a man ſhall live for ever.

But on the contrary, He that walks not in the waies of Obedience

1 John 2. 3. to God's Commandments; whatſoever conceit he hath of God's favour toward him, without all doubt he knows not Chriſt to be his Redeemer, he hath not nor cannot have any Aſſurance of Salvation; for how ſhould a man be aſſured of that which is not? His Hope is Preſumption, his Faith is nothing but Security, his Comfort (if he feels any) a mere imagination: His Hope, his Faith, his Comfort are all deluſions of the Devil. For *if we ſay* (ſaith our Apoſtle ch. 1. v. 6.) *that we have fellowſhip with him, and walk in darkneſs, we are liars*, yea and the Devil, the Father of lies, is in us.

Heb. 12. 14. Here therefore is a good Caveat for us all. Let us not deceive our ſelves; without Holineſs no man ſhall ſee God. Beware of Preſumption, for Preſumption ſends more to Hell then Deſperation. Let us never think we have Faith to be ſaved by, or acknowledge Chriſt throughly, till we may ſee and know it by keeping his Commandments. For *hereby we know that we know him*, &c.

But you may ſay, Alas! this is an hard ſaying: If none have true Faith or know Chriſt aright but thoſe who keep the Law of God, who then can be ſaved? For what man is he who hath ſuch a Faith? for there is no man living which ſins not; and who can ſay his Heart is clean? the beſt of us all hath need to pray unto God daily and hourly, Lord, forgive our treſpaſſes.

1. I anſwer, It is true, that an abſolute and perfect Obedience to the Law of God is not attainable in this life: For the beſt that are, though not in a current and conſtant courſe, yet ever and anon offend, both in doing what they ought not, and omitting what they ſhould doe; yea ſome mixture of infirmity and imperfections will cleave unto the face of the faireſt action. So incompatible is an uninterrupted and unſtained purity with this unglorified ſtate of mortality.

2. All this is true and cannot be denied; For our Apoſtle himſelf ſaith chap. 1. 8. *If we ſay we have no ſin, we deceive our ſelves, and there is no truth in us.* But the ſame Apoſtle in chap. 3. 8. of this Epiſtle ſaith alſo, That *he which commits ſin is of the Devil.* There is therefore ſome meaſure of holineſs and obedience, and that more then ordinary, required of thoſe who are the Sons of God. That ours may be ſuch, we muſt know the requiſites thereof are three, To be *Cordial*, *Reſolved*, and *Univerſal*.

1. It muſt be *Cordial*, that is, Conſcionable and Sincere: it muſt be internal, proceeding from the Heart, not external only, in the appearance of the outward work. God looks for fruit, and not for leaves; therefore Matt. 21. 19. the Fig-tree in the Goſpel which had nothing but leaves, we know, was accurſed. Pſal. 119. 2. But *bleſſed are they* (ſaith *David*) *that keep his Teſtimonies, and ſeek him with their whole heart.* For true Faith not only reſtrains the actions of the outward man, (for that Humane laws and other reſpects may doe) but it purifies the Heart alſo from the reigning allowance of any luſt or lewd courſe of ſin. There is *abhorring* as well as *abſtaining*, *loathing* as well as *leaving*; for elſe a chained Lion, though he abſtain from devouring, hath his Lioniſh nature ſtill.

2. It muſt be *Reſolved*, that is, out of a full and ſettled purpoſe to conform our ſelves to the Law of God; That howſoever we often fail in the execution, yet this Root may ſtill keep life within us. For good actions which come only by fits and occaſions, are no part of true Obedience: nor where ſuch a *Reſolution* is, are failings and ſlips more a ſign of a diſobedient child, then the miſſing of a mark argues he that ſhot never aimed to hit it; but only is a ſign either of weakneſs, want of skill, or good heed, or ſome impediment.

3. It muſt be *Univerſal*; I ſay not abſolute and perfect, for no man can keep

keep the Law of God abſolutely and perfectly; yet it muſt be *Univerſal*, that is, to one Commandment as well as to another. True Obedience knows no exception, no reſervation, nor can any ſuch ſtand with a true Faith and allegiance to Chriſt our Lord. 1 John 2. 3.

Firſt therefore there muſt no darling, no boſome ſin, no *Herodias*, be cheriſhed: ſuch a dead fly as this will marre the whole box of ointment: For how ſhould he take himſelf for a faithfull ſervant of Chriſt, who ſtill holds correſpondence with his Arch-enemy the Devil? It were treaſon in an earthly ſubject to doe it, how ſerviceable ſoever he might otherwiſe be unto his Prince. One breach in the walls of a City expoſeth it to the ſurpriſe of the Enemy; one leak in a Ship neglected will ſink it at laſt into the bottome of the Sea; the ſtab of a Pen-knife to the Heart will as well ſpeed a man as twenty Rapiers run through him: If thou hedge thy cloſe as high as the middle region of the Air in all other places, and leave but one gap, all thy graſs will be gone: If the Fowler catch the Bird either by the head or the foot or the wing, ſhe is ſure his own. So in the preſent caſe, If Satan keep poſſeſſion but by one reigning ſin, it will be thine everlaſting ruine. If thou live and die with allowance and delight in any one known ſin, without reſolution to part with it, thou art none of Chriſt's ſervants, thou as yet carrieſt the Devil's brand, he hath thereby markt thee out for his own.

Secondly, An *Univerſal* obedience ſubmits not only to Prohibitions of not doing evil, but puts in practice the Injunctions of doing good. Many think they keep the Commandments well, ſo they doe nothing which they forbid: But the *not doing good* is 'a ſin as well as the *doing of evil*. *Dives* fries in Hell, not for robbing, but for not relieving *Lazarus*. The unprofitable ſervant was caſt into outer darkneſs, not for ſpending, but for not beſtowing his Maſter's talent. The five fooliſh Virgins were ſhut out of doors, not for waſting, but for not having oile in their Lamps. And the wicked ſhall be condemned at the laſt day, not for reaving the meat from the hungry, but for not feeding their poor brethren; not for ſtripping the naked out of his clothes, but for not clothing him. It will not be enough for thee that thou bringeſt forth no bad fruit, but thou muſt bring forth good fruit. *Every Tree that bringeth not forth good fruit*, ſhall be *hewen down and caſt into the fire*. Matt. 3. 10. What if thou ſteal not from thy brother? yet if thou open not thy hand to help and ſuccour him, thou art a Robber. What if thou doſt neither lie nor ſwear? yet if thou makeſt not thy mouth a glorious organ, and thy tongue a trumpet to ſound forth and proclaim the love and mercy of God, thou art a deep and a round offender. What if no man can condemn thee for any evil? yet unleſs God and thine own conſcience ſhall commend thee for ſome good thou haſt done, thou art far from any Aſſurance of Faith, or *Knowing thou knoweſt Chriſt* to be thy Redeemer.

The End of the Firſt Book.

The Second Book
OF
THE WORKS
OF
The Pious and Profoundly-Learned
JOSEPH MEDE B. D.
SOMETIME
Fellow of *Christ*'s College in
CAMBRIDGE.

CONTAINING
SEVERAL DISCOURSES
AND TREATISES
OF
CHURCHES,
AND
The Worship of God therein.

Horat. de Arte Poet.

———*Fuit hæc Sapientia quondam,*
Publica privatis secernere, sacra profanis.

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CHURCHES,

THAT IS,

Appropriate Places

FOR

Christian Worship,

BOTH IN, AND EVER SINCE

THE APOSTLES TIMES.

A Discourse at first more briefly delivered in a College-Chappel, and since enlarged.

BY

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AND

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Concil. Gangrense Anno Christi 325. can. 5.

Εἴ τις διδάσκει τὸ οἶκον τοῦ Θεοῦ δύνασθαι καταφρόνητον
εἶναι —— ἀνάθεμα ἔστω.

REVERENDISSIMO IN CHRISTO
PATRI & DOMINO SUO
SUMME HONORANDO,
DOMINO
GUILIELMO
DIVINA PROVIDENTIA
ARCHIEPISCOPO CANTUARIENSI,
METROPOLITANO,
TOTIUSQUE ANGLIÆ
PRIMATI,

Hanc ſuam de Eccleſiarum (hoc eſt, Locorum cultui Chriſtiano dicatorum) jam inde ab Apoſtolorum temporibus Antiquitate Diſſertationem,

Antiquitatis Eccleſiaſticæ propugnatori, ſublatíque inter ſacrum & profanum diſcriminis aſſertori eximio,

In grati & officioſi animi indicium,
Eâ quâ decet ſubmiſſione & favoris ſpe,
DICAT CONSECRATQUE
REV^mæ Paternitatis ipſius

Cultor & Sacellanus
obſervantiſſimus

J. M.

THE

THE SECOND BOOK;

CONTAINING SEVERAL DISCOURSES and TREATISES CONCERNING CHURCHES, AND The Worſhip of God therein.

CHURCHES,

THAT IS,

APPROPRIATE PLACES for Chriſtian Worſhip, both in and ever ſince the Apoſtles times.

1 COR. 11. 22.

Have ye not houſes to eat and drink in? [ἢ γὰρ ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε;] *or deſpiſe ye the Church of God?*

IT is taken in a manner for granted by the moſt of our Reformed Writers, and affirmed alſo by * ſome of the other ſide, That in the Apoſtles times and in the Ages next after them (whileſt the Church lived under Pagan and perſecuting Emperours) Chriſtians had no Oratories or Places ſet apart for Divine worſhip; but that they aſſembled here and there promiſcuouſly and uncertainly, as they pleaſed, or the occaſion ſerved, in places of common uſe, and not otherwiſe. But that this is an errour, I intend to demonſtrate by good evidence; taking my riſe from this paſſage of the Apoſtle, who reproving the *Corinthians* for uſing prophane banquetings and feaſtings in a Sacred place, *Have ye not houſes* (ſaith he) *to eat and drink in?* ἢ γὰρ ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε; *or deſpiſe ye the Church of God?* Here I take the word ἐκκλησία, or *Church*, to note, not the *Aſſembly*, but the *Place* appointed for Sacred duties; and that from the oppoſition thereof to Οἰκίαι, their own *Houſes*, Μὴ γὰρ οἰκίας οὐκ ἔχετε;

* *Joſeph. Vicecom. de antiquis Miſſa ritibus, Vol. 3. l. 1. c. 21.*

1 Cor. 11. 22. *Have ye not Houſes to eat and drink in?* theſe are places proper for ordinary and common repaſt, and not the Church or Houſe of God: which is again repeated in the laſt verſe of that Chapter, Εἴ δέ τις πεινᾷ, ἐν Οἴκῳ ἐσθιέτω, *If any man hunger, let him eat at home.*

Thus moſt of the Fathers took ΕΚΚΛΗΣΙΑ in this paſſage, namely, as moſt of the words ſignifying an *Aſſembly* or *Company* are wont to be uſed alſo for the *Place* thereof; as Ἀγορὰ, Βουλὴ, Συνέδριον, *Synagoga, Collegium, &c.*

Quæſt. 57. ſup. Levit. S. *Auſtin* is ſo plain as nothing can be more. For concerning expreſſions, where the *Continent* is called by the name of the *Thing contained*, he inſtances in this of *Eccleſia*; (a) "*Sicut* "*Eccleſia* (ſaith he) *dicitur locus* "*quo Eccleſia congregatur. Nam Ec-* "*cleſia homines ſunt, de quibus dici-* "*tur, Ut exhiberet ſibi glorioſam Ec-* "*cleſiam: Hanc tamen vocari etiam* "*ipſam Domum orationum, idem A-* "*poſtolus teſtis eſt, ubi ait, Numquid* "*domos non habetis ad manducandum* "*& bibendum? an Eccleſiam Dei contemnitis?*

(a) As (for example) the *Church* is called the Place where the *Church* is aſſembled. For the *Church* are *men*, of whom accordingly it is ſaid (*Epheſ.* 5. 21.) *That he might preſent to himſelf a glorious Church:* But withall that the *Church* is called the *Houſe of Prayer*, the ſame Apoſtle teſtifies, where he ſaith, *Have ye not Houſes to eat & drink in? or deſpiſe ye the Church of God?*

S. *Baſil* hath the ſame notion in his *Moralia, Reg.* 30. (b) "*Quòd non* "*oportet* [τὰ ἅγια] *loca ſacra mi-* "*ſturâ eorum quæ ad communem u-* "*ſum ſpectant contumeliâ afficere.* Which he confirms thus; "*Et in-* "*travit Jeſus in Templũ Dei, & eji-* "*ciebat omnes ementes & vendentes* "*in Templo, & menſas numulariorũ,* "*& cathedras vendentium columbas* "*evertit, & dicit eis, Scriptum eſt, Domus mea domus orationis vocabitur,* "*vos autem feciſtis eam ſpeluncam latronum. Et ad Cor.* 1. *Numquid do-* "*mos non habetis ad manducandum & bibendum? aut Eccleſiam Dei con-* "*temnitis? Si quis eſurit, domi manducet, ut non in judicium conveniatis.*

(b) That we ought not to diſhonour Sacred places or things by the mixture of things of common uſe. *S.* Baſil *confirms it from that in S.* Matt. 21. 12, 13. *as alſo from that in* 1 Cor. 11. 22. Have ye not Houſes to eat and drink in? or deſpiſe ye the Church of God? *and verſ.* 34. If any man hunger, let him eat at home, *&c.*

Again, in his *Regulæ compendioſiùs explicatæ, Interrog. & Reſponſ.* 310. anſwering that Queſtion, (c) "*Num-* "*quid in communi domo ſacra oblatio* "*debeat celebrari; Quemadmodum,* "ſaith he, *verbum non permittit ut* "*vas ullum commune in ſancta intro-* "*feratur; eodem modo etiam vetat* "*ſancta in domo communi celebrari:* "*quum vetus Teſtamentum nihil iſto* "*modo fieri permittat; Domino item* "*dicente, Plus quam templum eſt hic;* "*Apoſtolo item, Numquid domos non* "*habetis ad manducandum & biben-* "*dum? &c. Ex quibus erudimur,* "*neque communem cœnam in Eccleſia* "*edere & bibere, neque Dominicam* "*cœnam in privata domo contumeliâ* "*afficere: extra quam ſi quis, cùm ne-* "*ceſſitas poſcat, locum domúmve pu-* "*riorem delegerit tempore oppor-* "*tuno*———

(c) *In anſwer to that Queſtion*, Whether may the Holy Oblation (*or* Euchariſt) be celebrated in a common houſe, *he affirms, That* as the Word doth not allow that any common veſſel *or* utenſil ſhould be brought into places that are Sacred [*carried through the Temple, Mark* 11. 16.] ſo likewiſe doth it forbid that the Holy Myſteries ſhould be celebrated in a common houſe: For neither would the Old Teſtament permit any ſuch thing to be done, nor our Lord who ſaid, *There is here one greater then the Temple*, (Matth. 12. 6.) nor the Apoſtle, ſaying, *Have ye not Houſes to eat and drink in? &c.* Whence we may learn, That we ought not to take our common ſupper in the Church, nor ſhould we diſhonour the Lord's Supper by eating it in a private houſe. But if one be neceſſitated to communicate in private, let him then chuſe out the moſt clean and decent houſe or room for ſuch a purpoſe, and withall ſee that he doe it in the fitteſt and moſt ſeaſonable time.

The

The Author also of the Commentaries upon the Epistles, amongst the works of S. *Hierome*, (whosoever he were) expounding (a) *Ecclesiam Dei contemnitis?* by (b) *Facientes eam Triclinium epularum*, shews, he took *Ecclesia* here to signifie the Place. 1 Cor. 11. 22.

(a) despise ye the Church of God?

(b) making it a place for common feasts and banquettings.

The self-same words are to be found in the Commentaries of *Sedulius*, as many other passages of this Author *verbatim*; which I note by the way.

S. *Chrysostome* is of the same minde; (c) "*Ecce quarta accusatio*, (saith "he) *quòd non pauperes tantùm, sed* "*Ecclesia læditur. Quemadmodum* "*enim Dominicam cœnam privatam* "*facis; ita & Locum, tanquam Domo* "*Ecclesiâ usus. Ecclesia* therefore here with him is *Locus*.

(c) Behold a fourth charge, That not the poor onely, but also the Church it self is injur'd. For as hereby thou makest the Lord's Supper a private Supper; so thou dealest no better with the Place, in that thou usest the Church as a private and ordinary house.

And so it is with *Theodoret*, who paraphraseth the words on this manner; (d) "*Si acceditis ut lautè &* "*opiparè epulemini, hoc facite in do-* "*mibus. Hoc enim in Ecclesia est con-* "*tumelia, & aperta insolentia. Quo-* "*modo enim non est absurdum, intus* "*in Templo Dei, præsente Domino,* "*qui communem nobis mensam appo-* "*suit, vos quidem lautè vivere, eos* "*autem qui sunt pauperes esurire,* "*& propter paupertatem erubes-* "*cere?*

(d) If ye come together to feast it, doe this in your own Houses: for to doe thus in the Church is a manifest contempt, a plain dishonour done to the Church. For how can it but seem a thing wholy indecorous and absurd for you to fare deliciously in the Temple of God, where the Lord himself is present, who hath prepared for us a common table; when at the same time those Christians that are poor are hungry, and out of countenance by reason of their poverty?

Theophylact and *Oecumenius* follow the same track, as he that looks them shall finde.

I have produced thus largely the Glosses of the Fathers upon this Text, that they might be as a preparative to my ensuing Discourse, by removing, or mitigating at the least, that prejudice which some have so deeply swallowed, of an utter unlikelihood of any such Places to have been in the Apostles times, or the times near them. For if these Glosses of the Fathers be true, then were there Places called *Ecclesiæ* or *Churches*, and consequently Places appointed and set apart for Christian assemblies to perform their solemn Service to God in, even in the Apostles times. Or suppose they be not true, or but doubtfull, and not necessary; yet thus much will follow howsoever, That these Fathers, who were nearer to those Primitive times by above one thousand one hundred years then we are, and so had better means to know what they had or had not then we, supposed there were such Places even in the Apostles times: If in the Apostles times, then no doubt in the Ages next after them. And thus we shall gain something by this Text, whether we accept this notion of the word *Ecclesia* or not.

HAVING therefore gotten so good an entrance, we will now further enquire What manner of places they were, or may be supposed to have been, which were appropriated to such use; and that done, proceed to shew by such Testimonies or footsteps of Antiquity as Time hath left unto us, That there were such Places through every Age respectively from the dayes of the Apostles unto the reign of *Constantine*, that is, in every of the first three hundred years.

1 Cor. 11. 22.

For the first, It is not to be imagined they were * such goodly and stately Structures as the Church had after the Empire became Christian, and we now by God's blessing enjoy; but such as the state and condition of the times would permit; at the first, some capable and convenient Room within the walls or dwelling of some pious disciple, dedicated by the religious bounty of the owner to the use of the Church, and that usually an Ἀνώγεον, or Ὑπερῶον, an *upper room*, such as the *Latines* call *Cœnaculum*, being, according to their manner of building, as the most large and capacious of any other, so likewise the most retired and freest from disturbance, and next to Heaven, as having no other room above it. For such *uppermost places* we find they were wont then to make choice of, even for private devotions; as may be gathered from what we reade of S. *Peter*, *Acts* 10. 9. ἀνέβη ἐπὶ τὸ δῶμα προσεύξασθαι, that *he went up to the house-top to pray*: for so Δῶμα signifies, *ex usu Hellenistarum*, and is accordingly here rendred by the vulgar Latine, *in superiora*.

* *Isidorus Pelusiota lib. 2. Ep. 246.* ὅτι μὲν οὖν τῶν Ἀποστόλων, ἐκκλησιαστήρια ἦν τὰ κεκοσμημένα οὐκ οἶδα, ἐκκλησία δὲ θείοις καὶ οὐρανίοις χαρίσμασι ἐστεμμένη. Where note that of two expressions of this in the same place, the words ἦν τὰ κεκοσμημένα in the Printed Copie are deficient in the first of them; but to be supplied out of this, the second, or repetition of the same thing, as the Reader that considers it will observe the Antithesis requires.

Such an *Hyperôon* as we speak of, was that remembred by the name of * *Cœnaculum* (a) *Sion*, where, after our Saviour was ascended, the Apostles and Disciples (as we reade in *Acts* 10. 13, &c.) assembled together daily for prayer and supplication; and where being thus assembled, the Holy Ghost came down upon them in Cloven tongues of fire at the Feast of Pentecost. * Concerning which there hath been a Tradition in the Church, That this was the same room wherein our Blessed Saviour the night before his Passion celebrated the Passeover with his Disciples, and instituted the Mystical Supper of his Body and Bloud for the Sacred Rite of the Gospel: The same place where on the day of his Resurrection he came, and stood in the midst of his Disciples, the doors being shut, and having shewed them his hands and his feet, said, *Peace be unto you*; *As my Father hath sent me, so I send you*, &c. *John* 20. 21. The place where eight dayes or the Sunday after, he appeared in the same manner again unto them being together, to satisfie the incredulity of *Thomas*, who the first time was not with the rest: The place where *James* the Brother of our Lord was created by the Apostles Bishop of *Jerusalem*: The place where the seven Deacons (whereof S. *Stephen* was one) were elected and ordained. The place where the Apostles and Elders of the Church at *Jerusalem* held that Council, and pattern of all Councils, for decision of that Question, *Whether the Gentiles which believed were to be circumcised or not*. And for certain, the place of this *Cœnaculum* was afterwards enclosed with a goodly Church, known by the name of the Church of *Sion*, upon the top whereof it stood: Insomuch that S. *Hierome*, in his *Epitaphio Paulæ*, made bold to apply that of the *Psalm* unto it, (b) *Fundamenta ejus in montibus sanctis*; *diligit Dominus portas Sion super omnia tabernacula Jacob*. How soon this Erection was made I know not; but I believe it was much more ancient then those other Churches erected in other places of that City by *Constantine* and his Mother; because neither *Eusebius*, *Socrates*, *Theodoret*, nor *Sozomen* make any mention of the foundation thereof, as they do of the rest. It is called by S. *Cyril*, who was Bishop of the place, "ἡ ἀνωτέρα Ἐκκλησία τῶν Ἀποστόλων, *the upper Church of the Apostles*, "τὸ πνεῦμα τὸ ἅγιον (saith he) κατῆλθεν ὅτε τοὺς Ἀποστόλους ἐν ἄλλῃ πυελίνων γλωσσῶν, ἐνταῦθα δὲ

* *Cœnacula dicuntur, ad quæ scalis ascenditur.* Fest. *Inde Ennio, Cœnacula maxima cœli.*

* For these Traditions, see *Adricomius ex Nicephor. &c.* and *Bede infra, de locis sanctis.*

John 20. 26.

Acts 6.

Acts 15.

Epist. 27.

Psal. 87. 1, 2.

(b) Her foundations are in the holy mountains; the Lord loveth the gates of Sion more then all the dwellings of Jacob.

"Ἐν τῇ Ἱερουσαλὴμ, ἐν τῇ ΑΝΩΤΕΡΑ ΤΩΝ ΑΠΟΣΤΟ-
"ΛΩΝ ΕΚΚΛΗΣΙΑ, "*The Holy Ghost descended upon the* 1 Cor. 11. 22
"*Apostles in the likeness of fiery tongues, here in Jerusalem, in the*
"UPPER CHURCH OF THE APOSTLES. *Cyril. Hierosol.*
"*Cat.* 16.

If this Tradition be true, it should seem by it that this *Cœnaculum*, from the time our Blessed Saviour first hallowed it by the institution and celebration of his Mystical Supper, was thenceforth devoted to be a Place of prayer and holy assemblies. And surely no Ceremonies of dedication, no not of *Solomon*'s Temple it self, are comparable to those sacred gests whereby this place was sanctified. This is the more easie to be believed, if the House were the possession of some Disciple at least, if not of kindred also to our Saviour according to the flesh; which both Reason perswades, and Tradition likewise confirmeth it to have been. And when we reade of Acts 4. 34, 35.
those first Believers, that *such as had houses and lands sold them, and brought the prices, and laid them down at the Apostles feet*; it is nothing unlikely but some likewise might give their house unto the Apostles for the use of the Church to perform Sacred duties in. And thus perhaps should that Tradition whereof Venerable *Bede* tells us be understood; viz. *That this Church of Sion was founded by the Apostles:* Not that they erected that Structure; but that the Place, from the time it was a *Cœnaculum*, was by them dedicated to be an House of Prayer. His words are these, *De locis sanctis cap. 3. in Tom. 3.* (a) "*In*
"*superiori Montis Sion planitie*
"*monachorum cellulæ Ecclesiam*
"*magnam circundant, illic, ut perhi-*
"*bent, ab Apostolis fundatam; eò*
"*quòd ibi Spiritum Sanctum ac-*
"*ceperint: In qua etiam Locus Cœ-*
"*næ Domini venerabilis ostenditur.*

(a) In the upper plain of Mount Sion there are cells of Monks encompassing that great Church, which was founded there (as they say) by the Apostles; because that there they received the Holy Ghost: and there also is to be seen the venerable place of the institution and first celebration of the Lord's Supper.

And if this were so, why may not I think that this *Cœnaculum Sion* or *upper room of Sion* was that Οἶκος whereof we reade, concerning the first Christian Society at *Jerusalem*, *Acts* 2. 46. That *they continued daily in the Temple, and breaking bread* [κατ' οἶκον] *in the House, ate their meat with gladness and singleness of heart?* the meaning being, That when they had performed their devotions daily in the Temple at the accustomed times of prayer there, they used to resort immediately to this *Cœnaculum*, and there having celebrated the Mysticall banquet of the Holy Eucharist, afterwards took their ordinary and necessary repast with gladness and singleness of heart. For so κατ' οἶκον may be rendred for ἐν οἴκῳ, and not *domatim*, Ut apud Homerum passim.
or *per domos, house by house*, as we translate it; and so both the *Syriack* and *Arabick* render it, and the New Testament (as we shall see hereafter) elsewhere uses it. Moreover we find this *Cœnaculum* called Οἶκος in the 2. verse of the same Chap. And for the phrase of *Breaking of bread*, we know that the same a little before in the 42. verse is wont to be understood of the *Communion of the Eucharist*, and by the *Syriack* Interpreter is expressly rendred by the Greek word,
(b) *Fractio Eucharistiæ*, both there and again chap. 20. vers. 7. according to that of S. *Paul, The bread which we* 1 Cor. 10. 16.
break, &c. why should it not then be so taken here? If it be, then according to the Interpretation we have given this will also follow, That that custome of the Church, to participate the Eucharist fasting, and before dinner, had its beginning from the first constitution of the Christian Church. A thing

(b) קציא דאוכריסטיא The breaking of the Eucharist.

1 Cor. 11. 22. not unworthy observation, if the Interpretation be maintainable; of which let the learned judge.

It was an Ὑπερῶον, or *Cœnaculum*, also where the Disciples at *Troas* came together upon the First day of the week to break bread, or to celebrate the holy Eucharist, *Acts* 20. 7. where S. *Paul* preached unto them, and whence *Eutychus*, being overcome with sleep, sitting in a window, fell down ἀπὸ τριστέγου, from the *third story* or *loft*, and *was taken up dead*. Such a one seems also to have been the Place of the Churches assembly at *Cæsarea Cappadociæ*, by that which is said *Acts* 18. 22. viz. That S. *Paul sailing from Ephesus, landed at Cæsarea*, where ἀναβὰς καὶ ἀσπασάμενος τὴν Ἐκκλησίαν, *having gone up and saluted the Church, he went down to Antioch*. Note, he *went up to salute*: whereby it should seem that the place where the Church was assembled was some *upper place*. See *Ludovic. de Dieu* upon this place; where he tells us, that the *Æthiopick* translator so understood it, rendring, (a) *& descendit Cæsaream, & ascendit in Domum Christianorum*, (i. *Ecclesiam*) *& salutavit eos, & abiit Antiochiam*. Such as these, I suppose, were the Places at first set apart for Holy meetings, much like to our private Chappels now in great mens houses, though not for so general an use.

(a) And he came down to Cæsarea, and went up into the House of the Christians, (*that is, the Church*) and saluted them, and departed thence to Antioch.

In process of time, as the multitude of Believers encreased, some wealthy and devout Christian gave his whole House or Mansion-place, either whilest he lived, if he could spare it, or bequeathed it at his death, unto the Saints, to be set apart and accommodated for Sacred assemblies and Religious uses.

At length, as the multitude of Believers still more increased, and the Church grew more able, they built them Structures of purpose, partly in the Cœmeteries of Martyrs, partly in other publick places: even as the *Jews* (whose Religion was no more the Empire's then theirs,) had, nevertheless, their Synagogues in all Cities and places where they lived among the Gentiles.

In the First Centurie.

THIS being premised, I proceed now (as I promised) to shew, That there were such places as I have described appointed and set apart among Christians for their Religious assemblies and Solemn addresse unto the Divine Majestie, through every one of the first three Centuries particularly; and that therefore they assembled not promiscuously and at haphazard, but in appropriate places, unless Necessity sometimes forced them to doe otherwise.

1. For the Times of the Apostles therefore, or First Century in particular, which ends with the death of S. *John* the Evangelist, I prove it, first, from the Text I premised, where is a Place mentioned by the name of *Ecclesia, not to be despised* or prophaned with common banquetings: at least from the authority of the Fathers, who by their so expounding it, give us to understand, they thought it not improbable that there were such Places in the Apostles times. For the further strengthening of this kind of argument, Know also that *Eusebius*, in that Discourse of his where he endeavours to prove that the *Essenes*, or Θεραπευταὶ, which *Philo* describes, were the first Christian Society of the Jewish Nation at *Alexandria*, converted by S. *Mark*, amongst other Characteristical notes (as he calls them, τὰ χαρακτηριστικὰ τῆς Ἐκκλη-

Hist. Eccl. l. 2. cap. 17.

Ἐκκλησιαστικῆς ἀγωγῆς) or badges of Christianity, (however he were mistaken in his conclusion or inference) alledges this for one of the first, That they had sacred Houses called Σεμνεῖα or *Worshipping-Places*, that is, *Churches*. His words are these, "(a) *Deinceps ubi eorum domicilia quænam essent descripserat, (nempe* Philo*) de Ecclesiis in variis locis exstructis sic loquitur: Est in quoque agro ædes sacra quæ appellatur* Σεμνεῖον, *vel* Μοναστήριον, *in quo illi ab aliis* Μονέμψυοι, *soli agentes,* Σεμνῷ βίῳ, *sanctæ religiosæque vitæ mysteria obeunt;* [*N. B.*] *nihilque eò vel cibi, vel potionis, vel aliarum rerum quæ ad corporis usum necessariæ sunt, important, sed leges & oracula à prophetis divinitus edita, & hymnos, aliáque quibus scientia & pietas erga Deum crescat & perficiatur.* Afterwards reciting some other customs and particular observances of their Discipline, as Their frequent assemblies in their Σεμνεῖα to hear the Scriptures read and interpreted; The distinction of places for men and women; Their manner of singing Hymns and Psalms by a Precentor, the rest answering * τὰ ἀκροτελεύτια, *the extremes of the verses*; The Degrees of their Hierarchy, like those of Deacons and Bishops, and some other the like, he concludes, *Quòd τὰ ἀρχῆθεν περὶ τῆς Ἀποστόλων ἔθη σεμνοποιούμενα καταλαβὼν ὁ Φίλων ταῦτα ἐγραψε, παντὶ τῷ δῆλον, That* Philo *wrote these things, as one having knowledge of the customs at the beginning delivered by the Apostles, is manifest to any one.* But whether that be so manifest or not, this I am sure is, That *Eusebius* believed the antiquity of Churches or Oratories of Christians to have been from the Apostles times, yea, to have been an Apostolical ordinance; or else he mightily forgot himself, to bring that for an argument or badge to prove *Philo*'s *Essenes* to be S. *Mark*'s Christians; then which otherwise there could not be a stronger argument to evince the contrary to what he intended. Now who could know this better then *Eusebius*, who had searched into and perused all the Writings and Monuments of Christian Antiquity then extant, for the compiling of his *Ecclesiastical History*, and his *Commentaries of the* * *Acts of Martyrs* now perished?

(a) *Philo* having described what kind of habitations they had, proceeds to speak of their *Churches* which were frequently to be met with in several places of their Country; How that the Sacred House was called Σεμνεῖον *a Worshipping-place*, and Μοναστήριον *a Monastery*, wherein these solitary livers performed the Mysteries of a severely-religious life; bringing in thither not meat nor drink, nor any other necessaries for the use of the Body, but the Books of the Law, the Prophets, the Psalms or Hymns, and the like things of Sacred use, whereby Divine knowledge and Piety might be encreased and advanced to great perfection.

1 Cor. 11. 22.

* *Author Const. Ap. vocat* ἀκροστίχια *lib. 2. c. 57. al. 61. Alius David hymnos canat, & populus* τὰ ἀκροστίχια ὑποψαλλέτω; *id est,* τὰ ἄκρα τῶν στίχων, *extremitates versuum: non versuum initia, ut malè Interpres Bovius.*

* He mentions it *Hist. Eccl. l. 5. cap. 1.*

Adde to this, what I a little before observed out of *Bede*, *De locis sanctis*, of a Tradition, *That the Church of* Sion *was founded by the Apostles.* And so I leave my first Argument.

My next Argument why may I not take from that singular Character given to some one above other in the Apostles Salutations, as their peculiar? *Salute such a one,* καὶ τὴν κατ' οἶκον αὐτοῦ Ἐκκλησίαν, *and the Church at his house.* As *Colos.* 4. 15. of *Nymphas*, Ἀσπάσασθε Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ Ἐκκλησίαν, *Salute Nymphas, and the Church at his house.* To *Philemon* also ver. 1, 2. *To Philemon our dear brother and fellow-labourer (to Apphia our beloved, and Archippus our fellow-souldier,)* καὶ τῇ κατ' οἶκόν σου Ἐκκλησίᾳ, *and to the Church at thy house.* See, he forgets it not after a Parenthesis, neither attributes it to *Archippus*, but as proper to *Philemon* alone. The like he hath of *Aquila* and *Priscilla* two several times: once sending salutation to them, *Rom.* 16. 3, 5. *Salute Priscilla and Aquila, and the Church at their house:* again sending salutation from them, 1 *Cor.* 16. 19. *Aquila and Priscilla salute you much in the Lord, with the Church at their house.* Which I

2d.

1 Cor. 11. 22.

understand not to be spoken of their Families, as it is commonly expounded, but of the congregation of the Saints there wont to assemble for the performance of Divine duties; that is, ἢ συνερχομένῳ κατ' οἶκον ἀντὶ τῆς Ἐκκλησίαν. Whence (if it be granted) it will follow, First, that the Churches then used to assemble not in mutable and promiscuous, but in definite and appropriate places. Secondly, That those who are here saluted with that Appendix, were such as in their several Cities had bestowed and dedicated some part or some place within their dwellings to be an Oratory for the Church to assemble in for the performance of Divine duties according to the rule of the Gospel; *Nymphas* at *Colosse*, *Philemon* at *Laodicea*, (for there *Archippus*, who is saluted with him, was Bishop, saith * *Author Constit. Apost.* as *Philemon* himself was afterwards of the neighbouring City *Colosse*) *Aquila* and *Priscilla* first at *Rome*, till *Claudius* banished them with the rest of the *Jews* from thence, *Acts* 18. 2. afterwards at *Ephesus*, ver. 19. whence S. *Paul* wrote that first Epistle to the *Corinthians*.

* *Lib.* 7. *c. penult.*

I am not the first (I think) who have taken these words in such a sense. *Oecumenius* in two or three of these places (if I understand him) goes the same way, though he mention the other Exposition also. As to that of *Aquila* and *Priscilla*, *Rom.* 16. his note is, (a) "*Adeò virtute spectati* "*erant, ut suam etiam domum Ecclesi-* "*am fecerint. Vel dicitur hoc, Quia* "*omnes domestici fideles erant, ut jam* "*Domus esset Ecclesia.* He mentions, as I said, both Interpretations. So upon that of *Nymphas*, *Col.* 4. his words are, (b) "*Magni nominis hic vir* "*erat, nam domum suam fecerat Eccle-* "*siam.* And unless this be the meaning, why should this appendant be so singularly mentioned in the Salutations of some, and not of others, and that not once, but again, if the same names be again remembred, as of *Aquila* and *Priscilla*? Had none in those Catalogues of Salutation Christian families, but some one onely who is thus remembred? It is very improbable; nay, if we peruse them well, we shall find they had, but otherwise expressed; as in that prolix Catalogue, *Rom.* 16. we find *Aristobulus* and *Narcissus* saluted with their *household*, v. 10, 11. *Asyncritus*, *Phlegon*, &c. with *the brethren which are with them*, v. 14. others, with *the Saints which are with them*, v. 15. 2 *Tim.* 4. 19. *The household of Onesiphorus.* This therefore so singular an Appendix must mean some singular thing, not common to them with the rest, but peculiar to them alone: And what should this be but what I have shewed?

(a) They were so eminently religious, as that they converted their own House into a Church. Or else it is said [*The Church at their House*,] because all of their household were Believers and faithfull Christians; so that their House or Family was a little Church.

(b) He was a person of great esteem, for he turned his House into a Church.

Now because this Exposition concludes chiefly for a *Cœnaculum* devoted to be an House of prayer; let us see if out of a Pagan writer, who lived about the end of this Centurie, we can learn what manner of ones they were. For * *Lucian* in his Dialogue *Philopatris*, by way of derision (*sed ridentem dicere verum quid vetat?*) brings in one *Critias* telling how some Christians went about to perswade him to be of their Religion; and that they brought him to the place of their assembly, being an *Hyperôon*, which he describes thus; (c) "*Pertransi-* "*vimus* (saith he) *ferreas portas &* "*area limina*; [ἀναβάθρας δὲ πολ-] "λὰς περικυκλωσάμενοι] *multisque jam* "*superatis scalis, in Domum aurato* "*fastigio insignem ascendimus, qualem* "*Homerus*

* Or whosoever else were the Author thereof under *Trajan*, whose then fresh success in subduing the *Parthians* and *Arabians* (contrary to the unlucky presages of some) his scope seems to have been to gratulate. See *Jacobus Micyllus in Argumento.*

(c) We passed through iron gates and over brazen thresholds, and by many winding ascents we came at last to the house or room, whose roof was overlaid with gold, (not unlike to what *Homer* makes *Menelaus* his house to have been:)

And now I beheld and obſerv'd all things therein; but I could ſee no *Helena* there, but on the contrary a company of perſons with their bodies bowed down and pale countenances.

"*Homerus Menelai fingit eſſe: atque*
"*ipſe quidem omnia contemplabar;*
——"*video autem, non Helenam,*
"*ſed mehercle* [ἄνδρας ἐπικεκυ-
"*φότας καὶ κατωχριωμένους*] *viros*
"*in faciem inclinatos, & palleſcentes.* So he. 1 Cor. 11. 22.

My third proof is from a Tradition the Church hath had, of the Houſes of ſome devout and pious Chriſtians, as afterwards, ſo even in the Apoſtles time, converted into Churches or Oratories; as the houſe of *Theophilus*, a potent man in *Antioch*, (the ſame, as is ſuppoſed, to whom S. *Luke* (who was alſo an *Antiochian*) inſcribes both his *Goſpel* and *Acts of the Apoſtles*) who, being converted unto the Faith by S. *Peter*, converted his houſe into a Church, where S. *Peter* had his firſt See or Epiſcopal Reſidence. This Tradition is derived out of *the Recognitions* of *Clemens*, where it is firſt found: Which, though it be an Apocryphall writing, yet is of no ſmall antiquity; and this paſſage is of ſuch a nature, as it cannot be well imagined to what end it ſhould be deviſed or feigned. 3.

The like is reported of the houſe of *Pudens*, a *Roman* Senator and Martyr, in the *Acta Pudentis*, That it was turned into a Church after his Martyrdom. This is that *Pudens* mentioned by the Apoſtle in the 2 Epiſt. to *Timothy*, 4. 21. and coupled with *Linus*; *Pudens and Linus* (ſaith he) *ſalute you.* All this comes not of nothing; but ſurely argues ſome ſuch cuſtom to have been in thoſe times.

I will ſeal up all my proofs for this Centurie of the Apoſtles with one paſſage of *Clemens* (a man of the Apoſtolical Age) in his genuine * Epiſtle *ad Corinthios*: "*Debemus omnia ritè & ordine facere quæcunque nos Domi-*
"*nus peragere juſſit; præſtitutis temporibus oblationes & liturgias obire.*
"*Neque enim temerè vel inordinatè voluit iſta fieri, ſed ſtatutis temporibus*
"*& horis. UBI etiam, & A QUIBUS peragi vult, ipſe excelſiſſimâ*
"*ſuâ voluntate definivit; ut religioſè omnia ſecundùm beneplacitum ejus*
"*adimpleta, voluntati ipſius accepta eſſent.* Here *Clemens* ſaith expreſly, That the Lord had ordained (even now in the Goſpel) as well appropriate *Places* WHERE, as appropriate *Times* and *Perſons*, (that is, Prieſts,) *When* and WHEREBY he would be ſolemnly ſerved, that ſo all things might be done religiouſly and in order. Who then can believe that in the Apoſtles times (when this *Clemens* lived) the *Places* were not diſtinct for holy Services as well as the *Times* and *Perſons* were? or that *Clemens* would have ſpoken in this manner, unleſs he had known it ſo to have been? The *Corinthians*, it ſeems, in that their notorious ſedition and diſcord, had violated this order; at the correction whereof this paſſage aimeth. 4.

* *Pag.* 52.

[See this of *Clemens* quoted in Greek and tranſlated by the Author, in the next Diſcourſe, Sect. 1. toward the end.]

This one paſſage therefore makes all my former Proofs credible, and may ſupply their defect where they are not enough convictive. And it is the more precious, in regard of the penury of written Monuments by any Diſciples of the Apoſtles remaining unto us of that Primitive Age.

If any man ſhall aſk, where this Divine ordinance which *Clemens* here mentioneth is to be found; I anſwer, in the Analogy of the Old Teſtament, whence this Principle is taught us, That as the Divine Majeſty it ſelf is moſt Sacred and Incommunicable, (the reaſon why the Worſhip and Service given unto him muſt be communicated with no other;) ſo is it likewiſe a part of that Honour we owe unto his moſt Sacred, Singular and Incommunicable Eminency, that the things wherewith he is ſerved ſhould not be promiſcuous and common, but appropriate and ſet apart to that end and purpoſe. And thus I conclude the Firſt *Seculum*.

In

1 Cor. 11. 22.

In The Second Centurie.

Ab Ann. 100. *ad* 200.

NOW for the Second, and that too for the beginning thereof, we have a witneſs not to be rejected, the holy Martyr *Ignatius*, who ſuffered *An.* 107. and wrote the moſt of his Epiſtles in his bonds. He in his confeſſed Epiſtle *ad Magneſios* ſpeaks thus; (a) "*Omnes ad orandum in* "*idem loci convenite, una ſit com-* "*munis precatio, una mens, una ſpes* "*in charitate & fide inculpata in* "*Jeſum Chriſtum, quo nihil præ-* "*ſtantius eſt. Omnes velut Unus* "*ad Templum Dei* [εἰς τὸ Ναὸν "τοῦ Θεοῦ] *concurrite, quemadmodum* "*ad* Unum *Altare, ad* Unum *Jeſum Chriſtum Pontificem ingeniti Dei.*

1.

(a) All of you meet together for prayer in one place; let there be one common prayer, one mind, one hope in love, in the immaculate faith in Jeſus Chriſt, then whom nothing is better. All of you, as one man, run together to the Temple of God, as to one Altar, to one Jeſus Chriſt the High-Prieſt of the unbegotten God.

Lo here a Temple with an Altar in it, whither the *Magneſians* are exhorted to gather themſelves together to pray; To come together *in one place*, that ſo they might all joyn together in one common prayer, ſpirited with one intention, with one and the ſame Hope in the Charity and Faith they have to Chriſt-ward: Secondly, To come thither *as One*, that is, in *Unity* of affection and brotherly love one towards another, as if all were but *One*, and not many; even as the *Altar* before which they preſented themſelves was but *One*, and the High-Prieſt and Mediatour between them and the Father, *Jeſus Chriſt*, but *One*.

For it is to be obſerved that in thoſe primitive times they had but *One Altar* in a Church, as a Symbole both that they worſhipped but *One* God through *One* Mediatour *Jeſus* Chriſt, and alſo of the *Unity* the Church ought to have in it ſelf: whence *Ignatius*, not onely here, but alſo in his Epiſtle to the *Philadelphians*, urges the *Unity* of the *Altar* for a monitive to the Congregation to agree together in *one*. For, (b) "*Unum* "*Altare* (ſaith he) *omni Eccleſiæ,* "*& unus Epiſcopus cum Presby-* "*terio & Diaconis conſervis meis.*

(b) One Altar to every Church, and One Biſhop with the Presbytery and Deacons my fellow-ſervants.

This cuſtom of *One Altar* is ſtill retained by the *Greek* Church. The contrary uſe is a tranſgreſſion of the *Latines*, not only ſymbolically implying, but really introducing, (as they handle it) a πολυθεΐα, or multiplying of Gods and Mediators, in ſtead of that *One God*, and *One Mediator between God and men, the man Chriſt Jeſus.*

1 Tim. 2. 5.

Nay more then this: It ſhould ſeem that in thoſe firſt times (before *Dioceſes* were divided into thoſe leſſer and ſubordinate Churches we now call *Pariſhes*, and Presbyters aſſigned to them) they had not only *one Altar* in *one* Church or *Dominicum*, but *one Altar* to a Church, taking *Church* for the Company or Corporation of the Faithfull united under one Biſhop or Paſtor; and that was in the City and place where the Biſhop had his See and Reſidence: like as the *Jews* had but one Altar and Temple for the whole Nation united under one High Prieſt. And yet, as the *Jews* had their Synagogues, ſo perhaps might they have more Oratories then one, though their *Altar* were but one; there namely where the Biſhop was. (c) "*Die Solis* (ſaith *Juſtin* "*Martyr in Apol.* 2.) *omnium, qui* "*vel in oppidis vel ruri degunt, in* "*eundem locum conventus fit*; namely,

(c) On Sunday all that live in towns or in the country meet together in one place.

namely, as he there tells us, to celebrate and participate the holy *Euchariſt*. Why was this, but becauſe they had not many places to celebrate in? And unleſs this were ſo, whence came it elſe that a Schiſmaticall Biſhop was ſaid (a) *conſtituere* or *collocare aliud Altare*; and that a Biſhop and an Altar are made *correlatives?* See S. *Cyprian Ep.* 40, 72, 73. *de unitate Eccleſiæ.* And thus perhaps is *Ignatius* alſo to be underſtood in that forequoted paſſage of his, (b) "Ἑν "Θυσιαστήριον πάσῃ τῇ Ἐκκλησίᾳ, "*& unus Epiſcopus cum Presbyterio* "*& Diaconis.* Howſoever, I here determine nothing, but refer it to the judgment of thoſe who are better skilled in Antiquity: only adding this, that if it were ſo, yet now that Pariſhes are divided into ſeverall Presbyteries as their proper Cures, every one of them being as it were a little Dioceſe, the reaſon and ſignification of *Unity* is the ſame, to have but *One* Altar in a Pariſh-Church.

1 Cor. 11, 22.

(a) to ſet up another Altar;

(b) One Altar to all the Church, and One Biſhop with the Presbytery and Deacons.

To this Teſtimony of *Ignatius* of the uſe in his time I will adde another of his, in his Epiſtle *ad Antiochenos*, where in his Salutes he ſpeaketh thus; "Ἀσπάζομαι τὰς φρυρὰς τῶν ΑΓΙΩΝ ΠΥΛΩΝΩΝ, τὰς οὔσας ἐν Χριστῷ "διακόνους, *I ſalute the keepers of the Holy Doors, the Deaconiſſes which are in* "*Chriſt*; that is, the Doors the women entred in at. For ſo we may learn from the Compiler of the Apoſtolicall Conſtitutions, *Lib.* 2. *c.* νζ'. *al.* 61. deſcribing a Church-aſſembly; (c) "*Stent oſtiarii*, ſaith he, "*ad introitus virorum, illos cuſto-*"*dientes*; *Diaconiſſæ ad introitus* "*fœminarum.* But if they had in *Ignatius* his time *Holy Doors*, (or, as ſome render it, (d) *ſacra veſtibula*) who can believe alſo but they had *Holy Houſes?*

(c) Let the Door-keepers ſtand at the entries of the men, looking well to them; the Deaconiſſes at the doors where the women are to enter.

(d) Holy Porches.

This Epiſtle indeed is none of the confeſſed ones: The title is excepted againſt; as that *Ignatius* wrote no Epiſtle *ad Antiochenos*, becauſe *Euſebius*, and after him S. *Hierom*, when they rehearſe his Epiſtles, make no mention of any ſuch. Yet were the *Antiochians* his flock, his paſtorall charge. Who would not then think it unlikely that, amongſt ſo many Epiſtles written to other Churches in his going that long journey from *Antioch* to *Rome*, to receive the crown of Martyrdome, (yea to *Smyrna*, through which he had paſſed) he ſhould not remember with one farewell Epiſtle that Church whereof he was Biſhop and Paſtor, as well as the reſt? Thus much I dare ſay, That this is as ſtrong an Argument every whit to perſwade that he wrote ſuch an Epiſtle, (eſpecially there being one extant under that Title,) as *Euſebius* his ſilence (for S. *Hierom* did but follow his ſteps) is that he did not. For why ſhould it be thought more neceſſary that *Euſebius* ſhould have met with all the Epiſtles of *Ignatius* in the Library of *Ælia* or *Jeruſalem*, (whence he * profeſſeth to have collected the whole matter of his Hiſtory,) then he did with all the Works and Commentaries of ſome other Eccleſiaſticall men whom he mentioneth; many of whoſe Writings, beſides thoſe he rehearſeth, he confeſſeth not to have come to his hands, or knowledge either what or how many they were? See him *Hiſt. Lib.* 5. *c.* [a] 26. & *Lib.* 6. *c.* [b] 10. This will be yet more conſiderable, if we remember that ſome Books, even of the Canon of the *New Teſtament*, were not known to ſome Churches at the ſame time with the reſt, and therefore a while doubted of, after they had notice of them. Beſides, it is to be noted that *Euſebius* in expreſs terms undertakes only to recite thoſe Epiſtles of *Ignatius* which he wrote as he paſſed through *Aſia?*

* *Lib.* 6. *c.* 14. *al.* 21. *Vid. Græc.*

a *In Græco* 27.
b *In Græco* 12.

1 Cor. 11. 22.

Aſia: but after his coming into *Europe* (whence thoſe Epiſtles are dated which he mentions not) whether any thing were written by him or not he informs us nothing. Nay, which is yet more, *Vedelius* grants the *words* and *ſentences* of this Epiſtle to be the moſt of them, by their ſtyle and character, the words and ſentences of *Ignatius*; but he would have them therefore to be taken out of ſome of his other Epiſtles, to wit, according to a new and ſtrange conceit of his, that the genuine Epiſtles of *Ignatius* have been robbed and gelded of much of their contents, to make up more Epiſtles under new Titles. He excepts only in this Epiſtle againſt the Salutations at the end thereof; becauſe there were not ſo many or no ſuch [a] Church-offices in *Ignatius* his time as are there mentioned. But what is this elſe but to beg the queſtion? Till therefore ſome body ſhall not only affirm, but prove there were no ſuch, no not in the Church of *Antioch*, ([b] whence divers Eccleſiaſticall cuſtoms had their firſt beginning, which were afterwards imitated by the reſt of the Churches) I can ſee no juſt cauſe hitherto why I ſhould not believe this paſſage, as well as the reſt, and ſo the whole Epiſtle, to have had *Ignatius* for its Author. And ſo I leave it.

[a] Ἀναγνῶσαι, φάλται, πυλωροὶ, κοπιῶντες, ἐπορκισαὶ, ὁμολογηταί. *Vid. Epiphan. Expoſit. Fidei cathol. c. 21. De duobus ultimis, Conſt. Apoſt. l. 8. c. 24, 26.* [b] See *Act. 11. 26. Socr. lib. 6. c. 8. Theod. l. 2. c. 24.*

2.

For the middle of this *Seculum*, or thereabouts, there are * extant two ſhort Epiſtles of *Pius* the firſt, Biſhop of *Rome*, to one *Juſtus Viennenſis*; none of the *Decretals*, (for they are indeed counterfeit,) but others diverſe from them, which no man hath yet, that I know of, proved to be ſuppoſititious. In the firſt whereof there is mention made of one *Euprepia*, a pious and devout Matron, *who conſigned the Title of her Houſe unto the Church for the uſe of Sacred aſſemblies.* "*Antequam Româ exiiſſes*, (ſaith he) *ſoror* "*noſtra Euprepia* (*ſicut bene recordaris*) *titulum domûs ſuæ pauperibus* "*aſſignavit; ubi nunc cum pauperibus noſtris commorantes*, * *Miſſas agimus.* He ſeems by *pauperes*, *the poor*, to note the *Clergy*, which in his other Epiſtle he calls *Senatus pauperum*, (a) *Salutat te Senatus pauperum:* Otherwiſe the whole Chriſtian flock might be ſo called; according to that in the Goſpel, *Pauperes Evangelizantur*, *The poor have the Goſpel preached to them*, (*Matt. 11. 5. Luke 7. 22.*) and that of *Eſa.* ch. 61. 1. applied by our Saviour, *Luke 4. 18. The Lord hath anointed me to preach the Goſpel to the poor*; and according to that in the Parable, *Luke 14. 21. Introduc pauperes*, *Bring in hither the poor.* Perhaps in thoſe perillous times they were wont to make their Donations of this kinde under ſuch covert names.

* *In Tom. 1 Biblioth. Patrum edit. Pariſienſ. ex Archivo Viennenſi.*

* The word *Miſſa* ſeems ro have been long uſed in *Italy* before it was elſewhere.

(a) The Senate of the poor ones ſalutes thee.

In his ſecond Epiſtle to the ſame *Juſtus*, he mentions certain Martyrs who had then newly (as he there ſpeaks) *triumphed over the world:* amongſt which he mentions one *Paſtor*, by Office a *Presbyter*, who *before his death had erected or created a Titulus*, *that is*, *a Church*, as that name is vulgarly known to ſignifie: "*Presbyter Paſtor* (ſaith he) *Titulum con-* "*didit*, *& dignè in Domino obiit.* Why the *Roman* Church called ſuch places by the name of *Tituli*, whether becauſe by their dedication the Name of Chriſt our Lord was as it were inſcribed upon them, (as the manner then was to ſet the Names or Titles of the Owners upon their Houſes and poſſeſſions,) and ſo it would concurre in notion with thoſe other names of Κυριακὸν, *& Baſilica*, *The Lord's*, *and The King's*; or whether becauſe they gave a Title of Cure or denomination to the Presbyters to whom they were committed, (for the chief or Epiſcopal Church I doubt whether it were ſo called or not,) let others determine.

I ſhall not doe amiſs, I think, if I adde to this teſtimony a paſſage of *Theophilus*

ophilus Antiochenus, (who lived at the same time) which though, I grant, it be indifferent to be otherwise understood, yet seems very prone to be construed for our purpose. It is to be found in his second Book *ad Autolycum*, where having compared the *World* to the *Sea*, he follows the Allegory thus; (a) "*Quemadmodum* "(saith he) *in Mari insulæ quæ-* "*dam prominent habitabiles, frugi-* "*feræ, & quibus est aqua salubris,* "*necnon navalia, & portus com-* "*modi, quò se naufragi reciperent;* "*sic Deus dedit mundo, qui pecca-* "*torum tempestatibus & naufragiis* "*jactatur, Synagogas, quas Eccle-* "*sias sanctas nominamus*, [Gr. "τὰς συναγωγὰς λεγομένας Ἐκκλη- "σίας ἁγίας] *in quibus veritatis* "*doctrina fervet, ad quas confu-* "*giunt veritatis studiosi, quotquot* "*salvari Deique judicium & iram evitare volunt.* It is ambiguous what he means here by *Ecclesiæ*, *Churches*: but if it were probable that *Synagoga* were here taken, as it is usually in the *New Testament*, for a Place, then might we determine that *Ecclesia* were so taken also, and not for a Company or Assembly only.

1 Cor. 11. 22.

(a) As in the Sea there are Islands to be met with, which are commodious for habitation, fruitfull and well watered, and accommodated with convenient harbors and ports for those who are distrest at Sea to repair to for their safety: so is it in the world, (which is a very troubled Sea, tempestuous and tossed by reason of sin) God hath here provided *Synagogues*, or *Holy Churches*, as we call them, wherein the Truth is diligently taught, and whither they repair who are lovers of the Truth, and desire in good earnest to be saved, and to escape the judgment and wrath of God.

Well, howsoever *Ecclesia* be taken in this passage (which I reckon not upon,) yet thus much I am sure of, That toward the end of this Century it was used for a Place of Sacred assembly; witness *Clemens Alexandr.* (who then lived) *Lib.* 7. *Strom.* where speaking of the *Church* or Ἐκκλησία, "Οὐ νῦν τὸν τόπον, saith he, ἀλλὰ τὸ ἀξίωμα τῆς ἐκλεκτῶν, Ἐκκλη- "σίαν καλῶ, *I call not now the Place, but the congregation of the Elect*, Ecclesia, *the Church*: Whereby it appears, that in his time *Ecclesia* was used for the *Place of the assembly of the Elect*, τόπος τῆς ἐκλεκτῶν, as he calls them, that is, *of the Saints*, and not for the Congregation only; for otherwise this Caution needed not. And so himself uses it in that story of the young man whom S. *John* committed to a Bishop of *Asia* to be instructed and trained up in the Christian piety and discipline, and who afterwards was by ill company withdrawn to lewd and debauched courses, and became Captain of a band of robbers in the mountains: For there when S. *John*, after a time coming again to visit the Churches, demanded of the Bishop an account of the charge he had committed to him; the Bishop answers, "*He is become a villain and a robber*, καὶ νῦν ἀντὶ τῆς Ἐκκλησίας ὄρος κατ- "είληφε μετ' ὁμοίων ληστικῶν, *and now in stead of the Church he hath* "*laid hold of a Mountain, with a company like himself.* To conclude, if *the Name* were in *Clemens* his time, undoubtedly *the Thing* was. And this is my proof for the latter end of this Centurie.

3.

Clem. Alex. in Opere, Quis sit ille dives qui salvetur, *apud Euseb. Hist. Eccl. lib.* 3. *c.* 17. Gr. κγ'. Also in this Century undoubtedly were extant those Fabricks in the Cemeteries of S. *Peter* in the Vaticane, and of S. *Paul in via Ostiensi* (which could be no other then some Christian Oratories) whereof *Gaius* speaks in *Euseb.* and calls *Trophæa Apost. lib.* 2. *cap.* 24.

In the Third Centurie.

Ab Anno 200. *ad* 300.

NOW are we arrived at the Third *Seculum*, and the last under the Ethnick and persecuting Emperours: wherein the Testimonies of the Christians Oratories do abound, and are such as will out-face any that shall dare contradict them.

For the beginning of this Centurie, *Tertullian* shall give in Evidence;

1 Cor. 11. 22.

firſt, in his Book *De Idololatria:* Where declaiming againſt ſome Chriſtian Artificers, who, becauſe it was their occupation and trade, thought it lawfull to make Idols for the Gentiles, ſo themſelves worſhipped them not, he ſpeaks thus; (a) "*Totâ die ad* "*hanc partem zelus fidei perorabit,* "*ingemens Chriſtianum ab Idolis in* "ECCLESIAM *venire, de ad-*"*verſaria officina in* DOMUM "DEI *venire; attollere ad De-*"*um patrem manus matres Idolo-*"*rum; his manibus adorare quæ* "*(nempe in operibus ſuis) foris* "(i. *in Templis Gentium*) *ad-*"*verſus Deum adorantur; eas* "*manus admovere Corpori Domi-*"*ni quæ Dæmoniis corpora confe-*"*runt.* Mark here, DOMUS DEI THE HOUSE OF GOD, & ECCLESIA THE CHURCH expounded by it; *In Eccleſiam venire, id eſt, In Domum Dei venire; To come into the Church,* that is, *To come into the houſe of God;* and both of them ſet in oppoſition to an *Idol-ſhop.*

(a) All the day long ſhall the zeal of Faith ſpeak to this point; bewailing that a Chriſtian ſhould come from Idols into the CHURCH, that he ſhould come into the HOUSE OF GOD from the ſhop of his enemy; that he ſhould lift up to God the Father thoſe hands which were the mothers (and makers) of Idols, and adore God with thoſe very hands which (namely in reſpect of the Idols made by them) are adored without (the Church, *viz.* in the Heathens Temples) in oppoſition to God; and that he ſhould preſume to reach forth thoſe hands to receive the Body of our Lord, which are employ'd in making Bodies (that is, Images) for the Demons. [*That according to the Gentiles Theology* Images *were as* Bodies *to be informed with* Demons *as with* Souls, *ſee the* Apoſtaſy of the latter Times.]

Of this *Domus Dei* or *Houſe of God*, in his Book *adverſus Valentinianos, cap.* 2. he deſcribes unto us the form and poſture, upon this occaſion. He compares the *Valentinian* hereſie, in reſpect of their affected ſecrecie and reſervedneſs in hiding the myſteries of their doctrine, to the *Eleuſinian Holies*, whoſe Temple had many Curtains and doors, through which thoſe that were to be initiated were five years in paſſing, before they could be admitted unto the *Adytum* or Sacrarie where the Deity was: whereas contrariwiſe, he proveth out of Scripture the badge and genius of the Religion of Chriſt to conſiſt in a *Dove-like ſimplicity and openneſs*, and accordingly had its Oratories or Houſes of worſhip, not like that of the *Eleuſinian Holies*, concealed with multiplicity of walls, veils, turnings and windings, but agreeable to and as it were figuring its diſpoſition. For, "*Noſtræ Colum-*"*bæ domus* (ſaith he) *ſimplex, etiam in editis & apertis, & ad lucem.* "*Amat figuram Spiritûs ſancti, Orientem Chriſti figuram. Nihil veritas* "*erubeſcit, &c.* (b) "*Noſtræ Co-*"*lumbæ domus*, i. *Domus religionis* "*noſtræ columbinæ*, or *Catholici* "*Chriſti gregis, qui Columbâ figura-*"*tur*; namely, as he ſaid a little before, *Chriſtum Columba demonſtrare ſolita eſt, ſerpens verò tentare*; meaning, as I ſuppoſe, not ſo much Chriſt perſonal, as Chriſt myſticall, that is, the Diſciples or Religion of Chriſt. For it is the concluſion of his proofs brought out of Scripture, to ſhew that *Simplicity* was the Livery of Chriſt's Diſciples or Religion; (c) "*In* "*ſumma*, ſaith he, *Chriſtum columba* "*demonſtrare ſolita eſt, &c.* And otherwiſe, that (d) [*ſolita eſt*] would ſcarcely be true; ſince Chriſt perſonal is but once pointed out by a *Dove*, namely, at his Baptiſm. This Houſe, ſaith he, is (e) *ſimplex*, that is, *ſine tot portarum & ſipariorum involucris:* Alſo

(b) The Houſe of our Dove, *that is*, of our Dove-like Religion, *or* the Catholick flock of Chriſt figured by the Dove.

(c) In ſhort, The Dove is wont to point out Chriſt.

(d) is wont

(e) Plain, without ſuch a multiplicity of doors and curtains.

Also (a) *in editis & apertis*, places which *Doves* delight in; *& ad lucem*, that is, *toward the place whence light ſpringeth*, or *the Sunriſing*: For (b) *Amat figuram Spiritûs ſancti*, that is, the Dove, as also (c) *Orientem Chriſti figuram*; wherein he alludes to that *Oriens ex alto* or *Day-ſpring from on high* in *Zacharie's Benedictus*, and hath reference to the word, *& ad lucem*, i. *ad locum vel plagam lucis*. For, that the Churches of Christians anciently were turned toward the *Eaſt*, appears by the Author of the * Apoſtolical Conſtitutions, which ſurely are as ancient as *Tertullian*: (d) "*Domus ſit ob-*"*longa, ad Orientem converſa*, ſaith he. Beſides, it appears out of * *Tertullian* himſelf, that Chriſtians then worſhipped towards the Eaſt, and therefore more then probable their Houſes were ſited and accommodated accordingly. Thus I have done my beſt to clear this paſſage, becauſe the Author is crabbed and obſcure.

(a) In high and open places.

(b) It loves the figure of the Holy Ghoſt.

(c) The Eaſt the figure of Chriſt.

(d) Let the Houſe be long, and built Eaſtward.

1 Cor. 11. 22.

Ἀνατολὴ τὸ φωτὸς τὸ χωρίον. *Cyril. Hier.*

* *Lib. 2. c. 57. al. 61.*

* *Apol. c. 16.*

There are two or three * more places in the ſame Father where the Chriſtian Oratories are mentioned by the name of *Eccleſia*: but becauſe the ambiguous and indifferent ſignification of this word, either for a *Place* or an *Aſſembly*, makes them not convictive, unleſs ſome circumſtance be annexed which determines it, I will onely produce that *De corona Militis, Cap.* 3. where concerning the Sacrament of Baptiſm he ſpeaks thus; (e) "*Aquam* "*adituri, ibidem, ſed & aliquanto* "*priùs in Eccleſia, ſub Antiſtitis ma-*"*nu, conteſtamur nos renunciare Di-*"*abolo, & Pompæ & Angelis ejus:* "*dehinc ter mergitamur.* I ſay, *Eccleſia* here ſignifies the Place. For the clearing whereof, know that the Baptiſteries, or places of water for Baptiſm, in thoſe elder times were not, as now our Fonts are, within the Church, but without, and often in places very remote from it. When therefore *Tertullian* here ſaith, That thoſe who were to be baptized firſt made their *Abrenunciation* in the Church *ſub manu Antiſtitis*, (that is, as I ſuppoſe, the Biſhop or Prieſt laying hands upon them, either in the mean time, or as ſoon as they had done) and afterward again at the Water; he muſt needs by *Eccleſia* mean the *Place*: otherwiſe, if it were taken for the *Aſſembly* of the faithful, the Church in that ſenſe was preſent alſo at the Water. But *Eccleſia* here and the *Water* are ſuppoſed to be two diſtinct places; in both of which (according to the rite of the *African* Churches) *Abrenunciation* was to be performed: "*Aquam adituri*, IBIDEM (i. "*apud aquam*) *ſed & aliquanto priùs in* ECCLESIA, *conteſtamur nos* "*renunciare Diabolo, &c.* And thus much for the teſtimony of *Tertullian*.

* *De Spect. c. 25. ad Uxor. l. 2. c. 9. De coron. milit. cap. 3. De velandis virginibus, c. 3, & 13.*

(e) Coming to the water, (*to be baptized*,) not onely there, but alſo ſomewhat afore, in the CHURCH, under the hand of the Biſhop, we take witneſs that we renounce the Devil, and his Pomp and Angels; and afterwards we are drenched thrice in the Water.

My next witneſs is *Hippolytus*, who flouriſhed between the twentieth and thirtieth year of this Century in the reign of *Alexander Mammæa*. He, in his Treatiſe *De conſummatione mundi ſeu de Antichriſto*, deſcribing the ſigns and impieties which ſhould precede the Perſecution of Antichriſt, (as he conceived thereof,) hath this paſſage concerning the irreligion and prophaneneſs which ſhould then reign; (f) "Οἱ Ναὸι τῦ Θεῦ ὡς οἶκοι ἴσονται· "*Templa Dei domorum communi-*"*um inſtar erunt; ubique Eccleſia-*"*rum everſiones fient, Scripturæ* "*contem-*

(f) The Temples of God ſhall be as common and ordinary Houſes, Churches ſhall be utterly demoliſhed every where, the Scriptures ſhall be deſpiſed.

"*contemnentur.* And in his deſcription of the Perſecution it ſelf, this;

1 Cor. 11. 22.

(a) "Τὰ ἹΕΡΑ τῶν Ἐκκλησι-
"ῶν ὡς * ὀπωροφυλάκιον γενήσον-
"ται, &c. *Sacræ Eccleſiarum ædes*
"*inſtar Pomorum cuſtodiæ erunt,*
"*pretioſúmque corpus & ſanguis non*
"*exſtabit in diebus illis; Liturgia*
"*extinguetur, Pſalmorum decanta-*
"*tio ceſſabit, Scripturarum recitatio*
"*non audietur.* No man of reaſon can believe but that he that ſpeaks thus knew and was well acquainted with ſuch Places in his own time; though his deſcription be of that which was to be in time to come: For it would be a marvellous conceit, to think he propheſied of them, having never ſeen them. Nay, a prophane Teſtimony will further confirm us he needed not: For *Lampridius* reports of this *Alexander Mammeæ*, (in whoſe time *Hippolytus* lived) (b) "*Quòd cùm Chri-*
"*ſtiani quendam locum, qui publicus*
"*fuerat, occupâſſent; contrà Popi-*
"*narii dicerent, ſibi eum deberi; re-*
"*ſcripſit Imperator, Melius eſſe ut*
"*quomodocunque illic Deus colatur,*
"*quàm Popinariis dedatur.*

(a) The Sacred Edifices of Churches ſhall become heaps, and as a deſolate lodge in an Orchard; there ſhall be no more Communion of the precious Body and Bloud of Chriſt; Liturgy ſhall be extinguiſhed, Singing of Pſalms ſhall ceaſe, Reading of the Scriptures ſhall no more be heard.

* Ex Pſal. 79. 2. & cæteris ſimilibus, juxta LXX. Hebr. לעיים *in acervos ſeu deſolationes.*

Cap. 49.

(b) The Chriſtians being in poſſeſſion of a certain publick place, and challenging it for theirs; and on the other ſide the Taverners alledging that it belong'd of right to them; the Emperour's Reſcript in favour of the Chriſtians was this, That it was better that God ſhould be worſhipt there after what way ſoever, then that it ſhould be delivered and given up to the Taverners.

About the middle of this Century flouriſhed that famous *Gregorie* of *Neocæſarea*, ſurnamed *Thaumaturgus*. He in his *Epiſtola Canonica* (as the Greeks call it) deſcribing the five degrees or admiſſions of Penitents, according to the diſcipline of his time, (which he calls "Πρόκλαυσις,
"ἀκρόασις, ὑπόπλωσις, σύςασις, &
"μέθεξις) (c) 1. Πρόκλαυσις (ſaith
"he) *eſt extra portam τοῦ* Εὐκτηρίου,
"ORATORII, *ubi peccatorem*
"*ſtantem oportet Fideles ingredien-*
"*tes orare ut pro ſe precentur.* 2. Ἀ-
"κρόασις (i. *Auditio*) *eſt intra por-*
"*tam, in loco qui* Νάρθηξ *dicitur,*
"*ubi oportet eum qui peccavit ſtare*
"*uſque ad Catechumenos, & illinc*
"*egredi.* 3. Ὑπόπλωσις (i. *Sub-*
"*ſtratio*) ἵνα ἔσωθεν τῆς τοῦ ΝΑΟΥ
"πύλης ἑςάμενος, *ut intra Templi*
"*portam conſiſtens, cum Catechu-*
"*menis egrediatur.* 4. Σύςασις (i.
"*Congregatio, ſeu Conſiſtentia*) *eſt*
"*ut cum Fidelibus conſiſtat, & cum*
"*Catechumenis non egrediatur. Po-*
"*ſtremò eſt* Μέθεξις, *participatio Sa-*
"*cramentorum.* Who ſees not here that Chriſtians in his time had Oratories or Sacred Houſes to worſhip in, and thoſe accommodated with diſtinct places of remoter and nearer admiſſion?

(c) 1. *Weeping* (the firſt degree of Penance) was without the Porch of the Oratory, where the mournful ſinners ſtood and beg'd of all the Faithfull as they went in, to pray for them. 2. *Hearing* (the ſecond degree) was within the Porch, in the place called *Narthex*, the place where theſe penitent Sinners (being now under the *Ferula* or cenſure of the Church) might ſtand near to the *Catechumenes* and hear the Scripture read and expounded, but were to goe out before them. 3. *Proſtration* or *Lying along on the Church-pavement.* Theſe *Proſtrate* ones were admitted ſomewhat further into the Church, and went out with the *Catechumenes.* 4. *Standing* or *Staying with the people* or *Congregation.* Theſe *Conſiſtentes* did not goe out with the *Catechumenes*, but after they and the other Penitents were gone out, ſtay'd and joyn'd in prayer with the Faithfull. 5. *Participation of the Sacraments.*

Nay further, we find in this *Gregorie*'s life written by *Gregory Nyſſen*, that he was himſelf a great Founder and erecter of theſe ſacred Edifices; whereof the Church built by him at *Neocæſarea* in *Pontus* (where he was Biſhop) was ſtill ſtanding in *Gregorie Nyſſen*'s time. Hear his words, where he relates the ſpeedy and wonderfull ſucceſs this *Thaumaturgus* had in the converſion

verſion of that City: (a) "*Cùm* "*omnibus omnia fieret*, ſaith he, "*tantum ſibi auxilio Spiritûs repen-* "*tè populum adjunxit, ut ad Templi* "*fabricationem animum adjiceret*; "(Gr. ὥστε πρὸς Ναῦ κατασκευὴν "ὁρμῆσαι) *cùm omnes offerendo tam* "*pecunias quàm operas ſuas ſtudium* "*ejus adjuvarent. Hoc eſt Tem-* "*plum quod uſque hodie oſtenditur*; "*quod magnus ille Vir ſtatim aggreſ-* "*ſus, quaſi fundamentum atque κρη-* "*πῖδα Sacerdotii ſui* (i. *Epiſco-* "*pâtus*) *in maximè conſpicuo ur-* "*bis loco conſtituit.* He adds beſides, that whereas in his own time there had hapned a moſt grievous Earthquake, (b) "*Quo omnia tam* "*publica quam privata ædificia dis-* "*jecta eſſent*; *ſolùm illud Templum* "[*Gregorianum*] *illæſum & incon-* "*cuſſum manſiſſe.*

1 Cor. 11. 22.

(a) How that by *becoming all things to all men*, he had in a ſhort time gained a great number of Converts through the aſſiſtance of the Divine Spirit, and that hereupon he had a ſtrong deſire to ſet upon the building of a Temple or Place for Sacred aſſemblies; wherein he was the more encouraged by the general forwardneſs he obſerved among the Converts to contribute both their moneys and their beſt aſſiſtances to ſo good a work. This is that Temple which is to be ſeen even at this day. This is that Temple, the erection whereof this Great perſon being reſolved to undertake without any delay, he layd the foundation thereof (and therewithall of his Sacerdotal, i. e. Epiſcopal, Prefecture) in the moſt conſpicuous place of all the City.

(b) Whereas all other Houſes, whether Publick or private, were overthrown by that Earthquake; this [*Gregorian*] Temple alone ſtood firm without any the leaſt hurt.

Nor is this all; He tells in the ſame place how that a little before the perſecution of *Decius* (which was *Anno Chriſti* 252.) this *Thaumaturgus*, having converted not the City of *Neocæſarea* onely, but the whole territory adjoyning, to the Faith of Chriſt, "Βωμῶν τε καὶ ἱερῶν καὶ εἰδώλων ἐν ἅπα-"σιν ἀνατετραμμένων, *the Converts pulling down their Idol-Altars and* "*Idol-Temples, and in every place erecting* εὐκτηρίους ὅπη τῷ ὀνόματι τοῦ "Χριστοῦ ναούς, *Oratories in the name of Chriſt*, ſtirred up the fury and indignation of the Emperour.

About the ſame time with this *Gregory* lived S. *Cyprian* at *Carthage*. In him I obſerve the Chriſtian Oratories twice remembred; once by the name of (c) *Dominicum*, i. Κυριακὸν, another time of (d) *Eccleſia*. The firſt in his Book *De opere & eleemoſynis*, ſpeaking againſt communicating the holy Euchariſt without an Offering; (e) "*Matrona*, ſaith he, *quæ* "*in Eccleſia Chriſti locuples & di-* "*ves es, Dominicum* (*ſacrificium*) "*celebrare te credis, quæ corbonam* "*omnino non reſpicis, quæ in Do-* "*minicum ſine ſacrificio venis, quæ* "*partem de ſacrificio quod pauper ob-* "*tulit ſumis?* The other in his 55. *Ep.* or 3. *ad Cornelium*; where declaiming againſt ſome lapſed Chriſtians, who having in time of perſecution ſacrificed unto Idols, would nevertheleſs without due penance and ſatisfaction be admitted again into the Church; If this be once permitted, (ſaith he) (f) "*Quid ſupereſt* "*quàm ut Eccleſia Capitolio cedat*; "*& recedentibus Sacerdotibus ac* "*Domini noſtri Altare removenti-*

He was made Biſhop *Anno* 249. lived until 260.

Script. an. 253.

(c) The Lord's Houſe.
(d) The Church.

(e) Thinkeſt thou, O Matron, which art rich and wealthy in the Church of Chriſt, that thou doſt celebrate or commemorate the Lord's Sacrifice (that is, that thou doſt participate the Lord's Supper worthily and as thou oughteſt) who doſt not at all reſpect (but art regardleſs of) the *Corban*, who comeſt into the Lord's Houſe without a Sacrifice or Offering, nay who takeſt part of the poor mans Sacrifice, feedeſt on what he brought for his Offering, and bringeſt none thy ſelf?

(f) What then remains but that the *Church* ſhould yield to the *Capitol*, and that, the Prieſts withdrawing themſelves and taking away the Altar of our Lord,

1 Cor. 11. 22. Images and Idol-Gods together with their Altars ſhould ſucceed and take poſſeſſion of the Sacrary or place proper to the ſacred and venerable Bench of our Clergy?

"*bus, in Cleri noſtri ſacrum vene-*
"*randúmque conſeſſum* (i. *in Pres-*
"*byterium, ſeu* τὸ ἅγιον Βῆμα) *Si-*
"*mulacra atque Idola cum Aris ſuis*
"*tranſeant?* Note that *Eccleſia* here and *Capitolium*, Chriſt's Houſe and *Jupiter's* Temple, ſtand in oppoſition one to the other; alſo that *Capitolium* by *Antonomaſia* is put for a Gentile Temple in general; that in the one (to wit, *Eccleſia*) was (a) "*Altare Do-*
"*mini noſtri & ſacer venerandúſque*
"*conſeſſus Cleri*, in the other, (b) *Ido-*
"*la & ſimulacra cum Aris Diaboli.*

(a) The Altar of our Lord and the place for the ſacred and venerable Bench of the Clergy.

(b) Idol-Gods and Images together with the Altars of the Devil.

Contemporary with S. *Cyprian* was that famed *Dionyſius Alexandrinus*, made Biſhop ſomewhat before him, but out-lived him ſome five years, namely until 265. There is an Epiſtle of his extant (which is part of the Canon-Law of the Greek Church) to one *Baſilides*, reſolving certain Quære's of his; amongſt the reſt, *Whether a woman, during the time of her ſeparation, might enter into the Church or not*: To which his Anſwer is negative. This *Quære* he expreſſeth thus; "*De mulieribus quæ ſunt*
"*in abſceſſu, an eas ſic affectas opor-*
"*teat Domum Dei ingredi*, (c) Gr. εἰς τὸν οἶκον εἰσιέναι τοῦ Θεοῦ. By which, and his anſwer thereunto, we learn not onely that the Chriſtians had then Houſes of Worſhip, but a religious reſpect alſo to difference them from common places.

(c) might enter into the Houſe of God.

And here, becauſe the Time fitly preſents it in our way, take notice, for ſome reaſon that we ſhall hear of ere we have done, That this of the Chriſtians having ſuch Houſes for their devotions was a thing publickly known to the Gentiles themſelves, together with the name whereby they called them: as appears by two Imperial Reſcripts, the one of *Galienus* about the year 260. (recorded by *Euſebius, Hiſt. lib. 7. cap.* 12. Gr. ιγ'.) which calls them ΤΟΠΟΙ ΘΡΗΣΚΕΥΤΗΣΙΜΟΙ, *Worſhipping Places*; which, having been a little before, in the perſecution of *Valerianus* his Father, taken from the Chriſtians, and then in the hands of the Gentiles, *Galienus* graciouſly reſtored unto them, with liberty freely to exerciſe their Religion. The words of the Reſcript, ſo much of them as is needfull to our purpoſe, are theſe; (d) "*Imperator Cæſar*
"*Publius Licinius Galienus, &c.*
"*Dionyſio, Pinnæ, Demetrio, & cæ-*
"*teris Epiſcopis, Salutem.——Meæ*
"*munificentiæ beneficium per uni-*
"*verſum divulgari Orbem præcepi:*
"*Ut* ἀπὸ τῶν τόπων τῶν Θρησκευσίμων,
"i. *à locis religionis cultui dicatis,*
"*diſcedatur. Et propterea vos mea-*
"*rum literarum exemplari uti pote-*
"*ritis, quo nemo deinceps vobis quic-*
"*quam faceſſat moleſtiæ, &c.*

(d) The Emperour *C. P. L. Galienus* to *Dionyſius*, *Pinnas*, *Demetrius*, and the reſt of the Biſhops, Greeting——What I have been pleas'd graciouſly to doe for the Chriſtians, I have cauſed to be publiſhed throughout the world, *viz.* That all men ſhould quit the Worſhipping-places for the Chriſtians uſe. And therefore you may make uſe of the Copy of my Letters, to the end ye may be ſecured from any future attempts to diſturb you herein.

The other is of *Aurelianus*, *De Libris Sibyllinis inſpiciendis*, when the *Marcomanni* invaded the Empire, *Anno Ch.* 271. recorded by *Vopiſcus*, in theſe words: (e) "*Miror vos,*
"*Patres ſancti*, (he writes to the
"Senate) *tamdiu de aperiendis Si-*
"*byllinis dubitâſſe libris; perinde*
quaſi

(e) I wonder (ſacred Fathers) that ye demurre ſo long about opening and conſulting the *Sibyll's* books, as if ye were treating (*or* debating this matter) in the Chriſti-

ans Church, and not in the Temple of all the Gods.

"*quaſi in Chriſtianorum Eccleſia,*
"*non in Templo Deorum omnium,*
"*tractaretis*; that is, in the *Capitol*, where the *Senate* uſed ſometimes to ſit. 1 Cor. 11, 22.

Adde to this, if you pleaſe, that which * *Euſebius* relates of this Emperour, to wit, that when *Paulus Samoſatenus*, being depoſed by the Council from his Biſhoprick, and *Domnus* choſen in his room, would not yield up the poſſeſſion of the Church, τῆς Ἐκκλησίας οἴκου· the matter being brought before *Aurelianus* the Emperour, he decrees that it ſhould be given to thoſe of the Sect unto whom the Biſhops of *Rome* and *Italy* ſhould ſend Letters of communion: (a) "*Sic demum Paulus* (ſaith *Euſebius*) "*à ſeculari poteſtate ſummo cum dedecore ex Eccleſia expellitur.* * Hiſt. Eccleſ. l. 7. c. 29. Gr. λ'.

(a) Thus was *Paulus* with great diſgrace caſt out of the Church by the Secular power.

For that by τῆς Ἐκκλησίας οἴκου is here meant the Chriſtians Oratorie or Houſe of Sacred aſſembly at *Antioch*, (and not the Biſhop's houſe, as ſome would have it,) appears, both becauſe *Euſebius* elſewhere ſo uſes it, as namely *Lib.* 8. *cap. ult.* & *Lib.* 9. *cap.* θ'. as alſo becauſe he expounds himſelf preſently by *Eccleſia*, when he ſaith, "*Sic Paulus ſummo cum dedecore à poteſtate ſeculari ex Eccleſia exigitur.* For ſurely he meant not that he was by the *ſecular arm* caſt out of the *Church*, as *Church* is taken for the *Company of the Faithfull*, but as it ſignifies the *Place of Sacred aſſembly*, where this *Paulus* kept poſſeſſion after he was depoſed for Hereſie by the Council.

But what need we trouble our ſelves thus to gather up Teſtimonies for the latter half of this *Seculum*? I have one Teſtimony behinde which will diſpatch it all at once, yea and, if need be, depoſe for the whole alſo. It is that of *Euſebius* in his eighth Book *Hiſt. Eccl.* in the beginning; where deſcribing thoſe peacefull and Halcyonian dayes which the Church enjoyed for many years, from the time of the Martyrdome of S. *Cyprian* unto that moſt direfull perſecution of *Diocletian*, and how wonderfully the number of Chriſtians was advanced during that time, he ſpeaketh on this manner: (b) "*Quomodo quiſquam infinitâ illos hominum turbâ frequentatos*
"*conventus, cœtuúmque in ſingulis*
"*urbibus congregatorum multitudinem, illuſtréſque in* *Oratoriis concurſus deſcribere valeat? Quorum*
"*cauſa, quum in* *Antiquis illis Ædificiis ſatis amplius loci non haberent, (vel, antiquis illis Ædificiis haudquaquam amplius contenti)* * *amplas ſpatioſáſque in*
"*omnibus urbibus ex fundamentis erexerunt Eccleſias.* Lo here how in thoſe Halcyonian dayes Chriſtians had not only Churches or Houſes of worſhip, but ſuch as might then be called τὰ πάλαι οἰκοδομήματα, *ancient Edifices*; which how far it may reach let others judge: Secondly, That the number of Chriſtians being grown ſo great that thoſe *ancient Fabricks* were no longer ſufficient to contain them, they erected *new* and *more ſpacious* ones in every City from the foundations: And all this teſtified by one that himſelf lived and ſaw part of thoſe times. Theſe ſacred *Edifices Diocletian* and thoſe other ſurrogated Emperours (which continued that direfull ten-years Perſecution begun by him) commanded by their Edicts to be every where demoliſhed, as we may reade in the ſame *Euſebius* at large.

(b) How ſhall any one be able to expreſs thoſe infinite multitudes of Chriſtians aſſembling in every city, thoſe famous meetings of theirs in their Oratories or Churches? and therefore they not being content with thoſe ſmaller Churches which before they had, (thoſe their ancient Edifices not being large enough to receive ſo great a number) took care to erect from the very foundations fairer and more ſpacious ones in every city.

* ἐν τοῖς πρόσθεν εὐκλειοῖς.
* τοῖς πάλαι οἰκοδομήμασιν μηδαμῶς ἀρκέμενοι.
* εὐρείας εἰς πλάτος.

1 Cor. 11. 22. large. The like whereunto ſeems never to have happened in any of the former Perſecutions, in which they were only taken from the Chriſtians, but again, when the perſecution ceaſed, for the moſt part reſtored unto them: as in the former Perſecution they were by *Galienus*, under the name of τόποι προσευκτήριοι, *Worſhipping Places.*

And thus I think I have proved by good and ſufficient Teſtimonies, *That Chriſtians had Oratories* or *Churches*, that is, *appropriate Places for Chriſtian worſhip, in every of the firſt three hundred years:* I am well aſſured (whoſoever be judge) long before the dayes of *Conſtantine*. I will adde to theſe Authorities two or three Reaſons why they muſt, in all likelihood, have had ſuch Places. Firſt, Becauſe it is certain that in their Sacred aſſemblies they uſed then to worſhip and pray towards the Eaſt: which how it could be done with any order and conveniencie, is not eaſie to be conceived, unleſs we ſuppoſe the Places wherein they worſhipped to have been ſituated and accommodated accordingly, that is, choſen and appointed to that end. Secondly, Becauſe of their Diſcipline, which required diſtinct and regular Places in their aſſemblies, for the (a) *Pœnitentes*, *Auditores*, *Catechumeni*, and *Fideles*; and therefore argueth they met not in every place promiſcuouſly, but in Places already fitted and accommodated for that purpoſe. Laſtly, Becauſe they had before their eyes an example and pattern in the *Proſeucha's* and Synagogues of the Jews, from whom their Religion had its beginning; which though as contrary to the Religion of the Empire as theirs, yet had places appropriate for the exerciſe thereof, whereſoever they lived diſperſed among the Gentiles. Who can believe that ſuch a pattern ſhould not invite the Chriſtians to an imitation of the ſame, though we ſhould ſuppoſe there were no other reaſons to induce them but that of ordinary conveniencie?

(a) The Penitents, the Hearers, the Catechumens or Learners and Probationers in Chriſtianity, and the Believers.

Whereſoever ten men of *Iſrael* were, there ought to be built a Synagogue. *Maim. in Tephilla*, c. 11. §. 1.

Anſwers to the OBJECTIONS.

Object. 1. I Come now to anſwer the Objections brought by ſuch as maintain the contrary opinion, which are two. Firſt, ſay they, It is not likely, no not poſſible, they ſhould have any ſuch Places, living under a Pagan and perſecuting State and Empire.

Anſwer. I anſwer, This Objection is already confuted by matter of Fact: For it is to be noted that the greateſt and moſt cruel Perſecutions, and the five laſt of the Ten, fall within the third or laſt Centurie; in which that Chriſtians had Oratories or Houſes of Chriſtian worſhip, we have before proved by moſt indubitate and irrefragable Teſtimonies: But if in this, why not as well in the former Ages, wherein the Perſecutions were, as no more in number, ſo far leſs bitter? For it is to be taken notice of, That theſe Perſecutions were not continuall, but as it were by fits; and thoſe of the two firſt Centuries of no long durance; ſo as the Churches enjoyed long times of peace and quietneſs between them.

Beſides, why ſhould it ſeem to any one leſs credible that Chriſtians ſhould have their Oratories or Houſes of worſhip under the *Roman* Empire, whileſt the State thereof was yet Gentile and oppoſite to the Faith of Chriſt, then that they had them in the Kingdom of *Perſia*, which never was Chriſtian? For that they had them there as old as the days of *Conſtantine*, *Sozomen* teſtifieth, *Lib.* 2. *c.* 8. The occaſion of the demoliſhing whereof

whereof by King *Isdigerdes*, and of that most barbarous persecution of the Christians of those Countries for thirty years together, about the year 400. *Theodoret* relates *Lib.* 5. *c.* 38. namely, that one *Audas*, out of an indiscreet and unseasonable zeal, (though otherwise a vertuous and godly Bishop) having demolished the Persians *Pyræum* or Temple where the Fire was worshipped, and refusing to build it up again as was enjoyned him, the King thereupon mightily enraged, caused all the Christians Oratories or Churches in his dominions to be demolished likewise, and that horrible Persecution before mentioned to storm against them. Could the Christians finde means and opportunity to erect Churches, that is, Houses for their Religion, under a Pagan government in *Persia*, and could they not under the *Roman* Empire? 1 Cor. 11. 22.

The other Objection is from the Authors of Apologies against the Gentiles, *Origen* against *Celsus*, *Minutius Felix*, *Arnobius*, and *Lactantius*, who when the Gentiles object Atheism to the Christians, as having no * *Templa*, no *Aræ*, no *Simulacra*; these Authors are so far from pleading they had any such, that they answer by way of Concession, not only granting they had none, but (which is more) affirming they ought not to have, and condemning the Gentiles which had. *Object.* 2. * No Temples, Altars, Images.

(a) *Celsus* (saith *Origen*) affirms that Christians decline the building or setting up of Altars, Images and Temples.

(b) We do indeed (saith *Origen*) decline the building of Temples, (not for the reason which the Gentiles suppose, but) because we having learnt by the doctrine of Jesus Christ How God is to be worshipped and served, we think our selves obliged in conscience to avoid and abstain from all such things as under a pretence and colour of Piety do make men really impious, namely those who have erred and gone astray from the true way of worshipping God by Jesus Christ, who alone is the way of worshipping God aright, according to that most true saying of his, *I am the Way, the Truth and the Life.*

(c) Why do the Christians keep such adoe to conceal and hide that, whatsoever it be, which they worship?——Why have they no Altars, no Temples, no Images?——unless that which they worship and keep so close were either worthy of punishment, or shamefull.

(d) Do you think that we conceal what we worship, because we have neither Temples nor Altars? But I beseech you, What Image should I make for God, whenas (if we well consider it) Man himself is the lively Image of God? What Temple should I build for him, whenas the whole world, made by him, is not able to contain him? And whenas I who am but a man have a large habitation and room enough to be in, shall I think to enclose and confine so Great a Majesty within one little House? Tell me, Is not God better sanctified in our Mind

(a) "*Celsus*, saith *Origen*, (lib. 8.) "*ait nos Ararum & Statuarum* "*Templorúmque fundationes fugere.* *Origen* denies it not, but gives the reason; (b) "*Templorum fun-* "*dationes fugimus, quia ubi per Je-* "*su doctrinam comperimus quemad-* "*modum colendus sit Deus, ea nos* "*evitamus quæ sub pietatis præ-* "*textu & opinione quadam im-* "*pios reddant qui à vero per Jesum* "*cultu aberrando falluntur, qui uti-* "*que solus est veri cultûs via, verè-* "*que illud profatur, Ego sum Via,* "*Veritas, & Vita.*

Minutius Felix, when *Cæcilius* objects, (c) "*Cur occultare & abs-* "*condere quicquid illud quod colunt* "*magnopere nituntur?——Cur nul-* "*las Aras habent, Templa nulla,* "*nulla nota Simulacra?——nisi* "*illud quod colunt & interprimunt* "*aut puniendum est, aut pudendum*; brings in his *Octavius* answering thus, (d) "*Putatis autem nos occul-* "*tare quod colimus, si Delubra & Aras* "*non habemus? Quod enim Simula-* "*crum Deo fingam, cùm, si rectè ex-* "*istimes, sit Dei homo ipse Simula-* "*crum? Templum quod ei exstruam,* "*cùm totus hic mundus, ejus operâ fa-* "*bricatus, eum capere non possit? &* "*cùm homo * latiùs maneam, intra* "*unam Ædiculam vim tantæ Maje-* "*statis includam? Nonne melius in* *noſtra* * Al. laxius.

1 Cor. 11. 22.

and Heart? and where can we better prepare an habitation and consecrate a place for God then in the bottome of our Souls, in the inmost of our inward man?

* *Adverſ. Gent.* l. 6.

(a) Herein ye are wont to charge us with most hideous impiety and irreligion, *viz.* That we neither build Sacred Houses or Temples to perform the Offices of religious worship in, nor make any Image or Representation of any God, nor build any kind of Altars at all.

* See the Difference between *Altare* and *Ara* in the Treatise of *The Name* Altar.

(b) For what use of the Gods should we desire to have Temples? for what necessary purposes do ye affirm these present Temples to be built, or do ye think Temples should be built anew?

* *Institut. adversus Gentes, lib.* 2. *cap.* 2.

(c) Why do ye not lift up your eyes to Heaven? and invocating the Gods by name, sacrifice openly and in publick? Why do ye rather look to walls and wood and stone, then look up thither where ye believe the Gods to dwell? What then can Temples mean? what do Images or Altars signify?

"*noſtra dedicandus eſt mente, in* "*noſtro imo conſecrandus eſt pe-* "*ctore?*

* *Arnobius:* (a) "*In hac conſue-* "*ſtis parte crimen nobis maximum* "*impietatis affigere, quòd neque* "*Ædes ſacras venerationis ad of-* "*ficia exſtruamus, non Deorum ali-* "*cujus Simulacrum conſtituamus* "*aut formam, non * Altaria fa-* "*bricemus, non * Aras.* He denies none of this, but thus answers: (b) "*Templa quærimus, in De-* "*orum quos uſus? aut in cujus rei* "*neceſsitatem aut dicitis eſſe con-* "*ſtructa, aut eſſe rurſus ædificanda* "*cenſetis? &c.*—

* *Lactantius* condemns the Gentiles for having them: (c) "*Cur,* "*inquit, oculos in cœlum non tolli-* "*tis? &, advocatis Deorum nomi-* "*nibus, in aperto ſacrificia celebra-* "*tis? Cur ad parietes & ligna &* "*lapides potiſsimùm, quàm illò* "*ſpectatis ubi Deos eſſe creditis?* "*Quid ſibi Templa? quid Aræ volunt? quid denique ipſa Simulacra?*

Who would now think that Christians had any Churches or Houses of worship in these Authors dayes?

Answer. This Objection indeed looks very big at the first sight, but it is no more but a shew, and we shall deal well enough with it. For we are to take notice, that these Authors, all four of them, lived and wrote within and after the Third *Seculum* was begun, and the eldest of them *Minutius Felix* after *Tertullian*; *Origen* after him: yea, why do I say after the Third *Seculum* was begun or within it? whenas two of them, *Arnobius* and *Lactantius*, lived and wrote rather after it was ended, and in the beginning of the Fourth; *Arnobius* in the time of the Persecution of *Diocletian*, *Lactantius* somewhat after him; for he was his Scholar, and dedicates his Institutions *adversus Gentes* to *Constantine* the Great.

Now then remember what Authorities and Testimonies were even now produced for the Christians Oratories all that *Seculum* throughout, not Probabilities only, but such as are altogether irrefragable and past contradiction. This they seem not to have considered, unless they dissembled it, who so securely urge these passages, to infer a Conclusion point-blank against evidence of Fact. As for example, (I will alledge no more but what is out of possibility to be denied or eluded) Had the Christians no Oratories or Churches in *Gregory Thaumaturgus* his time? Had they none in S. *Cyprian*'s? Had they none in the days of *Dionysius Alexandrinus*? Had they none when *Galienus* released their (d) ΤΟΠΟΙ θρησκεύσιμοι? Had they none in those Halcyonian days whereof *Eusebius* speaks, when the multitude of Christians was grown so great, that τὰ παλαι οἰκοδομήματα, the *ancient Edifices* were no longer able to contain their Assemblies; but that they were fain to build new and spacious Churches in every City from the foundations?

(d) Worshipping Places?

dations? Had they none when the Edict of *Diocletian* came forth for demoliſhing them? For all theſe were before that either *Arnobius* or *Lactantius* wrote. Let thoſe therefore who put ſo much confidence in theſe paſſages tell us, before they conclude, how to untie this knot, and then they ſhall ſay ſomething. 1 Cor. 11. 22.

What then, will you ſay, is the meaning of theſe paſſages? and how may they be ſatisfied, and this ſcruple taken off? I anſwer; The Gentiles in theſe Objections had a peculiar notion of what they called a *Temple*: and theſe Fathers and Authors, in their diſputes with them, anſwer them according unto it. For they defined a *Temple* by an *Idol* and the *incloſure of a Deity*; not of the Statue or Image onely, but of the *Demon* himſelf: that is, They ſuppoſed their Gods by the power of Spells and Magicall conſecrations to be retained and ſhut up in their Temples, as Birds in a Cage, or the Devil within a circle, that ſo their ſuppliants might know where to have them when they had occaſion to ſeek unto them; and that, for ſuch retaining or circumſcribing of them in a certain Place, an *Idol* was neceſſary, as the Centre of their collocation. Thus much *Origen* himſelf will inform us in thoſe his diſputes againſt *Celſus*, as in his 3. Book *pag.* 135. *Editionis Græco-lat.* where he deſcribes Νεὼς καὶ ἀγάλματα, *Temples* and *Idols*, to be places where *Demons* are ἱδρύμενοι, enthroned or ſeated, either having preoccupied ſuch places of themſelves, "ἢ διά τινων τελετῶν ἀχθέντες καὶ "μαγγανειῶν ὥσπερ οἰκῶσι, *or brought thither by certain Ceremonies and Magi-* "*call invocations, do as it were dwell there.* And again, *Lib.* 7. *pag.* 385. *in fin.* telling us that *Demons* "τοιοῖσδε παρακαθέζονται κήμασι καὶ χωρίοις, "*ſate in thoſe kind of Forms and Places,* (*viz.* Idols and Temples) "ἤ τοι "ὑπό τινων μαγγανειῶν κατακληθέντες, ἢ καὶ ἄλλως δυνηθέντες προκαταλαβεῖν "ἑαυτοῖς τόπους, &c. *either lodged and confined thither by Magicall conſecra-* "*tions, or otherwiſe having preoccupied the places of themſelves; where* "*they are delightfully fed and refreſhed* (for ſo the Gentiles thought) *with* "*the nidor and ſavour of the Sacrifices.* I ſhall not need to produce the reſt of his ſayings to the ſame purpoſe; let him that will conſult him further in the end of that 7. Book *pag.* 389. and a little before, *pag.* 387. *in fine.* To this confining of Gods in Temples (that ſo thoſe that had occaſion to uſe their help might not be to ſeek, but know where to find them) that alſo of *Menander* cited by *Juſtin Martyr*, in his *De Monarchia Dei*, hath reference.

Οὐδείς (ſaith he) μ' ἀρέσκει περιπατῶν ἔξω Θεός,
Οὐδὲὶς οἰκίαν παραλείπων ὅτι τῷ σανιδίῳ.
——— ἢ δίκαιον δεῖ Θεὸν
Οἴκοι μένειν σώζοντα τὺς ἱδρυμένους.

No God pleaſeth me that gads abroad,
None that leaves his houſe ſhall come in my Book.
——— *A juſt and good God ought*
To tarry at home to ſave thoſe that placed him.

According to this notion of a *Temple*, theſe Authors alledged grant that Chriſtians neither had any Temples, no nor ought to have; forasmuch as the God whom they worſhipped was ſuch a one as filled the Heaven and the Earth, and dwelt *not in Temples made with hands.* And becauſe the Gentiles appropriated the name of a *Temple* to this notion of *encloiſtering a Deity by an Idol*; therefore the Chriſtians of thoſe firſt Ages, for the moſt part, abſtained therefrom, eſpecially when they had to deal with Gentiles, calling their Houſes of Worſhip *Eccleſiæ*, or Οἶκοι τῆς Ἐκκλησίας· Κυριακὰ, (whence is the Dutch and our Engliſh *Kurk* and *Church*) in Latine *Dominica*; Acts 7. 48.

1 Cor. 11. 22.

Dominica; Εὐκτήρια & Προσευκτήρια, that is, *Oratories*, or Οἶκοι εὐκτήριοι, or προσευκτήριοι, or the like: ſeldom Ναοὶ, or *Templa*; that *appellation being grown, by the uſe of both ſides, into a name of diſtinction of the Houſes of Gentile Superſtition from thoſe of Chriſtian Worſhip. Which that I affirm not upon bare conjecture, theſe Examples will make manifeſt. Firſt, that of *Aurelian* the Emperor, before alledged, in his Epiſtle to the Senate, *De Libris Sibyllinis inſpiciendis*: (a) "*Miror vos, Patres ſanc-*"*ti, tamdiu de aperiendis Sibyl-*"*linis dubitâſſe libris, perinde quaſi* "*in Chriſtianorum* ECCLESIA, "*non in* TEMPLO *Deorum om-*"*nium, tractaretis.* And that of *Zeno Veronenſis*, in his Sermon *de Continentia*: (b) "*Proponamus itaque, ut ſæpe contingit, in* "*unum ſibi convenire diverſæ reli-*"*gionis diem, quo tibi* ECCLE-"SIA, *illi adeunda ſint* TEM-"PLA. (He ſpeaks of a Chriſtian woman married to a Gentile.) That alſo of S. *Hierom* in his Epiſtle *ad Riparium*, ſaying of *Julian* the Apoſtate, (c) "*Quòd Sanctorum* "BASILICAS *aut deſtruxerit,* "*aut in* TEMPLA *converterit.* Thus they ſpake when they would diſtinguiſh: Otherwiſe, now and then, the Chriſtian Fathers uſe the word Ναὸς or *Templum* for *Eccleſia*; but reſpecting the Temple of the true God at *Jeruſalem*, not the notion of the Gentiles.

* According to this notion of *Templum*, *Tertull. cap.* 15. de Idololatria, *Si Templis renunciâſti, nè feceris Templum januam tuam.* Et de Corona mil. cap. 11. *Excubabit* (*nempe Chriſtianus*) *pro Templis quibus renunciavit? & cœnabit illic ubi Apoſtolo non placet? id eſt, in Idoleo.* 1 *Cor.* 8. 10.

(a) I wonder (ſacred Fathers) that ye demurre ſo long about opening and conſulting the *Sibyll*'s books; as if ye were treating (*or* debating this matter) in the Chriſtians CHURCH, and not in the TEMPLE of all the Gods.

(b) Let us propound the caſe, and ſuppoſe (as it often comes to paſs) that the performance of theſe different Religions may fall out upon one and the ſame day, wherein thou (being a Chriſtian) muſt go to the CHURCH, and he (thy Husband, a Gentile) muſt at the ſame time repair to the TEMPLES.

(c) That he either deſtroyed the *Churches* of the Saints, or elſe turned them into *Temples*.

1. That this Anſwer is true and genuine, I prove, firſt, Becauſe the Gentiles themſelves, who objected this want to the Chriſtians, neither were nor could be ignorant that they had *Oratories* where they performed their Chriſtian ſervice; when they were ſo notoriouſly known (as we ſaw before) to the Emperours *Galienus* and *Aurelian*, and a controverſie about one of them referred unto the latter; when alſo the Emperour's Edicts flew about in every City for demoliſhing them. Why therefore do they object in this manner, but becauſe, for the defect of ſomething they thought thereto neceſſary, they eſteemed not thoſe *Oratories* for *Temples*?

2. Secondly, Becauſe in that diſpute between *Origen* and *Celſus* it is ſuppoſed by both that the *Perſians* and *Jews* were, as concerning this matter, in like condition with the *Chriſtians*, neither of both enduring to worſhip their Gods in *Temples*. Hear *Origen* ſpeak, *Lib.* 7. *p.* 385, 386. (d) "*Licèt* "*Scythæ Afrique Numidæ, &* * *im-*"*pii Seres, ut Celſus ait, aliæque gen-*"*tes, atque etiam Perſæ* * *averſen-*"*tur* TEMPLA, ARAS, STA-"TUAS; *non eandem averſandi* "*cauſam eſſe illis & nobis*: and a little after; "*Inter abhorrentes* * *ab* "ARARUM, TEMPLORUM, "STATUARUM *ceremoniis, Scy-*"*thæ, Numidæ, impiique Seres &* "*Perſæ aliis moventur rationibus*

(d) Although the *Scythians*, the *Numidians* in *Africk*, and the irreligious or Atheiſtical *Seres* (as *Celſus* characterizes them) beſides other Nations——yea and the *Perſians* too cannot endure TEMPLES, ALTARS and STATUES or IMAGES; yet is not their and our averſeneſs from theſe things founded upon the ſame Grounds and Conſiderations. *And a little after* (*ſaith* Origen,) Among thoſe that are averſe from worſhipping the Deity in and by ALTARS, TEMPLES and IMAGES, the *Scythians*, *Numidians*, and the irreligious *Seres* and the *Perſians*

* Σῆρες (ὃς φησιν ἀθέως ἔτι ὁ Κέλσος) * οὐκ ἀνέχονται.

* παρὰ βωμοῖς, καὶ ναοῖς, καὶ ἀγάλμασι σέβειν τὸ θεῖον.

quàm

alſo go upon other Grounds and Principles, then the *Chriſtians* and *Jews*, who hold it utterly unlawfull to worſhip God after that manner. For none of thoſe Nations is averſe from erecting and ſetting up Temples, Altars and Images upon this account, as being apprehenſive of that unworthy Hypotheſis and notion of the other Gentiles, who ſuppoſed that the Demons were encloſed and ſhut up faſt in certain Places (viz. Temples) and Images, being either confined thither by Magicall Spells, or elſe having preoccupied ſuch places of themſelves, where they did greedily feed and feaſt themſelves with the Nidour and Savour of the Sacrifices. But now *Chriſtians*, and alſo the *Jews*, are utterly averſe from ſuch things, out of a conſcientious reſpect to that in the Law, (Deuter. 6. 13.) *Thou ſhalt fear the Lord thy God, and him onely ſhalt thou ſerve*; as alſo in obedience to that in the Decalogue, *Thou ſhalt have no other Gods but me*; and again, *Thou ſhalt not make to thy ſelf any Image*, &c.

"*quàm Chriſtiani & Judæi, quibus* "*religio eſt ſic numen colere. Illarum* "*enim gentium nemo ab his alienus* "*eſt* ——*quòd intelligat, Dæmonas* "*DEVINCTOS hærere CER-*"*TIS LOCIS & STATU-*"*IS, ſive incantatos quibuſdam* "*magicis carminibus, ſive aliàs in-*"*cubantes locis ſemel præoccupatis,* "*ubi lurconum more ſe oblectant vi-*"*ctimarum nidoribus.— Cæterùm* "*Chriſtiani homines & Judæi ſibi* "*temperant ab his, propter illud Le-*"*gis, Dominum Deum tuum timebis,* "*& ipſi ſoli ſervies; item propter* "*illud, Non erunt tibi alieni Dii* "*præter me; &, Non facies tibiipſi* "*ſimulacrum, &c.* Lo here, it is all one with *Origen* to have *Templa*, as to worſhip * other Gods: as it was a little before with *Minutius Felix* his *Octavius* (if you mark it) to have *Delubra & Simulacra*. 1 Cor. 11. 22.

* So with *Tertullian*, in the places before alledged in the margin, *Renunciâſſe Templis dicitur, qui Idolis.*

Yet certainly neither *Celſus* nor *Origen*, whatſoever they here ſay of the *Perſians* and *Jews*, were ignorant that the *Perſians* had their * *Pyræa* or *Pyrathæa*, (Houſes where the Fire was worſhipped) though * without Images or Statues; alſo that the *Jews* had both then, and alſo formerly, their *Synagogues* and *Proſeuchæ* in the places and Countries where they were diſperſed; and once a moſt glorious and magnificent Temple or Sanctuary: *Ergo*, by *Temples* they underſtand not Houſes of prayer and religious rites in the general; but Εἰδωλεῖα, Places where *Demons* were incloiſtered by the poſition of an Idol or conſecrated Statue. And here let me adde (becauſe it is not impertinent) what I have obſerved in reading the *Itinerarium* of *Benjamin Tudelenſis* the Jew; namely, that he expreſſes conſtantly after this manner the *Oratories* of *Jews*, *Turks* and *Chriſtians* by differing names: thoſe of the *Jews* he calls בית כנסת, i. *Houſes of aſſembly* or *Synagogues*; the *Turkiſh* Moſquees בית תפלה *Houſes of prayer*; but the *Chriſtian* Churches, becauſe of *Images*, (yea that renowned Church of S. *Sophie* it ſelf) he called always במות Bamoth, the name of the Idol-Temples in the Old Teſtament, which we tranſlate *High-places*. This I note for an example of that proneneſs in Religions of a contrary Rite thus to diſtinguiſh, as other things, ſo their Places of worſhip, by diverſity of names, though they communicate in the ſame common nature and uſe.

* *Strabo li.* 15. *in append. ad Herodot. Theod. li.* 5. *c.* 38. Yea, ſee de Ἱερῷ *Nanææ in Elymaide Perſidis*; 1 *Mac.* 6. 2. 2 *Mac.* 1. 13. * *i.* Ἱερᾷ, not Ναοῖ.

Thirdly, That the Anſwer I have given to theſe objected paſſages is genuine, I prove, Becauſe ſome of theſe Authors acknowledge elſewhere that Chriſtians had Houſes of Sacred worſhip in their time. As namely *Arnobius* (whoſe words were as preſſing as any of the reſt, yet) in the ſelfſame Books acknowledges the Chriſtians Oratories by the name of Conventicula or *Meeting-places*; by that name endeavouring, I ſuppoſe, to expreſs the Greek word Ἐκκλησία. The place is about the end of his fourth Book *adverſus Gentes*: (a) "*Quòd ſi haberet vos* (ſaith he) *a-*"*liqua veſtris pro religionibus indig-*"*natio, has potiùs literas*, (he means

3.

(a) If there were in you any zeal for your Religion, (any juſt indignation againſt what doth manifeſtly diſhonour it,) ye ought rather to burn thoſe Books and Wri-

tings of your Poets so full of prophane fables and fictions of your Gods, and to throw down those Theatres wherein the Gods are every day openly dishonoured by your Poets shamefull tales and contumelious fictions of them. But as for our Sacred Writings (i. the Books of Scripture,) how did they deserve to be burnt? and why were our *Meeting-Places* so furiously demolished? wherein the most High God was prayed unto, Peace and Pardon was prayed for in the behalf of all men, Magistrates, Armies, Kings, Friends, Enemies, those that are alive, and those that are loosed from the bonds of these gross earthly Bodies.

1 Cor. 11.22.

* *Liturgia Christianæ descriptio.*

the Poets absurd and blasphemous fictions and tales of their Gods,) "*hos exurere debuistis olim libros*; "*demoliri, dissolvere Theatra hæc* "*potiùs, in quibus infamiæ numi-* "*num propudiosis quotidie publi-* "*cantur in fabulis*, (of this their scurrilous dishonouring of their Gods upon the Stage he had spoken much before.) "*Nam nostra* "*quidem scripta cur ignibus meru-* "*erint dari? cur immaniter CON-* "*VENTICULA dirui? in qui-* "*bus* * *summus oratur Deus, pax* "*cunctis & venia postulatur, Magistratibus, Exercitibus, Regibus, Famili-* "*aribus, Inimicis, adhuc vitam degentibus, & resolutis corporum vinctione, &c.* He alludes unto the burning of the Books of Scripture and demolition of the Christians Oratories by *Diocletian*; of which see *Eusebius, Lib.* 8. *c.* 2. And know from hence when *Arnobius* wrote.

Nay *Origen* himself, one of the first brought to depose against us, (if *Rufinus* his Translator deserve any credit) will in his Homily upon the 9. chap. of *Josua* testifie both for Churches and Altars among Christians in his time. For thus he allegorizeth there the story of the *Gibeonites*, whose lives *Josua* and the Elders spared, but gave them no better entertainment then to be hewers of wood and drawers of water for the Congregation and for the Altar of the Lord: (a)"*Sunt quidam in Ecclesia* (saith "he)* *credentes quidem, & habentes* "*fidem in Deum, & acquiescentes in* "*omnibus divinis præceptis, quique* "*etiam erga servos Dei religiosi sunt* "*& servire eis cupiunt; sed & ad or-* "*natum ECCLESIÆ vel ministe-* "*rium satis prompti paratique sunt:* "*in actibus verò suis & conversati-* "*one propria obscœnitatibus & vitiis* "*involuti, nec omnino deponentes* "*veterem hominem cum actibus suis,* "*sed involuti vetustis vitiis & ob-* "*scœnitatibus suis, sicut & isti* (i. Ga-"*baonitæ*) *pannis & calceamentis* "*veteribus obtecti: præter hoc, quòd* "*in Deum credunt, & erga servos* "*Dei vel ECCLESIÆ cultum* (i. "*ornatum*) *videntur esse devoti,* "*nihil adhibent emendationis vel* "*innovationis in mores, &c.* And a little after; "*Veruntamen sci-* "*endum est, quantum ex hujusce-* "*modi figurarum adumbrationibus* "*edocemur, quòd si qui tales sunt in* "*nobis, quorum fides hoc tantummo-* "*do habet, ut ad ECCLESIAM* "*veniant, & inclinent caput su-*

* Jam. 2.18,19.

(a) There are a sort of men in the Church that believe and have faith in God, that assent to all Divine precepts, who are also very officious toward the servants of God, and are ready to serve them; yea and are exceeding ready and forward to the adorning of the CHURCH and the service thereof: But yet all this while, as to their actions and the course of their lives and conversations, they are altogether engaged and entangled in sin and filthiness; they care not at all to *put off the old man with his deeds*, [Col. 3.9.] but keep on their old dress and habit, their old sins and filthinesses, just as these *Gibeonites* came to *Josua* with their old shoes on their feet and in their old garments. Now these men, (setting this aside, that they profess to believe in God, and seem to be devoutly affected towards the servants of God and the adorning of the CHURCH) what do they doe? even nothing at all towards inward reformation and real amendment of their lives——*And a little after* (*saith* Origen,) But here we are to know, (that which we are taught from what is shadowed out by these and the like Figures and Types in the Old Testament, particularly from this History of the *Gibeonites*,) That if there be any such Christians among us, whose Faith signifies onely thus much & goes no further then this, *viz.* That they come duly to the CHURCH, and bow their heads to the Priests, per-

form their duties, honour the ſervants of God, and withall contribute ſomething to the adorning of the ALTAR or the CHURCH, and yet do not ſeriouſly endeavour to reform and amend their lives and actions, and leaving off their former vices, to follow after chaſtity and purity, nor labour in good earneſt to ſubdue their anger, their covetouſneſs, and that ravenous diſpoſition in them, unſatisfiedly and greedily catching at more and more ſtill; —— If (I ſay) there be any ſuch, let them know this and conſider it, That as for all ſuch Chriſtians as theſe, who mind not to amend their ways, to reform themſelves, but even to their old age continue in their ſins, our Lord *Jeſus* (of whom *Joſua* was a Type) will give them their part and portion with the *Gibeonites*.

"*um ſacerdotibus*, (mark here a "cuſtome) *officia exhibeant, ſer-* 1 Cor. 11. 22
"*vos Dei honorent, ad ornatum quo-*
"*que* ALTARIS *vel* ECCLE-
"SIÆ *aliquid conferant, non ta-*
"*men adhibent ſtudium ut etiam*
"*mores ſuos excolant, actus emen-*
"*dent, vitia deponant, caſtita-*
"*tem colant, iracundiam mitigent,*
"*avaritiam reprimant, rapacitatem*
"*refrænent;—ſciant, ſibi, qui tales*
"*ſunt, qui emendare ſe nolunt, ſed*
"*in his uſque in ſenectutem ultimam*
"*perſeverant, partem ſortémque ab*
"*Jeſu Domino cum Gabaonitis eſſe*
"*tribuendam.*

Thus *Origen* by his Interpreter. And if anywhere *Ruſinus* may be truſted, ſure he may in this; foraſmuch as in his *Peroration in Epiſt. ad Romanos* he hath given us his word, that in his tranſlation of this and the next Book he took not his wonted liberty to inſert or alter any thing, but ſimply expreſſed every thing as he found it. Hear his words; (a) "*Illa* (ſaith he) *quæ in*
"*Jeſu Nave & in Judicum librum*
"*& in* 36, 37, *&* 38. *Pſalm. ſcripſi-*
"*mus, ſimpliciter expreſſimus ut in-*
"*venimus, & non multo cum labore*
"*tranſtulimus. Vide locum & Era-*
ſmi Cenſuram Lib. Origen. Beſides, he that but conſiders the matter together with the brevity of this Homily, cannot ſee a poſſibility how theſe paſſages can be an addition or ſupplement of the Tranſlator's, unleſs he made the whole Homily; becauſe the contents of them are the only argument thereof, and being taken from it nothing would be remaining.

(a) As to what we have written upon *Joſua* the ſon of *Nave* or *Nun*, as alſo upon the Book of *Judges*, and upon *Pſal.* 36, and 37, and 38. we have ſimply expreſſed every thing therein as we found it in *Origen*, whoſe Comments upon theſe parts of Scripture we tranſlated without any great labour.

Laſtly, Becauſe the fore-alledged words of *Lactantius* are ſo uſually brought againſt us, though they be nothing urgent, and his time be altogether repugnant to any ſuch inference; yet abſolutely to take away all ſcruple, let us hear him alſo, *Inſtit. Lib.* 5. *c.* 2. expreſly giving evidence for us, and that even by the name of *Templum*. (b) "*Ego* (ſaith he)
"*cum in Bithynia literas oratorias*
"*accitus docerem, contigiſſétque*
"*eodem tempore ut Dei Templum*
"*everteretur; duo exſtiterunt ibi-*
"*dem, qui jacenti atque abjectæ ve-*
"*ritati,* (the Chriſtian verity) *neſcio*
"*utrùm ſuperbiùs an importuniùs, inſultárunt.* See the reſt which follows. This was when the Edict of *Diocletian* came forth for the demoliſhing of the Chriſtians Churches.

(b) As I was teaching Oratory in *Bithynia*, (whither I was ſent for and called to that end,) at which time alſo it fell out that the *Temple of God* was thrown down; there were two then upon the place that inſulted, whether more proudly or importunely I know not, over the Chriſtian Verity then in a low and afflicted condition.

And thus having removed that ſtumbling-ſtone which hath been the main inducement to the contrary opinion, ſo prejudicial to thoſe works of religious bounty and piety; I hope my Proofs will finde the freer paſſage with thoſe of underſtanding and judgement, to whoſe pious conſideration I have devoted this my Diſcourſe.

THE REVERENCE OF GODS HOUSE.

ECCLESIASTES 5. 1.

Look to thy foot [or *feet*] *when thou comeſt to the Houſe of God: and be more ready to obey, then to offer the ſacrifice of fools; for they know not that they doe evil.*

[This Sermon was preached at S. *Marie's* in *Cambridge*, on S. *Matthias's* day, *Anno* 163⅝.]

SOLOMON, whom God choſe to build that ſacred and glorious Temple to his Name, it hath pleaſed his holy Spirit to make alſo our principal Inſtructor how we ought to demean our ſelves in ſuch ſacred places. This appears, as by that his ſolemn and famous Prayer made at the Dedication thereof, ſo alſo by this Scripture which I have now begun to reade; the firſt ſeven verſes of this Chapter, if we will rightly underſtand them, being wholly ſpent upon that argument, and containing precepts and inſtructions fitted to the ſeveral duties of holy worſhip we are to perform, both at our coming thither, and whileſt we remain there.

To unfold them all, were too much for the ſhortneſs of the time allotted me: May it pleaſe you therefore to vouchſafe me your Chriſtian patience and charitable attention, whileſt I utter my thoughts upon the words I have now read. For the better and more diſtinct explication whereof, conſider in them theſe two parts; An *Admonition*, and a *Caution*. 1. An *Admonition* of reverent and awfull demeanour when we come to God's Houſe; *Look to thy foot*, or *feet*, *when thou comeſt to the Houſe of God*. 2. A *Caution*, not to prefer the ſecondary Service of God before the firſt and principal; *Be more ready to obey, then to offer the ſacrifice of fools; for they know not that they doe evil*. In the firſt, or *Admonition*, I will conſider two things: 1. The *Place*, *God's Houſe*; 2. The *Duty* of thoſe who come thither, *Look to thy feet*. Of theſe in order, and firſt of the *Place*, *God's Houſe*.

SECTION I.

THE *Houſe of God* is the place ſet apart for his Worſhip and ſervice, and ſo hath peculiar Relation unto him; wherewith being inveſted it becomes ſacred and holy; not only whileſt Divine duties are performed therein, as ſome erroneouſly affirm, but as long as it is for ſuch uſe; namely, according to the nature of other Sacred things, which continue their ſtate of ſeparateneſs and ſanctitie ſo long as that relation they have unto God (wherein this *Sanctity* conſiſts) is not quite aboliſhed.

To erect and ſet apart ſuch Places as theſe for the exerciſe of the Rites of Religion, is derived from the Inſtinct of Nature, and approved of God from the beginning. It began not with that Tabernacle or ambulatorie Temple which *Moſes* cauſed to be made by God's appointment at Mount *Sinai*, but was much more ancient. *Noah* built an *Altar* as ſoon as he came out of the *Ark*. *Abraham*,

Abraham, *Iſaac* and *Jacob*, (whereſoever they came to pitch their Tents,) erected Places for Divine worſhip, (that is, Altars with their ſepts and encloſures) without any ſpecial appointment from God. *Jacob* in particular vowed a place for Divine worſhip by the name of *God's Houſe*, where he would pay the Tithes of all that God ſhould give him, *Geneſ.* 28.19, &c. Lo here a Church endowed. Yea *Moſes* himſelf, *Exod.* 33.7. before the Ark and that glorious Tabernacle were yet made, pitched a Tabernacle for the ſame purpoſe without the Camp, *whether every one that ſought the Lord was to goe.* And all this was done *tanquam recepti moris*, as a thing of cuſtome, and as mankind by Tradition had learned to accommodate the Worſhip of their God, by appropriating ſome Place to that uſe; Nature teaching them, that the work was honoured and dignified by the peculiarneſs of the place appointed for the ſame; and that if any work were ſo to be honoured, there was nothing it more beſeemed then the Worſhip and ſervice of Almighty God, the moſt peculiar and incommunicable act of all other. Eccleſ. 5. 1.

Nay more then this; It was believed in thoſe elder times, That that Country or Territory wherein no Place was ſet apart for the Worſhip of God was unhallowed and unclean. Which, I think, I rightly gather from that Story in the Book of *Joſua*, of the Altar built by *Reuben*, *Gad* and the half Tribe of *Manaſſeh* upon the bank of the River *Jordan*; which *Joſua* and the Elders, as their words intimate, ſuppoſed they had done leſt the land of their poſſeſſion, being by the River *Jordan* cut off from the land of *Canaan*, (where the Lord's Tabernacle was) and ſo having no place therein conſecrated to the worſhip of their God, might otherwiſe be an unclean and unhallowed habitation. Hear the words of *Phinehas* and the Princes ſent to diſſwade them, *Joſua* 22.19. and judge whether they import not as I have ſaid. *If the land* (ſay they) *of your poſſeſſion be* *unclean, *then paſſe ye over unto the land of the* poſſeſſion of the LORD, where the LORD's Tabernacle dwelleth, *and take poſſeſſion amongſt us: but rebell not againſt the LORD, nor againſt us, in building you an Altar beſides the Altar of the LORD your God.*

* Note that our Copies of the LXX here corruptly reade μιαρὰ for μιανθεῖσα.

Now concerning the condition and propertie of Places thus ſanctified or hallowed, what it is, whence can we learn better then from that which the Lord ſpake unto *Moſes*, *Exod.* 20. immediately after he had pronounced the Decalogue from Mount *Sinai*: where premiſing that they *ſhould not make with him gods of gold and gods of ſilver*, but that they *ſhould make him an Altar of earth* (as namely their ambulatory ſtate then permitted, otherwiſe of *ſtone*) *and thereon ſacrifice their burnt-offerings and peace-offerings*; he adds, *in all places where I record my Name, I will come unto thee, and bleſſe thee*, בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי, *In every place where the remembrance* or *memoriall of my Name ſhall be*, or, Whereſoever that is which I have or ſhall appoint to be the remembrance or memorial of my Name and preſence, *there I will come unto thee, and bleſs thee.* Lo here a deſcription of the Place ſet apart for Divine worſhip: It is the Place *where God records his Name*, and *comes unto men to bleſs them.* Two things are here ſpecified: The *Monument, Record* or *Memorial of God's Name*; ſecondly, *His coming* or *meeting there with men.* Of both let us enquire diſtinctly, what they mean. Verſ. 23, 24.

I know it would not be untrue to ſay in general, That *God's Name* is *recorded* or *remembred* in that place *upon which his Name is called*, or *which is called by his Name*, (as the Scripture ſpeaks,) that is, which is dedicate to his worſhip and ſervice: But there is ſome more ſpecial thing intended here; namely, the *Memorial* or *Monument* of God's Name is that token or Symbole whereby he teſtifieth his Covenant and commerce with men. Now although the *Ark*, called the *Ark of the*

Eccleſ. 5. 1. * Heb. 9. 4.

Covenant or *Teſtimony*, (wherein lay the **two Tables*, namely the Book or Articles of the Covenant, and *Manna*, the Bread of the Covenant) were afterwards made for this purpoſe, to be the ſtanding Memorial of God's Name and Preſence with his people: yet cannot that be here either only, or ſpecially aimed at; becauſe when theſe words were ſpoken, it had no being, nor was there yet any commandment given concerning the making thereof. Wherefore the *Record* here mentioned I underſtand with a more general reference to any Memorial whereby God's Covenant and commerce with men was teſtified: ſuch as were the *Sacrifices* immediately before ſpoken of, and the ſeat of them the *Altar*; which therefore may ſeem to be in ſome ſort the more particularly here pointed unto. For that theſe were Rites of remembrance, whereby the Name of God was commemorated or recorded, and his Covenant with men renewed and teſtified, might be eaſily proved. Whence it is that that which was burned upon the Altar is ſo often called the *Memorial*; as in *Leviticus* the 2. 5. 6, and 24. chapters. Accordingly the ſon of *Sirach* tells us, chap. 45. 16. that Aaron *was choſen out of all men living, to offer Sacrifices to the Lord, incenſe and a ſweet ſavour, for a* Memorial, *to make reconciliation for his people.* Adde alſo that, *Eſay* 66. 3. *Qui recordatur thure, quaſi qui benedicat Idolo*; *He that* (without true contrition and humiliation before the Lord) *recordeth* or *maketh remembrance with incenſe, is as if he bleſſed an Idol.* But I muſt not ſtay too long upon this.

Luke 22. 19. 1 Cor. 11. 24.

You will ſay, What is all this to us now in the time of the Goſpel? I anſwer, Yes: For did not Chriſt ordain the holy Euchariſt to be the *Memorial* of his Name in the New Teſtament? *This* (ſaith he) *is my Body*, τῦτο ποιεῖτε εἰς τλὴ ἐμὴν Ἀνάμνησιν, *Doe this for my Commemoration*, or *in Memorial of me.* And what if I ſhould affirm that Chriſt is as much preſent here as the Lord was upon the Mercy-ſeat between the Cherubims? Why ſhould not then the Place of this *Memorial* under the Goſpel have ſome ſemblable ſanctity to that where the Name of God was *recorded* in the Law? And though we be not now tied to one onely Place, as thoſe under the Law were; and that God heareth the faithful prayers of his Servants whereſoever they are made unto him, (as alſo he did then:) yet ſhould not the Places of his *Memorial* be promiſcuous and common, but ſet apart to that ſacred purpoſe. In a word, All thoſe ſacred *Memorials* of the Jewiſh Temple are both comprehended and excelled in this One of Chriſtians, the *Sacrifices, Shew-bread*, and *Ark of the Covenant*; Chriſt's Body and Bloud in the Euchariſt being all theſe unto us in the New Teſtament, agreeable to that of the Apoſtle, *Rom.* 3. 25. *God hath ſet forth Jeſus Chriſt to be our* ἱλαστήριον *through faith in his bloud*, that is, our *Propitiatory* or *Mercy-ſeat*; for ſo it is called in the Greek both of the Old and New Teſtament; nor is the word, I think, ever uſed but in that ſenſe, unleſs in *Ezekiel* 43. for the *Settle of the Altar.*

But you will ſay, This *Chriſtian Memorial* is not always actually preſent in our Churches, as ſome one or other at leaſt of thoſe in the *Law* were in the Temple. I anſwer, It is enough, it is wont to be; as the Chair of State loſes not its relation and due reſpect, though the King be not alwaies there. And remember that the *Ark of the Covenant* was not in *Jeruſalem* when *Daniel* opened his windows and prayed thitherward, yea, that it was wanting in the Holy Place (I mean that ſacred Cabinet made by *Moſes*) all the time of the ſecond (or *Zorobabel*'s) Temple; and yet the place eſteemed notwithſtanding as if it had been there.

You will yet except and ſay, That in the Old Teſtament thoſe things were appointed by divine Law and Commandment, but in the New we

we finde no ſuch thing. I anſwer, In things for which we finde no new Rule given in the New Teſtament, there we are referred and left to the *Analogy* of the Old. This the Apoſtle's proof taken from thence for the maintenance of the Miniſters of the Goſpel, 1 *Cor.* 9. 13, 14. [*viz.* Thus were they, *Ergo*, So God hath ordained that we] wil give us to underſtand; likewiſe the practice of the Church in baptizing Infants, derived ſurely from the *Analogy* of Circumciſion; the hallowing of every firſt-day of the week, as one in every *ſeven*, from the *Analogy* of the Jewiſh Sabbath; and other the like. S. *Hierome* witneſſeth the ſame in that ſaying of his, "*Ut ſciamus traditiones Apoſtolicas ſumptas ex Veteri Teſtamento; quod* "*Aaron & filii ejus atque Levitæ in Templo fuerunt, hoc ſibi Epiſcopi, Pres-* "*byteri atque Diaconi vendicant in Eccleſia: That we may know* (ſaith he) "*that the Apoſtolick traditions were derived from the Old Teſtament; that* "*which Aaron, his Sons and the Levites were in the Temple, the ſame do* "*Biſhops, Prieſts and Deacons claim in the Church.* For we are to conſider, That the end of Chriſt's coming into the world was not properly to give new Laws unto men, but to accompliſh the Law already given, and to publiſh the Goſpel of Reconciliation, through his Name, to thoſe who had tranſgreſſed it. Whence it is that we finde not the ſtyle of the New Teſtament to carry a form of enacting Laws almoſt any where; but thoſe which are there mentioned, to be brought in occaſionally, only by way of proof, of interpretation, exhortation, application, or the like, and not as by way of conſtitution or re-enacting. Meanwhile, leſt I ſhould be miſtaken, mark well that I ſaid not, the Old Teſtament was to be our Rule ſimply in the caſe mentioned, but the *Analogy* thereof only; that is, this regulation is to be made according to that proportion which the difference of the two Covenants and the things in them admits, and no further: the more particular application and limitation of which *Analogy* is to be referred to the judgement and prudence of the Church.

Eccleſ. 5. 1; Ad Evagrium. Matt. 5. 17, 18.

There comes here very fitly into my minde a paſſage of *Clemens*, (a man of the Apoſtolick age, he *whoſe name* S. *Paul* ſaith was *written in the Book life*) in his genuine Epiſtle *Ad Corinthios*, lately ſet forth, *pag.* 52. "Πάντα (ſaith he) τάξει ποιεῖν ὀφείλομεν, ὅσα ὁ δεσπότης ὁπιτελεῖν ἐκέ- "λευσε· κ) καιροὺς τεταγμένους τάς τε προσφορὰς καὶ λειτουργίας ὁπιτε- "λεῖσθαι. Καὶ [γὰ] οὐκ εἰκῇ ἢ ἀτάκτως ἐκέλευσε γίνεσθαι, ἀλλ' ὡρισμένοις "χρόνοις κ) ὥραις· ΠΟΥ τε κ) διὰ ΤΙΝΩΝ ὁπιτελεῖσθαι θέλει, αὐτὸς "ὥρισε τῇ ὑπερτάτῃ αὐτοῦ βουλήσει· that is, *All thoſe duties which the Lord* "*hath commanded us to doe, we ought to doe them regularly and orderly; our* "*Oblations and divine Services to celebrate them on ſet and appointed times.* "*For ſo he hath ordained, not that we ſhould doe them at hap-hazard and with-* "*out order, but at certain determined daies and times:* WHERE *alſo and* "BY WHOM *he will have them executed, himſelf hath defined according* "*to his ſupreme will.* But where hath the Lord defined theſe things, unleſs he hath left us to the *Analogy* of the Old Teſtament?

Phil. 4. 3.

It follows in the Text alledged, *There I will come unto thee, and bleſs thee.* In the Place where the Lord's *Memoriall* is, where his Colours, as I may ſo ſpeak, are diſplayed and ſet up, there, in a ſpecial manner, he vouchſafes his preſence with the ſons of men to bleſs them: or, to ſpeak *rotundè*, where his *Memoriall* is, there His שכינה *SHECINAH* or Δόξα is, (as the Hebrew Maſters term it,) that is, His GLORY. * The Gentiles aſcribed the preſence of their Gods to the places where Images and Statues were erected and conſecrated for them: But ſuch perſonal ſimilitudes the God of *Iſrael* abhors, and forbids to be made unto Him; yet promiſeth his preſence in every place where the *Memoriall* or Record of his Name ſhall be;

* *Hermes Triſm. in Aſclepio. Athenag: Legat. pro Chriſt. Origen: contra Celſ. l. 7. & 3. Euſeb. Præpar. Ev. lib. 5. c. 17.*

Eccles. 5. 1. but of his own appointment, not of man's devising. For thus, I suppose, is the Text there to be understood, and to be construed by way of Antithesis or opposition: *You shall not make with me gods of silver, nor gods of gold:* * Verse 25. *An Altar only of earth, or of * stone, shalt thou make unto me, to offer thy Sacrifices upon. For in every place where I shall record my Name, I will come unto thee, and bless thee.* And here take notice, that for this reason the *Tabernacle of the Lord* was called אֹהֶל מוֹעֵד *The Tabernacle of meeting*; not of mens meeting together, as is commonly supposed, when we translate it, *Tabernacle of the Congregation*, but of God's meeting there with men. I have a good author for it; for so the Lord himself gives the reason of the name in three severall places of the Law, אֹהֶל מוֹעֵד אֲשֶׁר אִוָּעֵד לָכֶם שָׁמָּה, *The Tabernacle of meeting, where I will meet with you.* See *Exod.* 29. 42. 30. 36. *Num.* 17. 4. and *Masius* in *Jos.* c. 18.

Section II.

THUS we have seen *What is the condition and property of that Place* which in my Text is called *God's House.* But before I proceed to speak of *the Duty of those who come thither*, (which was the second thing I propounded) there is one thing yet to be cleared concerning that which I last mentioned, namely, *How God is said to come unto*, or *to be present with, men in one place more then another*; seeing his Presence fills every place, Heaven being his throne, and the whole Earth his footstool. For although we reade often in Holy Scripture of such a SHECINAH, or *Specialitie of the Divine presence*, and have it often in our mouths; yet what it is, and wherein the *Ratio* thereof consisteth, is seldom, if at all, enquired into. When we speak of *Churches*, we content our selves to say, That God's *special presence* there is in his *Word* and *Sacraments*: But though it be true that the Divine Majesty is there *specially present* where his *Word* and *Sacraments* are; yet seems not this *Speciality of presence* to be the same with his *Word* and *Sacraments*, but a diverse relation from them. This may be gathered, in some sort, out of those words of *Exodus* whereupon we have so long dwelt, as where *the recording of God's Name* and *his coming thither* are spoken of as two: but is more strongly evinced by such instances of Scripture, where the Lord is said to have been specially present in places where this *Record* of his *Word* and *Sacraments* was not; as for example, to *Moses* in the *Bush*, to *Jacob* at *Bethel*, and the like. The true *Ratio* therefore of this SHECINAH or *Speciality of Divine Presence* must be sought and defined by something which is common to all these, and not by that which is proper to some only.

Well then, to hold you no longer in suspence, This *Specification of the Divine presence*, whereby God is said to be in one place more then another, I suppose (under correction) to consist in his *train* or *retinue*. A King is there where his Court is, where his *train* and *retinue* are: So God the Lord of Hosts is there *specially* present where the Heavenly *Guard*, the blessed Angels, keep their sacred station and rendezvous.

That this is consonant to the revelation of holy Scripture, I shew, first, from the collection or inference which the Patriarch *Jacob* makes upon that Divine vision of his at *Bethel*: where having seen a ladder reaching from heaven to earth, and the *Angels* of God ascending and de-
Gen. 28. 16, 17. scending upon it; *Surely*, (saith he) *the Lord is in this place, and I knew it not. How dreadfull is this place! It is no other but the House of God, even the gate of Heaven*, that is, *Heaven's Guild-hall*, Heaven's Court; namely, because

becauſe of the Angels: For the *Gate* was wont to be the Judgement-Hall, and the Place where Kings and Senators uſed to ſit, attended by their guard and miniſters. Eccleſ. 5. 1.

Secondly, I prove it from that interpretative expreſſion uſed in the New Teſtament of the Lord's deſcent upon Mount *Sinai* when the Law was given; intimating, that the *Specification of the preſence* of the Divine Majeſty there alſo conſiſted in the *Angelical retinue* there encamping. For ſo S. *Steven*, Act. 7. 53. *You who have received the Law by the diſpoſition of Angels, and have not kept it.* S. *Paul* twice; firſt, *Gal.* 3. 19. *The Law was added becauſe of tranſgreſſions,* διαταγὶς δια᾽ ἀγγέλων ἐν χειρὶ μεσίτου, *ordained by Angels in the hand of a Mediator*: and again, *Heb.* 2. 2. he calls the Law, λόγον λαληθεὶς δι᾽ ἀγγέλων, *the word ſpoken by Angels.* Howbeit in the ſtory it ſelf we find no ſuch thing expreſſed, but onely that the Lord deſcended upon the Mount in a fiery and ſmoking cloud, accompanied with thunders and lightnings, with an earthquake, and the voice of a trumpet. Whence then ſhould this expreſſion of S. *Steven* and the Apoſtle proceed, but from a ſuppoſition, that the *Special preſence* of the Divine Majeſty, whereſoever it is ſaid to be, conſiſted in the encamping of his *ſacred retinue* the *Angels?* for that of himſelf, He, who filleth the Heaven and the Earth, could not deſcend, nor be in one place more then another. Exod. 19. 18; 18.

Yea all the Apparitions of the Divine Majeſty in Scripture are deſcribed by this *retinue.* That of the Ancient of dayes coming to judgement, *Dan.* 7. 10. *Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him*; to wit, of *Angels.* Whence we reade in the Goſpel, that Chriſt our Saviour ſhall come *in the glory of his Father*, that is, with an *Hoſt of Angels*, as the Holy Ghoſt himſelf in the ſame places expounds it: for Δόξα or *Glory* here ſignifies the Preſence of the Divine Majeſty. Matt. 16. 27. Mark 8. 38.

In the ſame ſtyle, of the ſame Appearing, propheſied *Enoch*, the ſeventh from *Adam*, *Jude* verſ. 14. Ἰδοὺ, ἦλθε Κύριος ἐν ταῖς ἁγίαις μυριάσιν αὐτοῦ, *Behold, the Lord cometh with his holy Myriads*, or *ten thouſands*; for ſo it ought to be rendred, and not, as we have it, *with ten thouſand of his Saints.* Wherefore here the vulgar Latine comes nearer, which hath, *Ecce, venit Dominus in ſanctis millibus ſuis.* A like expreſſion whereunto of the Divine preſence we ſhall find in *Moſes* Bleſſing, *Deut.* 33. 2. *The Lord* (ſaith he) *came* * *from Sinai unto them*, (i. unto *Iſrael*) *and roſe up from Seir unto them*; *he ſhined forth from mount Paran, he came with his holy ten thouſands*, or *holy Myriads*, (for ſo it ſhould be tranſlated: then it follows,) *from his right hand went a fiery law for them.* From whence perhaps that notion of the Jewiſh Doctors, followed by S. *Steven* and the Apoſtle, That the Law was given by Angels, had its beginning. And thus you have heard out of Scripture What that is whereby *the Special preſence* of the Divine Majeſty is (as I ſuppoſe) defined, that is, wherein it conſiſts; namely, ſuch as is appliable to all places wherein he is ſaid to be thus preſent, even to Heaven it ſelf his Throne and Seat of glory, the proper place (as every one knows) of *Angelical* reſidence.

* That is, came unto them reſting upon Sinai. Compare *Pſal.* 68. verſ. 17, or 18.

Now, according to this manner of preſence is the Divine Majeſty to be acknowledged preſent in the Places where his Name is recorded, as in his Temple under the Law, and in our Chriſtian Oratories or Churches under the Goſpel; namely, that the heavenly Guard there attend and keep their rendezvous, as in their Maſter's Houſe: according to that viſion which the Prophet *Eſay* had thereof, *Eſay* 6. 1. *I ſaw the Lord* (ſaith he) *ſitting upon a Throne, high and lifted up, and his train filled the Temple*, [Septuagint, and *John* 12. 41. Δόξα αὐτοῦ] that is, the Angels and Seraphims his

Eccles. 5. 1.

his *stipatores*; as may be gathered from that which immediately follows, ver. 3. where it is said, *The Seraphims cried one unto another, Holy, Holy, Holy is the Lord God of hosts; the whole earth is full of his Glory.*

* *De Bello Jud. lib. 2. cap. 16.*

This King *Agrippa* in * *Josephus* intimates, in that Oration he is said to have made unto the Jews a little before that fatal siege, dehorting them from rebelling against the *Romans*: where speaking to the people hard by, and in view of that sacred Temple, he hath these words; "Μαρτύρομαι δὲ ἐγὼ "μὴ ὑμᾶς τὰ Ἅγια καὶ τὸν ἱερὸν ἀγγέλους τοῦ Θεοῦ, *I call to witness your sa-* "*cred Temple and* * *the holy Angels of God*; namely, which encamp there.

* To whom some think that voice may be referred before the destruction of the Temple, *Migremus hinc, Let us depart hence.*

The same is implied in that of the 138. *Psalm*, 1, v. 2. according to the translation of the Septuagint and Vulgar; Ἐνώπιον ἀγγέλων, *In conspectu Angelorum psallam tibi; Adorabo ad Templum sanctum tuum, & confitebor Nomini tuo: Before the Angels I will sing praise unto thee; I will worship towards thy holy Temple, and praise thy Name.*

Vers. 4, 5, 6.

And according to this sense I understand that of *Solomon* in this Book of *Ecclesiastes* within two or three verses of my Text, concerning vows to be made in God's House: *When thou vowest a vow, defer not to pay it*——*Better it is thou shouldest not vow, then vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou* BEFORE THE ANGEL, *It was an errour*;——that is, Let not such a foolish excuse come from thee in the house of God, before the holy Angels. For note that the word *Angel* may be taken * collectively, for more then one.

* As *tree* for *trees*, *leaf* for *leaves*, Gen. 3. 2, 7, &c.

* Exod. 26. 36. 37. chap. 1 Kings 6.

For this cause all the curtains of the * Tabernacle were filled with the pictures of Cherubims, and the * walls of *Solomon*'s Temple within with carved Cherubims; * the Ark of the Testimony overspred and covered with two mighty Cherubims, having their faces looking towards it and the Mercy-seat, (ἱλαστήριον) with their wings stretched forth on high, called *Heb. 9. 5. The Cherubims of glory*, that is, *of the Divine Presence:* All to signifie, that where God's sacred Memoriall is, the ensigne of his Covenant and commerce with men, there the blessed Angels out of duty give their attendance.

Nor is it to be overpassed, that the *Jews* at this day continue the like opinion of their modern Places of worship; namely, that the blessed Angels frequent their assemblies, and praise and laud God with them in their Synagogues: notwithstanding they have no other Memoriall of his there then an imitative one only, to wit, a Chest with a Volume or Roll of the Law therein, in stead of the Ark with the two Tables. For thus speaks the *Seder Tephilloth*, or Form of prayer used by the *Jews* of *Portugal*; *O Lord our God, the Angels, that supernall company, gathered together with thy people Israel here below, do crown thee with praises, and all together do thrice redouble and cry that spoken of by thy Prophet, Holy, Holy, Holy Lord God of hosts; the whole earth is full of his glory.* They allude to *Esay*'s Vision of the *Glory of God*, above mentioned.

You will say, Such a presence of Angels perhaps there was in that Temple under the Law; but there is no such thing in the Gospel. No? why? Are the *Memorials* of God's Covenant, his *Insignia* in the Gospel, less worthy of their attendance then those of the Law? or have the Angels, since the nature of man, *Jesus* Christ our Lord, became their Head and King, gotten an exemption from this service? Surely not. S. *Paul*, if we will understand and believe him, supposes the contrary, in his first Epistle to the *Corinthians*, chap. 11. verse 10. where treating of a comely and decent accommodation to be observed in Church-assemblies, and in particular of womens being covered or veiled there, he enforces it from this presence of Angels; *For this cause* (saith he) *ought the woman to have a covering on her head,*

διὰ

διὰ τοὺς Ἀγγέλους, *because of the Angels*; namely, which are there present. For otherwise the reason holds not, that she should more be covered in the *Place of Prayer* then any where else, unless the Angels be more there then elsewhere. This place much troubleth the Expositors: but see what it is to admit a truth; for now there is no difficulty in it. Eccles. 5. 1.

And that the ancient Fathers conceived no less venerably of their Christian Oratories in this particular then the *Jews* did of their Temple, appears by S. *Chrysostome*, who is very frequent in urging an awfull and reverent behaviour in God's house from this motive of *Angelical* presence. As in his Homily * 36. in 1 *Corinth.* where reproving the *irreverent behaviour* of his Auditory in that Church, in *talking, walking, saluting*, and the like, (which he saith was peculiar unto them, and such as no Christians elsewhere in the world presumed to doe,) he enforces his reproof with words that come home to our purpose: "*Non tonstrina*, (inquit,) *neque unguentaria officina, "neque ulla alia opificum qui sunt in foro taberna, est Ecclesia; sed Locus "Angelorum, Locus Archangelorum, Regia Dei, ipsum Cœlum: The Church "(saith he) is no Barber's or Drug-seller's shop, nor any other crafts-mans "or merchants workhouse or warehouse in the market-place; but the place of "Angels, the place of Archangels, the Palace of God, Heaven it self.* * *in Moral.*

And in his 4. Homily *De incomprehensibili Dei natura*, towards the end; "*Cogita apud quem proximè stas, quibuscum invoces Deum; scil. cum Cherubim, cum Seraphim, cum omnibus cœli Virtutibus: animadverte quos habeas socios: satis hoc tibi sit ad sobrietatem, cùm recorderis te corpore constantem & carne coagmentatum, admitti cum Virtutibus incorporeis celebrare "omnium Dominum: Think near whom thou standest, with whom thou invocatest God; namely, with Cherubims and Seraphims, and all the Powers of "Heaven: consider but what companions thou hast: let it be sufficient to perswade thee to sobriety, when thou remembrest that thou, who art compounded "of flesh and bloud, art admitted with the incorporeall Powers to celebrate the "common Lord of all.* But all this, you will say, the Angels may doe in Heaven. Well, let it be so, yet is it not altogether out of our way: but the next places I shall bring will not be so eluded.

Namely, that in his 15. Homily upon the Epistle to the *Hebrews*, against those that *laughed* in the Church: "*Regiam quidem ingrediens, & habitu, "& aspectu, & incessu, & omnibus aliis te ornas & componis: Hîc autem verè "est Regia, & planè hîc talia qualia cœlestia; & rides? Atque scio quidem "quòd tu non vides. Audi autem, quòd ubique adsunt Angeli, & maximè "in Domo Dei adsistunt Regi, & omnia sunt impleta incorporeis illis Potestatibus: When thou goest into a King's Palace, thou composest thy self to a "comelineß in thy habit, in thy look, in thy gate, and in all thy whole guise: "But here is indeed the Palace of a King, and the like attendance to that in "Heaven; and dost thou laugh? I know well enough thou seest it not. But "hear thou me, and know that Angels are every where, and that chiefly in the "House of God they attend upon their King, where all is filled with these incorporeall Powers.*

The like unto this you shall finde in his 24. Homily upon the *Acts* of the Apostles; "*Knowest thou not that thou standest here with Angels, that with "them thou singest, with them thou laudest God with Hymns? and dost thou "laugh?* See the rest. Οὐκ οἶδας ὅτι μετὰ Ἀγγέλων ἕστηκας, μετ' ἐκείνων ᾄδεις, μετ' ἐκείνων ὑμνεῖς; καὶ ἕστηκας γελῶν;

I will alledge but one passage more of his, lest I should grow tedious, and that is out of his 6. Book *de Sacerdotio*, not very far from the beginning; where speaking of the time when the holy Eucharist is celebrated, "τότε (saith he) "καὶ Ἄγγελοι παρεστήκασι τῷ ἱερεῖ, καὶ ὅλον δυνάμεων ἅπαν τὸ "βῆμα βοᾷ, καὶ ὁ περὶ τὸ θυσιαστήριον πληθὺς τόπος, εἰς τιμὴν τῆς καινῆς

"Then

Eccles. 5. 1. "*Then the Angels stand by the Priest, and the whole Quire resounds with ce-*
"*lestial Powers, and the place about the Altar is filled with them, in honour of*
"*him who is laid thereon,* that is, of his *Memorial.* Compare with it a like passage in his 3. Hom. *De incomprehensibili Dei natura*; *Item Hom.* 1. *De verbis Isaiæ.*

S. *Ambrose* acknowledgeth the same in *c.* 1. *Luc.* (a) "*Non dubites*
"*assistere Angelum, quando Christus*
"*assistit, Christus immolatur.*

(a) Doubt not but an Angel is present, when Christ is present, when Christ is sacrificed.

Yea *Tertullian*, (in whose time, which was within two hundred years after Christ, some will scarcely believe that Christians had any such Places as *Churches* at all,) if I understand him, intimates as much in his *Lib. de Oratione c.* 12. where reprehending the irreverent gesture of some in *sitting* at the time of Prayer in the Church; "*Si quidem* (saith he) *irreverens*
"*est assidere sub conspectu contrâque conspectum ejus quem cùm maximè reve-*
"*reari ac venereris*; *quantò magis sub conspectu Dei vivi*, ANGELO *ad-*
"*huc* ORATIONIS *adstante, factum illud irreligiosissimum est*; *nisi*
"*exprobramus Deo, quòd nos oratio fatigaverit? If it be an irreverent thing*
"*to sit in the sight and before him whom thou in a special manner honourest and*
"*reverencest*; *how much more is it an act most irreligious to doe it in the pre-*
"*sence of the living God, the* ANGEL OF PRAYER *yet standing*
"*by*; *unless we upbraid God, that we have wearied our selves with praying?*
Mark, [*In the presence of the living God, the Angel of Prayer standing by*] that is, in the presence of the living God specified by his Angel; the latter being an explanation of the former. It is like unto that in this chapter of my Text, *Say not thou before the Angel, It was an errour:* yet I believe not borrowed thence; forasmuch as the Septuagint, whose translation *Tertullian* was onely acquainted with and every where follows, have no mention of *Angel* in that place, but of *God*; rendring it, Μὴ εἴπῃς ἔμπροσθεν προσώπου τοῦ Θεοῦ, *Say not before the presence of God.* Which shews how they understood it.

I cite the passages of these Fathers thus at large, lest I might to some seem to broach a Novelty. And though some of those of S. *Chrysostome* be Hyperbolically expressed; yet for the main and substance of what he intended, I believe it to be true, and ground my belief upon the authority of S. *Paul* before alledged, Διὰ τοὺς Ἀγγέλους, *Because of the Angels.* If any shall say, whatsoever were then, they will not believe there is any such kind of presence in our Churches now: I must tell them, If it be so, it is because of our irreverent and unseemly behaviour in them, which makes those blessed Spirits loath our company. For though they be invisible and incorporeal creatures, yet can they not look into our hearts, (that is God their Master's prerogative) but are witnesses of our outward behaviour and actions onely; and it was a case of external *decorum*, wherein the Apostle mentions this presence of theirs for a motive or reason; *For this cause ought the woman to have a covering on her head, because of the Angels.* For they love not to behold any thing that is uncomely and unbeseeming, but fly from it: and if we lose their company, the best members of our congregation are wanting.

Thus you have heard what is the dignity and prerogative of God's House. Who now that considers and believes this, (and there was a time when it was believed,) will not say with the Patriarch *Jacob*, when he saw the Angels ascending and descending at *Bethel*, *Quàm reverenda sunt hæc loca! How reverend are these places!* For every Place where the name of God is recorded is *Bethel*, where the Angels of God are ascending and descending, that

that is, God in a special manner present and meeting with men. How seemly therefore, orderly and awfully should we compose our selves in them? how reverent should our manner be at our coming into them? which is the second thing I propounded to speak of. Thus much therefore of God's House: I come now to *the Duty* of those who come thither; *Look to thy feet when thou comest to the House of God.* Eccles. 5. 1.

SECTION III.

LOOK *to thy feet*, שמר רגליך; for so the *Cethib* or Textual reading hath it: the *Masorites* in the margin note another reading, רגלך in the singular number. But which way soever of the two it be read, the sense is still the same; *Look to thy foot* being to be expounded plurally *Look to thy feet*, as in other places of Scripture. The *symbolical* application of this Precept to the purifying and ridding the *Mind* of corrupt and fleshly thoughts, though it be usefull, and the thing it self true, yet I will let pass, as being not argumentative; and betake my self wholly to the πραγματικὸν or *literal* meaning, which the *symbolical* or *tropological* signification destroyeth not, but presupposeth. The meaning therefore in general is; *Have a care that thy feet be as they should be when thou goest* (or *comest*) *to the House of God.* But what is that? Most of the Interpreters (saith *Aben Ezra*) compare it with that which is said of *Mephibosheth*, 2 *Sam.* 19. 24. לא עשה רגליו *He dressed not his feet*, that is, *He washed them not*: So here, *Look to thy feet when thou goest to the House of God*, is as much as to say, Come not into God's House *illotis pedibus, with unwashed feet.* This is true, but goes not far enough. For I suppose here is an allusion in particular to that Rite of *Discalceation* used by the *Jews* and other Nations of the Orient at their coming into Sacred places; namely, that whereof the Lord spake to *Moses*, *Exod.* 3. 5. and again to *Josua*, *Jos.* 5. 15. *Exue calceamenta tua de pedibus tuis; locus enim in quo stas terra sancta est*: *Put thy shoes from off thy feet; for the place whereon thou standest is holy ground.*

For although the verb ילך here used signifies properly *motum à loco*, that is, *to go*, and not *in locum*, *to come*, (in which respect the Rite of *washing the feet* perhaps, being a preparatory act, might agree better with it;) yet is it not always so used: besides, it is an usual trope in Scripture, *ex antecedente intelligere consequens*, by the antecedent to understand the consequent; which hath place here. That whereby I gather it is, because the Precepts following my Text, whereunto this word of *motion* belongs κοινῶς, (that is, *in common*) are not of things to be done when we are going to the House of God, but when we are come thither: as, *When thou comest to the House of God, be not rash nor hasty to utter any thing before God, &c. When thou comest to the House of God, and makest a vow before him, defer not to pay it,——neither say thou before the Angel, &c.*——To which may be added the latter part of my Text, *When thou comest to the House of God, be more ready to hear*, or *obey, then to offer the sacrifice of fools.* All, as you see, are of things to be done when we are come into God's house. Therefore כאשר תלך, which is common to them, should rather note *motum in termino ad quem*; not *when thou goest*, but *when thou comest* to the House of God; and accordingly this admonition of care to be had of *the feet*, to intend something to be observed when we *come there*, rather then when we are *going thither*: Which was, as I have said, among the *Jews* and other Nations, of the Orient especially, that Rite of *Discalceation*, or *putting off their shoes*, still used and continued amongst them unto this day, when they come into their Temples and Sacred places.

Accordingly the vulgar Latin hath *ingrediens Domum Dei, Entring into the House of God.*

Which that I affirm not without good warrant, in case any one shall doubt

Eccles. 5. 1.

thereof, these Testimonies following will sufficiently evidence. First, That Symbole of *Pythagoras*, Ἀνυπόδητος σὺν ϗ προσεύχου, *OFFER SACRIFICE AND WORSHIP WITH THY SHOES OFF.* What mystical or symbolical sense he intended, I enquire not; but it is plain, his expression alludes to some such custome then used by those who came to worship in the Temples of their Gods.

Apud Iamblich. Protrept. 21.

Wherein that my collection fails me not, *Justin Martyr* will bear me witness in his second Apology, where he tells us, That those who came to worship in the Sanctuaries and Temples of the Gentiles were commanded by their Priests ἀπολύεσθαι, that is, *to put off their shoes*: which their Gods learned (saith he) by way of imitation, from that which the Lord spake to *Moses* out of the flaming Bush, *Loose thy shoes from off thy feet, for the place whereon thou standest is holy ground.* This Testimony for the antiquity of the practice is without exception. Yet by the Father's good leave, I am prone to think that those words unto *Moses* gave not the first beginning unto it, but were an admonition onely of the Divine presence, thereby commanding the Rite then accustomed in places so hallowed: and that therefore it was rather, as other Religious Rites, derived unto the Gentiles by Tradition from the Patriarchs before *Moses*; of whom both the *Jews* and those Nations of the Orient which agreed with them in this custom were descended. Concerning whose present custom *Drusius* in his Notes upon *Josua* affirmeth, "*Quòd etiam nunc apud pleraſque Orientis Nationes piaculum ſit, calceato pede* "*Templorum pavimenta calcâſſe: That even to this day among most of the Na-* "*tions of the Orient it is reputed a piacular crime, to tread upon the pave-* "*ments of their Temples with their shoes on their feet.*

Edit. Pariſ. pag. 95.

For the *Jews* in particular, that this Rite of Veneration was anciently used by them in Places sanctified by the Divine presence, *Maimonides* puts us out of doubt, telling us in his *Beth Habbechirah, cap. 7.* "*That it was* "*not lawful for a man to come into the Mountain of God's House with HIS* "*SHOES ON HIS FEET, or with his staffe, or in his working-gar-* "*ment, or with dust on his feet,* and the like. The same hath *Rabbi Solomon* upon the 19. of *Levit.* vers. 30.

It is further confirmed by their modern practice in their Synagogues; even here in these Western and colder parts of the world: where though no such custome be in use as in the Orient, nor our manners with conveniencie capable thereof, yet they still observe it, as far as the guise of the West will permit them; an argument it descends unto them by a strong and rooted Tradition from their forefathers. My Author is *Buxtorf. Synagog. Judaic. lib. 5. c. 5.* where he hath these words; "*Ante Synago-* "*gam vel Scholam ipſorum ferrum quoddam habent immuratum, ad quod qui-* "*libet calceos immundos aut carnoſos abſtergere tenetur; idque Salomonis an-* "*theritate, qui,* Custodi, *ait,* pedem tuum——*Quiſquis crepidis indutus eſt,* "*is eas immundas de pedibus ſuis detrahere tenetur*——*prout ſcriptum eſt,* "Solve calceamenta tua de pedibus tuis, *&c.* that is, *Before their Syna-* "*gogues they have a certain iron fastned in a wall, whereat every one is bound* "*to make clean his foul or dirty shoes; and that by the authority of* Solomon, "*who saith,* Look to thy foot, *&c. Whosoever hath slippers on, is bound,* "*they being foul, to put them quite off,* (viz. before he enters into the Syna-" gogue) *according as it is written,* Loose thy shoes from off thy "feet, &c.

And for the *Mahumetans*, what they doe in their Mosquees, *Bartlemew Georgievz*, who was a long time a captive amongst them, can best inform us, in his Book *De ritu & ceremoniis Turcarum.* "*Quicunque* (saith he) *ve-* "*niunt ad orationem, debent abluere manus, pedes, &c. poſtremò ter ſpargunt*

"*aquam*

"*aquam super capita, recitando hæc verba,* ELHEMDU LILLAHI, Eccles. 5. 1.
"(*i. gloria Deo meo:*) *Deinde exutis calceamentis* Patsmagh *dictis, iisque ante*
"*januam Templi relictis, introeunt, alii* NUDIS PEDIBUS, *alii*
"*habentes munda calceamenta* Mesth *dicta.* That is, *Such as come to pray,*
"*their duty is first to wash their hands, feet, &c. at last they sprinkle water*
"*over their heads thrice, repeating these words,* ELHEMDU LILLAHI,
"(*that is, Glory be to my God:*) *Then putting off their shoes, called* Patsmagh,
"*and leaving them before the door of the Temple, they enter, some* bare-foot-
"ed, *others having a clean kinde of Sandall, which they call* Mesth; namely as the custome is with us, when we pull off our hats, to wear a cap.

Lastly, That we may not want an instance among Christians, *Zaga Zabo*, an *Æthiopian* Bishop, sent Ambassador from *David* King of the *Abyssines* to *John* the third King of *Portugal*, above an hundred years since, in his Description of the Religion and Rites of the *Abyssine* Christians, thus informs us: * "*Prohibitum est apud vos* (saith he) *nè aut gentes, aut canes, aut alia*
"*hujusmodi animalia, in Templa nostra intrent. Item non datur potestas*
"*nobis adeundi Templum, nisi* NUDIS PEDIBUS; *neque licet nobis*
"*in ipso Templo ridere, obambulare, aut de rebus prophanis loqui, neque spuere*
"*aut sceare in ipso Templo. Quia Ecclesiæ Æthiopum non sunt similes*
"*terræ illi ubi populus Israel comedit Agnum Paschalem decedens ab Ægypto,*
"(*in quo loco, propter terræ pollutionem, jussit eos Deus comedere indutos cal-*
"*ceamentis & zonis accinctos*;) *sed similes sunt monti Sinai, ubi Dominus*
"*locutus est Mosi, dicens, Exue calceamenta tua de pedibus tuis, quoniam*
"*terra quam pedes tui premunt sancta est.* That is, *It is prohibited amongst*
"*us that either Pagans, or dogs, or any other beasts should come into our*
"*Churches. Moreover, it is not permitted to us to go into the Church, but*
"*BARE-FOOTED; nor is it lawfull for us in the Church to* * *laugh, or*
"*to walk up and down, or to speak of secular matters, no not to spit, hauk or*
"*hem in the Church. Because the Churches of* Æthiopia *are not like unto*
"*that Land where the people of Israel, ready to depart out of* Egypt, *ate the*
"*Paschal Lamb, (where, because of the pollution of the country, God com-*
"*manded them to eat it with their shoes on their feet and their loyns girded;)*
"*but they are like unto Mount* Sinai, *where God spake unto* Moses, *saying, Put off*
"*thy shoes from thy feet, for the ground whereon thy feet tread is holy.*
Thus *Zaga Zabo* of the *Abyssine* Christians, whereof he was a Bishop. And till the contrary be shewed me, I am prone to believe that some other Christians of the *Jacobite* sect may have the like custome, as it is certain that in most of their Rites they agree with them.

* Vide *Damianum a Goes* De Æthiopum moribus.

* *Eadem planè Judæorum magistri prohibent à suis in Synagogis fieri, apud* Maimonidem, *Misnæ Part. 1. l. 2. Trac. 7. De benedictionibus & consecr. per preces, quæ & in Templo olim observari solita. Et* Greg. Nazian. *in Orat. fun. pro patre laudat matrem suam Nonnam, quòd in Templo Dei nè vocem quidem emitteret nisi de rebus mysticis & divinis, neque unquam tergum altari obverteret, aut sacrum pavimentum conspueret. De quibus Lector prò prudentia suâ statuat, an & quousque nobis imitari conducat.*

Now the religious guise of the *Jews* and other Nations of the Orient having anciently been (and still being) such as you have heard, when they entered into their Temples, or remained in them; the words of my Text, *Look to thy Foot* or *Feet*, being taken for an expression borrowed from and alluding thereto, will have the same sense, as if we, inflecting them to our manners, should say, *Look unto thy Head*, (that is, have a care thy *Head* be fitted as it ought to be) *when thou comest into the House of God*; meaning that he should put off his hat, or be uncovered, when he comes thither, and use such other reverence as is wont to accompany it. For know that the Holy Ghost, mentioning or specifying but one Rite, is yet so to be understood as implying therewith the rest of the same order accustomed to go with it; according to that usual Trope of Scripture, by a part, or that which is more notable or obvious in any kinde or rank of things, to imply the rest; the rule whereby we interpret the Decalogue, and is the more fitly appliable here, because this guise of *Discalceation* was a leading Ceremonie to the other gestures of Sacred veneration then used, as that of *putting off the hat*

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(in civil use at least) is wont to be with us. Not as if *Solomon* or the Holy Ghost in this Admonition intended the outward Ceremonie only, and no more; (that were ridiculous to imagine;) but the whole act of Sacred reverence commenced in the heart and affection, whereof this was the accustomed and leading gesture: to wit, the very same and all that which the Lord commandeth in that original law, *Lev.* 19. 30. *Sanctuarium meum reveremini, Reverence my Sanctuary*; which *Jonathan*'s *Targum* explaineth, לביח מקדשי תהון אולין ברחלתא, *Ye shall go to the House of my Sanctuary with reverence*; *Solomon* paralleleth here with, *Look to thy foot when thou goest to the House of God.* For so is the manner of Scripture almost every where, under the name of the Gesture only to understand and imply the whole dutie of Veneration which such Gesture representeth and importeth.

But as this is most true, so is it on the other side as false, if any shall from hence collect, That therefore the *Outward worship* may securely be neglected, (in *Time* and *Place* where and when it may be done,) so the *Inward* be performed. Nay the contrary follows: For if the *Inward* worship be chiefly intended when the *Outward* or *Bodily* is only named, as it is granted; is it not then absurd to imagine, that where that which is not expresly named is meant, there that which is only mentioned should be excluded? Nay surely, where the *Outward* is mentioned, (as here in my Text,) there no doubt but the *Outward*, in one kinde or other, is a part of the dutie commanded, whatsoever besides it be intended. And because it is a disease almost proper to our time, (for our forefathers were mostly sick of the other extreme,) so farre to slight and disesteem (that I may not say disdain) the worship of God by the *Body*, as to think it may be omitted and neglected even in Time and Place convenient, as in God's House and publick service, without all guilt of sin; give me therefore leave to propound a few Considerations for the cure of such as are sick of that maladie. For as that which seems but some lighter Symptome at the first, if the cure thereof be neglected and contemned oftentimes proves fatal, and destroys life it self; so may this. I would have them therefore consider,

1. That we all look not only for the *Glorification* of our *Souls*, but of our *Bodies* in the life to come: Now a Reward presupposeth a Work. It is meet and right therefore we should worship and glorifie God here in this life with the *Bodie* as well as the *Soul*, if we look that God should one day glorifie both.

2. That as the *Outward* worship without the *Inward* is dead, so the *Inward* without the *Outward* is not complete; even as the Glorification of the Soul separate from the Bodie is not, nor shall not be consummate, till the Bodie be again united unto it.

3. That those who derogate so much from *Bodily worship* in the service of the true God, as kneeling, bowing, and the like, make by consequent *Idolatrie* a sin far less hainous in degree then it is. For is not *Idolatrie* to communicate that honour with a creature which is due unto the Creator alone? By how much therefore the worship of gesture and posture is less due unto God when we doe our homage unto him, by so much is the sin the less hainous and grievous when the same is given unto an Idol. For I believe, they will not deny but part of the sin of *Idolatrie* consists even in the *outward* worship given unto an Idol, as kneeling, bowing, and falling down before it, and the like.

4. Lastly, That although *Bodily worship*, being considered in it self, be one of the *minora Legis*, of the lesser things of the Law, and the honour done unto God thereby of no great value (though not of none) in his sight;

ſight; yet may a voluntary and preſumptuous neglect even of ſo ſmall a duty be a great and hainous ſin, becauſe ſuch a neglect proceeds from a prophane diſpoſition and election of the heart. For a ſin is not always to be eſteemed according to the value of the duty omitted, but from the heart's election in omitting it. *Non eſt bonum per ſe* (ſaith *Seneca*) *munda veſtis, ſed mundæ veſtis electio; quia non in re bonum eſt, ſed in electione:* that is, *A clean garment hath no goodneſs of it ſelf, but it is the election of a clean garment which is commended; becauſe the goodneſs conſiſts not in the thing, but in the election thereof.* So ſay I here; It is not the value or merit of the work which aggravates the ſin in omitting the doing thereof, but the election not to doe it. Eccleſ. 5. 1. Epiſt. 92.

Now therefore to return to my Hypotheſis; By that which hath been delivered it appears, That it is not only lawfull to uſe ſome Reverential geſture when we come into God's Houſe, (which yet ſome think they are very liberal if they grant,) but that it is a duty commanded by God himſelf, and ſo no Will-worſhip; as namely in that Divine admonition given firſt to *Moſes*, and afterward to *Joſua*, *Put thy ſhoes from off thy feet, &c.* in that Law, *Reverence my Sanctuary*; in this Inſtruction by *Solomon*, *Look to thy feet when thou comeſt to the Houſe of God*: That the Saints and people of God in the Old Teſtament, and Chriſtians in the New, have uſed ſuch Reverence: That the neglect thereof is condemned of Prophaneneſs by the practice of *Jews*, * *Gentiles*, *Pagans*, *Mahumetans*, all Religions whatſoever: if any be to be excepted (*proh pudor & dolor!*) it is our ſelves.

* *Seneca lib. 7. Nat. qq. c. 30. Intramus Templa compoſiti, ad ſacrificium acceſſuri vultum ſubmittimus, togam adducimus, in omne argumentum modeſtia fingimur.* We enter our Temples with a compoſed geſture, coming to ſacrifice we let fall our Countenance; draw in our Gown, are framed to all ſhew of Humility.

But without doubt, in this we are not in the right, nor was it ſo from the beginning. Whatſoever is dedicated unto God in general, or (to ſpeak in the phraſe of Scripture) whatſoever is *called by his Name*, that is, is His by peculiar relation, ought to be uſed with a different reſpect from things common: and God's Houſe (as you have heard) hath ſomething ſingular from the reſt. Should we then come into it as into a Barn or Stable? It was not (once) good manners ſo to come into a mans houſe: For our Bleſſed Saviour, when he ſent forth his Diſciples to preach the Goſpel, *Matt.* 10. 12. ſaid, εἰσερχόμενοι εἰς τὴν οἰκίαν, ἀσπάζεσθε αὐτὴν, *when ye enter into an houſe, ſalute it.* Why ſhould we not think it a part of religious manners to doe ſomething anſwerable when we come into the Houſe of God? that is, to *bleſs* the Maſter thereof, (you know how far that word extendeth;) and if not to ſay, *God be here*, (which hath been the form, and is ſomewhere ſtill, when we enter into a mans Houſe) yet to ſay with * *Jacob* at *Bethel*, *God is here*; and to teſtifie in ſome manner or other, as the Saints of God were wont to doe, that we acknowledge it; and that both at our firſt coming thither, and while we continue there; for the one follows from the other. And becauſe I paralleled before that Oriental rite of *Diſcalceation* (whereunto I ſuppoſed the words of my Text to have reference) with ours of *Uncovering the Head*, by the name of a *leading* ceremonie; if any ſhall therefore ask me, what other Geſture I implied thereby as fitting to accompany this in the caſe we ſpeak of; I anſwer, That belongs to the diſcretion of our Superiours and the authority of the Church to appoint, not to me to determine. For here, as in other Ceremonies, the Church is not tied, but hath liberty to ordain (having reſpect to the Analogy of the Old Teſtament) what ſhe ſhall judge moſt ſutable and agreeable to the time, place, and manners of the people where ſhe lives. But if I may without offence or preſumption ſpeak what I think, then I ſay, That *Adoration*, or Bowing of the body, with ſome ſhort ejaculation, (which the Church of *Iſrael* uſed in their Temple together with *Diſcalceation*, and which the Chriſtians of the Orient uſe at this day, and time out of minde

* Gen. 28. 16.

Eccleſ. 5. 1. have done, at their ingreſs into their Churches,) is of all other the moſt ſeemly, ready and fitting to our manners; which yet I ſubmit: namely, according to that of the 132. *Pſal.* v. 7. *Introibimus in Tabernacula ejus, incurvabimus nos ſcabello pedum ejus: We will go into his Tabernacles, and worſhip before* (or *toward*) *his Footſtool*, that is, the Ark of the Covenant or Mercy-ſeat, which you ſhall finde thus ſtyled, 1 *Chron.* 28. 2. and according to that, *Pſal.* 5. 7. *I will enter into thine Houſe in the multitude of thy mercies; in thy fear will I worſhip toward thy holy Temple*, (i. Ναὸν, for they ſtood in the Courts when they worſhipped) which is the Form the *Jews* uſe at this day when they come firſt into their Places of worſhip; and ſo might we too, for any thing I know. The ordinary form among the Greeks is that of the Publican, *God be mercifull to me a ſinner*; yet ſometimes they premiſe this of the Pſalm before it.

SECTION IV.

AND thus I have done with the Firſt part of my Text, which for diſtinction ſake I called *The Admonition:* I come now to the Second, which I termed *A Caution*; *Be more ready to obey, then to offer the Sacrifice of fools:* as much as to ſay, Preferre not the Secondary ſervice of God before the Firſt and Principal. Our Tranſlation hath, *Be more ready to hear, then, &c.* whereby ſome have taken occaſion childiſhly to apply this Scripture againſt that cuſtome of a ſhort and private Prayer at our firſt coming into the Church, before we joyn with the Congregation. For we ſhould (ſay they) rather hear and liſten to what the Miniſter is reading or ſpeaking, (as *Solomon* here bids us) then at ſuch a time to betake our ſelves to any private devotion; which, ſay they, is but *the Sacrifice of fools*. But I would themſelves who thus argue were as wiſe as they ſhould be: For if they were, they would conſider both that *Solomon* (according to the time wherein he ſpake) muſt needs mean of another kinde of Sacrifice then what ſo looſe a notion importeth, namely of ſuch as were then uſed in the Temple he had built; and beſides, that this ſenſe of theirs directly thwarts the purport and meaning of the words going before, which is, that we ought to uſe ſome ſigne of reverence when we come into the houſe of God, ſuch as according to the cuſtome of the Weſt is this. But though none of theſe things were, yet would this Text be nothing to their purpoſe: Foraſmuch as by *Hearing* in this place is not meant *auricular* hearing, but *practicall*, that is, Obedience to God's commandments, according as the Vulgar hath, (a) *Melior eſt obedientia quàm victimæ ſtultorum*. For it is the ſame with 1 Sam. 15. 22. that proverbial ſentence of Scripture, *Obedience is better then ſacrifice*, which *Samuel* uſed in that bitter reproof of King *Saul*, for ſparing *Agag* and the beſt of the ſpoil of the *Amalekites*, upon a pretence of ſacrificing to the Lord in *Gilgal*. *Hath the Lord* (ſaith he) *as great delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey is better then ſacrifice; and to hearken, then the fat of rams.* The word here twice rendered *obey*, is שמע, the ſame which is in my Text, and it is an ordinary ſignification thereof in Scripture. The caſe is clear.

(a) Obedience is better then the Sacrifice of fools.

But was not the offering of Sacrifice, will ſome man ſay, part of the obedience due unto the divine Law? How come they then to be thus oppoſed one to the other? Give me leave therefore, before I give my full explication of this paſſage, to enquire and conſider of ſome others, of much more difficulty

difficulty in this reſpect, yet their meaning conducing to the underſtanding of this. Eccleſ. 5. 1.

There are divers places in Scripture diſparaging and vilifying *Sacrifices*, yea ſo farre, as if *Sacrifice* were a ſervice which God neither appointed nor approved. As *Pſal.* 51. 16, 17. *Thou deſireſt not ſacrifice*, (ſaith *David*,) *elſe would I have given it thee*; but *thou delighteſt not in burnt-offerings. The ſacrifice of God is a troubled ſpirit; a broken and contrite heart, O God, thou wilt not deſpiſe.* Hoſea 6. 6. *I will have mercy, and not ſacrifice.* Micah 6. 6. *Wherewith ſhall I come before the Lord, and bow my ſelf before the moſt High? ſhall I come before him with burnt-offerings, with calves of a year old?* 7. *Will the Lord be pleaſed with thouſands of rams, and with ten thouſands of rivers of oile? ſhall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul?* 8. *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to doe juſtly, and to love mercy, and to walk humbly with thy God?* Nay, *Jer.* 7. 21, 22, 23. he ſeems to ſay expreſly, that he never commanded them: *Put* (ſaith he) *your burnt-offerings unto your ſacrifices, and eat fleſh. For I ſpake not unto your Fathers, nor commanded them, in the day that I brought them out of the Land of Egypt, concerning burnt-offerings and ſacrifices: But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people; and walk ye in the waies that I have commanded you, that it may be well with you.*

Yet nothing is more plain then that God ordained *Sacrifices* at Mount *Sinai*. How then ſhall this difficulty be reſolved? Some, and thoſe of the Ancients too, have affirmed, that theſe Ordinances of *Sacrifice* were not given to *Iſrael* at firſt, nor (a) *prima intentione Dei*; but were (as they call them) *ἐπίκαινα, ſuperinducta*, afterwards impoſed upon them, when they had committed Idolatry in making and worſhipping the golden Calf. But the contrary to this is alſo apparent. For to paſs by *Cain* and *Abel*'s ſacrifices and the ſacrifices of *Noah* and *Abraham*; when the Lord pronounced the Decalogue from Mount *Sinai*, he added this, as it were an Appendix thereto, *Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold: Onely an Altar thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep and thine oxen, &c.* and this before *Moſes* came down from the Mount, or the Calf was yet made. Nay, more then all this, when *Moſes* and *Aaron* were ſent unto *Pharaoh*, the effect of their Embaſſie was, *The God of the Hebrews ſaith, Let my people go, that they may ſacrifice unto me, three daies journey in the wilderneſs.* And when *Pharaoh* would have given them leave to have ſacrificed to their God in the Land; *No*, (ſaith *Moſes*) *we will go three daies journey into the wilderneſs, and there ſacrifice to the Lord our God, as he hath commanded us.* What ſhall we anſwer then to thoſe paſſages of Scripture where God diſclaimeth *Sacrifice*, ſaying, he required no ſuch Service at his peoples hands; yea, that he commanded them no ſuch thing when he brought them out of the Land of *Egypt*?

(a) By the firſt intention of God.

Exod. 20. 23, 24.

Exod. 3. 18. & 5. 1, 3, 8.

Exod. 8. 27.

For the aſſoiling of this difficulty, according to the differing quality of the paſſages which are or may be produced to this purpoſe, I lay down theſe three Propoſitions.

1. That according to the propriety and *genius* of the Hebrew tongue, a Comparative ſenſe is often expreſſed after the form of an *Antitheſis*: As, in that of *Joel*, *Rent your hearts, and not your garments*; that is, more, or rather then your garments: *Prov.* 8. 10. *Receive my inſtruction, and not ſilver*; Joel 2. 13.

Eccleſ. 5. 1. *ſilver*; that is, *rather then ſilver*, as the words following teach us to conſtrue it, *And knowledge rather then choice gold.* Likewiſe in the New Teſtament, *Lay not up treaſures for your ſelves on earth, but lay up for your ſelves treaſures in heaven*; that is, Treaſures in heaven rather then treaſures on earth; have more care to lay up the one then the other.

Matt. 19. 20.

According to this conſtruction only, without more adoe, ſome of the aforeſaid paſſages will be diſcharged of their difficulty: as namely that of *Hoſea, I deſired mercy, and not ſacrifice*, that is, more or rather then ſacrifice; as the following words give us to underſtand, which are, *and the knowledge of God more then burnt-offerings*; and according as the ſame ſenſe is elſewhere expreſſed, as *Prov.* 21. 3. *To doe juſtice and judgement, is more acceptable to the Lord then ſacrifice.* But all will not be thus ſalved.

2. Wherefore I lay down this ſecond Propoſition; That *antecedenter*, antecedently, it is true, that God commanded not Sacrifice ſhould be offered unto him, neither when the Law was given, nor before; but *conſequenter*, conſequently only. For the underſtanding whereof we muſt know, That *Sacrifice* was a rite whereby men renewed a Covenant with God, by making atonement for their ſin; therefore it preſuppoſed a breach and tranſgreſſion of the Law. But the will of God was not, that men ſhould tranſgreſs his Law, and violate the Covenant he had made with them, but that they ſhould obſerve and keep it; which if they did, Sacrifice would have no place. This is that I mean, when I ſay that God required not nor commanded Sacrifice *antecedently*, but that men ſhould keep his Commandments. But in caſe ſin were committed, and the Articles of his Covenant violated, then and in ſuch a ſtate God ordained and admitted of Sacrifice for a Rite of atonement and redintegration of his Covenant with men: that is, he commanded Sacrifice only *conſequenter*, conſequently, as a remedy, if ſin were committed. And if thoſe Ancients could be thus underſtood who ſay that Sacrifice was not ordained when the Law was firſt given, but after it was tranſgreſſed; namely, if their meaning were only, that the ordinance of Sacrifice preſuppoſed a tranſgreſſion of the Law; then their Aſſertion were true: but otherwiſe hiſtorically taken, it cannot be defended. Now according to this propoſition is that of *Jeremy* 7. 22, 23. to be underſtood, (or if there be any other like it) *I ſpake not unto your Fathers, nor commanded them, in the day that I brought them out of the Land of Egypt, concerning burnt-offerings and ſacrifices: But this thing commanded I them; Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the waies that I have commanded you, that it may be well with you.*

3. My third Propoſition is this; That when Sacrifice was to be offered in caſe of ſin, yet even then God accepted not thereof *primariò*, primarily and for it ſelf, as though any refreſhment or emolument accrued to him thereby, (as the Gentiles fondly ſuppoſed of their gods;) but ſecondarily only, as a teſtimony of the conſcience of the offerer, deſiring with humble repentance to glorifie him with a Preſent, and by that Rite to renew a covenant with him. For *Sacrifice* (as I have ſaid) was *oblatio fœderalis a federal oblation.* Now Almighty God renews a Covenant with, or receiveth again into his favour, none but the repentant ſinner; and therefore accepts of Sacrifice in no other regard, but as a token and effect of this. Otherwiſe it is an abomination unto him, as whereby men profeſſed a deſire of being reconciled unto God, when they had offended him, and yet had no ſuch meaning. Hence God rejects all Sacrifices wherein there is no Contrition, nor Purpoſe to forſake ſin and keep his commandments, which are the parts of Repentance. So is to be taken that in the firſt of *Eſay*:

Vet. 11—18.

To

To what purpoſe is the multitude of your ſacrifices? ——*Bring no more vain oblations; incenſe is an abomination unto me.* ——*Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to doe evil:* ——then (if you offer ſacrifice unto me) *though your ſins be as ſcarlet, they ſhall be as white as ſnow, &c.* and that *Eſay* the laſt: *To this man will I look, to him that is poor and of a contrite ſpirit. He that killeth an ox,* (namely otherwiſe,) *is as if he ſlew a man; he that ſacrificeth a lamb,* (unleſs he comes with this diſpoſition) *as if he cut off a dog's neck; he that offereth an oblation, as if he offered bloud; he that burneth incenſe, as if he bleſſed an Idol.* And ſurely, he that bleſſeth an Idol is ſo farre from renewing a Covenant with the Lord his God, that he breaks it. So did they who without conſcience of Repentance preſumed to come before him with a Sacrifice, not procure atonement, but aggravate their breach. Eccleſ. 5. 1 Verſ. 2, 3.

According to one of theſe three ſenſes are all paſſages in the Old Teſtament diſparaging and rejecting *Sacrifices* literally to be underſtood: namely, when men preferred them before the greater things of the Law; valued them out of their degree, as an *antecedent* duty; or placed their efficacy in the naked Rite, as if ought accrued to God thereby; God would no longer own them for any ordinance of his: nor indeed in that diſguiſe put upon them were they.

I will except onely one Paſſage out of the number, which I ſuppoſe to have a ſingular meaning; to wit, that of *David* in the 51 *Pſalm*, v. 16, 17. which the ancient tranſlations thus expreſs: *Quoniam ſi voluiſſes ſacrificium, dediſſem utique; ſed holocauſtis non oblectaberis, (vel, holocauſtum non acceptabis.) Sacrificium Deo ſpiritus contribulatus, &c.* ——*If thou wouldſt have had a ſacrifice, I would have offered it; but thou wilt accept no burnt-offering, &c.* ——For this ſeems to be meant of that ſpecial caſe of *Adulterie* and *Murther* which *David* here deploreth: for which Sins the Lord had provided no Sacrifice in his Law. Wherefore *David* in this his Penitential confeſſion tells him, That if he had appointed any Sacrifice for expiation of this kind of ſin, he would have given it him; but he had ordained none, ſave only *a broken ſpirit and a contrite heart:* which *thou, O God,* (ſaith he) *wilt not deſpiſe*, but accept that alone for a Sacrifice in this caſe, without which Sacrifice in no caſe is accepted.

Now out of this Diſcourſe we are ſufficiently furniſhed for the underſtanding of this *Caution* of *Solomon* in my Text, *Be more ready to obey, then to offer the ſacrifice of fools*; or, as the words in the Original import, Be more approching God with a purpoſe and reſolution of obedience to his Commandments, then with the ſacrifice of fools; that is, Have a care rather to approch the Divine Majeſty with an offering of an obediential diſpoſition, then with the bare and naked Rite. But the ſenſe is ſtill the ſame, namely, the Houſe of God at *Jeruſalem* was an Houſe of ſacrifice, which they who came thither to worſhip offered unto the Divine Majeſty, to make way for their prayers and ſupplications unto him, or to find favour in his ſight. *Solomon* therefore gives them here a caveat, not to place their Religion either only or chiefly in the external Rite, but in their readineſs to hear and keep the Commandments of God; without which that Rite alone would avail them nothing, but be no better then the *ſacrifice of fools*, who when they doe evil, think they doe well. For without this readineſs to obey, this purpoſe of heart to live according to his Commandments, God accepts of no Sacrifice from thoſe who approch him, nor will pardon their tranſgreſſions when they come before him. He therefore that makes no conſcience of ſinning againſt God, and yet thinks to be expiate by Sacrifice, is an ignorant fool, how wiſe and religious ſoever he may think himſelf to be, or appear unto men;

Eccleſ. 5. 1. men, by the multitude or greatneſs of his Sacrifices. The reaſon, Becauſe the Lord requires *Obedience* antecedently and abſolutely, but *Sacrifice* conſequently onely; and then too not *primariò*, or chiefly and for it ſelf, but ſecondarily onely, as a teſtimony of Contrition, and a ready deſire and purpoſe in the offerer to continue in his favour by Obedience.

This is *Solomon*'s the Preacher's meaning: Wherein behold, as in a glaſs, the condition of all *external Service* of God in general, as that which he accepteth no otherwiſe then ſecondarily; namely, as iſſuing from a Heart reſpectively affected with that devotion it importeth. For God, as he is a living God, ſo he requires a living worſhip: But as the Body without the Soul is but a carkaſs; ſo is all external and bodily worſhip wherein the pulſe of the Heart's devotion beats not.

But if this be ſo, you will ſay, it were better to uſe no *external* worſhip at all of courſe, as we do the worſhip of the Body in the geſtures of bowing, kneeling, ſtanding, and the like, then to incur this danger of ſerving God with a dead and hypocritical ſervice; becauſe it is not like the Heart will be always duely affected when the outward worſhip ſhall be required. I anſwer; Where there is a true and real intent to honour God with outward and bodily worſhip, there the act is not Hypocriſie, though accompanied with many defects and imperfections. Here therefore that Rule of our Saviour touching the greater and leſſer things of the Law muſt have place:

Matt. 23. 23. & Luke 11. 42. ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι, *Theſe things* (that is, the greater things of the Law) *we ought to doe, and not to leave the other* (though the leſſer) *undone.* For otherwiſe, if this reaſoning were admitted, a man might upon the ſame ground abſent himſelf from coming to Church upon the dayes and times appointed, or come thither but now and then, alledging the indiſpoſition of his Heart to joyn with the Church in her publick worſhip at other times: or if he came thither, act a mute, and when others ſing and praiſe God, be altogether ſilent, and not open his mouth, nor ſay *Amen* when others do. For all theſe are external ſervices; and the ſervice of the voice and geſture are in this reſpect all one, there is no difference. But who would not think this to be very abſurd? We ſhould rather upon every ſuch occaſion rouſe and ſtir up our Affections with fit and ſeaſonable meditations, that what the order and decency of a Church-aſſembly requires to be done of every member outwardly, we may likewiſe doe devoutly and acceptably. *Theſe things we ought to doe, and not leave the other undone.*

But you will ſay, What if I cannot bring my Heart unto that religious fear and devotion which the outward worſhip I ſhould perform requireth? I could ſay that ſome of the outward worſhip which a man performs in a Church-aſſembly, he does not as a ſingular man, but as a member of the Congregation. But howſoever, I anſwer; Let the worſhip of thy Body, in ſuch a caſe, be at leaſt a confeſſion and acknowledgement before God of that love, fear and eſteem of his Divine Majeſty thou oughteſt to have, but haſt not. For though to come before God without that inward devotion requiſite, be a ſin: yet to confeſs and acknowledge by what our outward geſture importeth the duty we owe unto him, but are defective in, I hope is not; no more then the confeſſion of any other ſin. For our Worſhip, in ſuch a caſe, if we will ſo intend it, is an act of Repentance: and as the modern Greeks are wont to call their *Adorations*, Μετανοίας, *Repentances*; ſo may we in this caſe make ours to be: namely, as if we ſaid, Lord, I ought to come before thee with that religious fear, humble reverence, and lifting up of Heart, which the geſture, the poſture I here preſent importeth; but, *Lord, be merciful to me a ſinner.* If any mans Heart be ſo prophane and irreligious as not to acknowledge thus much, I yield

that

that such a one might better spare his labour, and not come into the presence of God at all. Otherwise I conclude still with our Blessed Saviour's determination in the like case, *Those* greater things *we ought to do, and not to leave the other undone.* Eccles. 5. 1.

THE CHRISTIAN SACRIFICE

MALACHI I. 11.

*Ab ortu Solis usque ad occasum, * magnum erit Nomen meum in Gentibus; & in omni loco * offeretur Incensum Nomini meo, & * Munus purum: quia magnum erit Nomen meum in Gentibus, dicit Dominus exercituum.*

From the rising of the Sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place Incense shall be offered unto my Name, and a pure Offering: for my Name shall be great among the Heathen, saith the Lord of hosts.

* LXX. δοξασθήσεται. * προσάγεται. Heb. מֻקְטָר * θυσία καθαρὰ, Heb. מִנְחָה טְהוֹרָה

CHAP. I.

The Text a Prophecy of the Christian Sacrifice, *according to the judgement of the ancient Fathers in the Second, Third and Fourth Centuries. The difficulty of explaining the* Christian Sacrifice: *The Reasons of this difficulty. The Method and Order propounded for this Discourse.*

THIS place of Scripture, howsoever now in a manner silenced and forgotten, was once, and that in the eldest and purest times of the Church, a Text of eminent note, and familiarly known to every Christian, being alledged by their Pastours and Teachers, as an express and undoubted Prophecie of the *Christian Sacrifice* or Solemn Worship in the Eucharist, taught by our Blessed Saviour unto his Disciples, to be observed of all that should believe in his Name: and this so generally and grantedly, as could never have been, at least so early, unless they had learned thus to apply it by tradition from the Apostles.

For in the Age immediately succeeding them, being the second hundred of years after Christ, we find it alledged to this purpose by *Justin Martyr* and *Irenaus*, the Pillars of that Age; the former of them flourishing within little more then thirty years after the death of S. *John*, and the latter a Disciple of *Polycarp*, S. *John*'s Scholar. In the Age following, or third *Seculum*, it is alledged by *Tertullian*, *Zeno Veronensis* and *Cyprian*: in the fourth *Seculum* by *Eusebius*, *Chrysostome*, *Hierom* and *Augustine*; and in the after-Ages by whom not? Nor is it alledged by them as some singular opinion

Mal. 1. 11. opinion or private conceit of their own, but as the received Tradition of the Church; whence in some Liturgies (as that of the Church of *Alexandria*, commonly called the Liturgy of S. *Mark*) it is inserted into the Hymn, or Preface, which begins, Ἀληθῶς ἄξιόν ἐστιν καὶ δίκαιον, *It is truly meet and right*; the conclusion of the Hymn or Laud there being, Εὐχαριστοῦντες προσφέρομεν τὴν λογικὴν καὶ ἀναίμακτον λατρείαν ταύτην, ἣν προσφέρουσί σοι, Κύριε, πάντα τὰ ἔθνη ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν· ὅτι μέγα τὸ ὄνομά σου ἐν πᾶσι τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ ὀνόματι τῷ ἁγίῳ σου, καὶ θυσία καὶ προσφορά· *Giving thanks we offer unto thee, O Lord, this reasonable and unbloudy Service, even that which all Nations from the rising of the Sun to the going down of the same offer unto thee, O Lord: for thy Name shall be great among all Nations; and in every place Incense is offered unto thy holy Name, and Sacrifice and Oblation.*

Thus you see the antiquity of Tradition for the meaning and application of this Prophecy.

But for the *Christian Sacrifice* it self whereunto it is applied, *What the ancient Church understood thereby*, What and *Wherein the Nature of this Sacrifice consisted*, is a point, though most needful to be known, yet beyond belief obscure, intricate and perplext. He that shall make triall, will find I say true. A reverend and learned Prelate of ours acknowledges as much: *Apud veteres Patres* (saith he) (*ut quod res est liberè fateamur*) *de sacrificio corporis Christi in Eucharistia incruento frequens est mentio; quæ dici vix potest quantopere quorundam, alioqui doctorum hominum, ingenia exercuerit, torserit, vexaverit: To speak the plain truth, In the Writings of the ancient Fathers there is frequent mention of* The unbloudy Sacrifice of the Body of Christ in the Eucharist; *a point which hath beyond expression puzzled and vext the minds of several men otherwise not unlearned.* The reason of this *obscurity* hath grown partly from the changing of the Notion of the Church thereabout in following times; partly by the violence of the Controversies of this last Age, whilest each party finding the knot, and studying not so much the right way of untying it, as how to give the least advantage to the adverse party, have infinitely intangled the same, and made it more indissoluble then before.

I have acquainted my self long with this Argument, and spent many a thought thereabout, using the best means I could conceive to be inform'd; namely, Not so much to relie upon the opinions of modern writers, as to peruse and compare the passages of the Ancients themselves, and their Forms of Liturgies, out of which I was assur'd the Truth might be learned, if I were but able to understand them.

What I have found and learned I desire to give an account of in this place, as I shall have occasion; the Argument being such as befits no other Auditorie but the Schools of the Prophets. Nor will the Discourse be unprofitable for such as mean to be acquainted with the Writings of the Fathers and Antiquities of the Church: there being nothing in them so like to stumble the Reader as this.

To come then to the matter: where I will chalk out my Discourse in this order.

First, I shall premise, as the ground thereof, A *Definition* of *The Christian Sacrifice* as the ancient Church meant it.

Secondly, *Explain* the meaning of my Text, by *application* thereto.

Thirdly, Prove each part of the *Definition* I shall give, by the Testimonies of the Fathers, Councils and Liturgies of the first and best Ages; interlacing therewith such passages as may make for the better understanding either of the Testimonies I bring, or of the matter it self for which they are brought.

CHAP.

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Chap. II.

The Christian Sacrifice *defined, and briefly explained. The two parts or double Object of this Sacrifice. What meant by* Sacrificium Quod, *what by* Sacrificium Quo.

To begin with the First, The *Definition* of the *Christian Sacrifice*: Under which name first know, That the ancient Church understood not, as many suppose, *the mere Sacrament of the Body and Bloud of Christ*; but the *whole Sacred Action* or *Solemn Service of the Church assembled*, whereof *this Sacred Mysterie* was then a prime and principal part, and as it were the Pearl or Jewel of that Ring, no publick Service of the Church being without it. This observed and remembred, I define the Christian Sacrifice, *ex mente antiquæ Ecclesiæ*, according to the meaning of the ancient Church, in this manner: I.

An Oblation of Thanksgiving and Prayer to God the Father * *through Jesus Christ and his Sacrifice commemorated in the Creatures of Bread and Wine*, * *wherewith God had first been agniz'd.* So that this Sacrifice as you see hath a double object or matter: first, *Praise and Prayer*, which you may call *Sacrificium Quod*; secondly, *The commemoration of Christ's Sacrifice on the Cross*, which is *Sacrificium Quo*, the Sacrifice whereby the other is accepted. For all the Prayers, Thanksgivings and Devotions of a Christian, are tendred up unto God in the name of *Jesus* Christ crucified. According whereunto we are wont to conclude our Prayers with *Through Jesus Christ our Lord.* And this is the specification whereby the Worship of a *Christian* is distinguisht from that of the *Jew.* Now that which we in all our Prayers and Thanksgivings doe *vocally*, when we say, *Through Jesus Christ our Lord*, the ancient Church in her publick and solemn Service did *visibly*, by representing him, according as he commanded, in the Symbols of his Body and Bloud: And why not? Is not Christ there commemorated and received by us for the same end for which he was given and suffered for us? Is not that, that through him we receiving forgiveness of our sins, God our Father might accept our service and hear our prayers we make unto him? What time then so fit and seasonable to commend our devotions unto God, as when the Lamb of God lies slain upon the Holy Table, and we receive visibly, though mystically, those gracious Pledges of his blessed Body and Bloud? This was that *Sacrifice* of the ancient Church the Fathers so much ring in our ears; *The Sacrifice of Praise and Prayer through Jesus Christ mystically represented in the Creatures of Bread and Wine.*

* or, through the Sacrifice of Jesus Christ upon the Cross.
* or, first offered to God to agnize him.

But yet we have not all, there is one thing more my Definition intimates, when I say, *Through the Sacrifice of Jesus Christ commemorated in the Creatures of Bread and Wine, wherewith God had first been agnized.* The Body and Bloud of Christ were not made of *common Bread* and *common Wine*, but of *Bread and Wine first sanctified*, by being offered and set before God as a Present to agnize him the Lord and Giver of all: according to that, * *The earth is the Lord's, and the fulness thereof*; and, * *Let no man appear before the Lord emptie.* Therefore as this *Sacrifice* consisted of two parts, as I told you, of *Praise* and *Prayer*, (which in respect of the other I call *Sacrificium Quod*,) and of the *Commemoration of Christ crucified*, (which I call *Sacrificium Quo*:) so the Symbols of *Bread* and *Wine* traversed both; being first presented as Symbols of Praise and Thanksgiving to agnize God the Lord of the Creature, in the *Sacrificium Quod*; then, by invocation of the Holy Ghost, made the Symbols of the Body and Bloud of Christ, in the *Sacrificium*

* Psal. 24. 1.
* Deut. 16. 16.

Mal. 1. 11. *Quo.* So that the whole Service throughout consisted of a *reasonable* part, and of a *material* part, as of a Soul and a Body: of which I shall speak more fully hereafter, when I come to prove this I have said by the Testimonies of the Ancients.

Chap. III.

The words of the Text explained, and applied to the foregoing Definition of the Christian Sacrifice. Incense *denotes the* rational *part of this Sacrifice,* Mincha *the* material *part thereof. What meant by* Mincha purum. *Two Interpretations of the* Purity *of the Christian* Mincha *given by the Fathers; a third propounded by the Author.*

II. AND this is that Sacrifice which *Malachi* foretold the Gentiles should one day offer unto God; *In every place Incense shall be offered unto my Name, and a pure* Mincha: *for my Name shall be great among the Heathen, saith the Lord of hosts.* Which Words I am now, according to the order I propounded, to *explicate*, and *apply* to my *Definition.*

Know therefore that the Prophet in the foregoing words upbraids the *Jews* with despising and disesteeming their God; forasmuch as they offered unto him for sacrifice not of the best, but the lame, the torn and the sick; as though he had not been the great King, Creator and Lord of the whole World, but some petty God, and of an inferiour rank, for whom any thing were good enough. Vers. 6, 7. *If I be a Father, where is mine honour? If I be* Dominus, *where is my fear? saith the Lord of Hosts unto you, O Priests, that despise my name; and ye say, Wherein have we despised it? Ye offer polluted bread upon mine Altar; and ye say, Wherein have we polluted thee?* [I'le tell you] *In that ye say, The Table of the Lord is contemptible,* or, not so much to be regarded; that is, you think so, as appears by the baseness of your Offering: for the Present shews what esteem the giver hath of him he honoureth therewith. But you offer that to me which ye would not think fit to offer to your *Prorex* or Governour under the King of *Persia*; which shews you have but a mean esteem of me in your hearts, and that you believe not I am He that I am. It may be, because you see me acknowledged of no other Nation but yours, and that ye have been subdued by the Gentiles, and brought into this miserable and despicable condition wherein you now are, you imagine me to be some *Topical* God, and as of small jurisdiction, so of little power. But know, that howsoever I now seem to be but the Lord of a poor Nation, yet the days are coming, when *from the rising of the Sun to the going down of the same, my Name shall be great among the Gentiles; and in every place Incense shall be offered to my Name, and a pure Offering: for my Name shall be great among the Heathen, saith the Lord of Hosts:* it follows, though *you have prophaned it, in that ye say, The Table of the Lord is contemptible*; whereas *I am a great King, and my Name shall be dreadful among the Heathen.*

* Revel. 8. 3. * Esay 66. 3. *Qui recordatur thure.* Levit. 24. 7. Ecclus. 45. 16.

This is the coherence and dependence of the Words. Now to *apply* them. *Incense* (as the Scripture it self tells) notes the * *Prayers of the Saints.* It was also that wherewith the * remembrance was made in the Sacrifices, or God put in mind. *Mincha*, which we turn *Munus*, a *Gift* or *Offering*, is *Oblatio farrea*, an Offering made of meal or flower baked or fried, or dried or parched corn. We, in our English, when we make distinction, call it a *Meat-offering*; but might call it a *Bread-offering*, of which the *Libamen* or the *Drink-offering* being an indivisible concomitant, both are implied under the name *Mincha*, where it alone is named.

The

The Application then is eaſy: *Incenſe* here notes the *rational part* of our *Chriſtian Sacrifice*, which is *Prayer*, *Thankſgiving*, and *Commemoration*; *Mincha* the *material part* thereof, which is *Oblatio farrea*, a Preſent of *Bread* and *Wine*. Mal. 1. 11.

BUT this *Mincha* is characteriſed in the Text with an attribute not to be overpaſt, *Mincha purum*; *In omni loco offeretur incenſum Nomini meo, & Mincha purum, In every place Incenſe ſhall be offered to my Name, and a pure Mincha:* The *Meat-offering* which the Gentiles ſhould one day preſent the God of *Iſrael* with ſhould be *Munus purum, a pure Offering*, or, as the Septuagint, θυσία καθαρὰ, *a pure Sacrifice*. Let us learn, if we can, what this *Purity* is, and wherein it conſiſteth, or in what reſpect the Gentiles *Oblation* is ſo ſtyled.

1. Some of the Fathers take this *Pure Offering*, to be an Offering that is purely or ſpiritually offered: The old Sacrifices both of the Jew and Gentile were offered *modo corporali, in a corporeal manner*, by ſlaughter, fire, and incenſe; but this of Chriſtians ſhould be offered only λόγῳ εὐχῆς καὶ εὐχαριστίας, *by way of Prayer and Thankſgiving*, as **Juſtin Martyr* expreſſes it; whence it is uſually called λογικὴ καὶ ἀναίμακτος θυσία, *a reaſonable and unbloudy Sacrifice*; namely, of the * *manner* of offering it: not that there was no *material* thing uſed therein, as ſome miſtake, (for we know there was *Bread* and *Wine*;) but becauſe it is offered unto God *immaterially* or λογικῶς onely; which the Fathers in the firſt Council of *Nice* call ἀδύτως θύεσθαι, *to be ſacrificed without ſacrificing rites*. This ſenſe of *Pure* Sacrifice is followed by *Tertullian*, as may appear by his words *ad Scapulam*, where ſpeaking of the Chriſtian Liturgie, *Sacrificamus* (ſaith he) *pro ſalute Imperatoris*;——*ſed, quomodo præcepit Deus, purâ prece: Non enim eget Deus, Conditor Univerſitatis, odoris aut ſanguinis alicujus; hæc enim Dæmoniorum pabula ſunt: We offer Sacrifice for the health and welfare of the Emperour; but it is (according as God hath commanded) the Sacrifice of * pure prayer: For God, the maker of the World, ſtands not in need of the ſmell or ſavour or of the bloud of any creature: Theſe indeed are the food and diet which the Devils love.* Alſo in his third Book againſt *Marcion cap.* 22. *In omni loco offertur Sacrificium Nomini meo--In every place Sacrifice ſhall be offered to my Name*——*& ſacrificium mundum, and a pure Sacrifice*; that is, (ſaith he) *gloriæ relatio, benedictio, laus & hymni, giving glory to God, bleſſing, praiſe and hymns:* which he preſently calls *munditias ſacrificiorum, the purities of Sacrifices*. The ſame way go ſome others. But this ſenſe, though it fitly ſerves to difference our *Chriſtian* Sacrifice from the old Sacrifices of the *Jews* and *Gentiles*, and the thing it ſelf be moſt true; yet I cannot ſee how it can agree with the context of our Prophet, where the word *Incenſe* (though I confeſs myſtically underſtood) is expreſſed together with *Munus purum a pure Offering:* For it would make the Literal ſenſe of our Prophet to be abſurd, and to ſay, *In every place Incenſe is offered to my Name, and an Offering without Incenſe.* And yet this would be the Literal meaning, if *Pure* here ſignified *without Incenſe*.

* Apol. 2.

* Καὶ τοιαύτη τις εὐχαριστίας θυσία τοῖς ἀνθρώποις ἀποτελεῖται, ἁγνὴ μὲ αἵματος, ἁγνὴ δὲ πάσης βίας· ἣν δὲ μὲ ὀσμὴ λιβάνου ἐπιποθεῖται, ἢ δὲ πυρκαϊὰ, καθαρὸν δὲ φῶς, &c. Conſtant. *in Orat. ad Sanctor. cœt. c.* 12. *apud* Euſeb.

* *Pure prayer*, that is, *Prayer not defiled with ſhedding of bloud and ſmoke of Incenſe, according to the manner of the Gentiles.* This to be the meaning of *purâ prece*, the words immediately following will tell us, *Non enim eget Deus, &c.* [Thus the Author in another paper where this paſſage of *Tertullian* was ſet down.]

2. Let us hear therefore a ſecond Interpretation of this *Puritie* of the Chriſtian *Mincha*, more agreeable to the dependence of the words; and that is *à conſcientia offerentis*, from the diſpoſition and affection of the offerer; according to that of the Apoſtle, *Tit.* 1. 15, 16. *To the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conſcience is defiled: They profeſs they know God, but in works they deny him.* The *Jews* offering was prophane and polluted, becauſe it proceeded not out of a due belief, and a conſcience throughly perſwaded of the *Greatneſs* of their God, that he was the Creator and Lord of

Mal. 1. 11. the whole earth, but rather ſome *petty* and *particular* God, like the Gods of other Nations: But the *Gentiles*, who ſhould ſee him not onely the God of one Nation, but *univerſally* acknowledged over all the earth, ſhould have no ſuch reaſon to doubt, but firmly believe him to be the Great God, Creator of heaven and earth, and worſhip him as ſuch; and ſo their Offering be a *Pure Offering*, not polluted with unbelief. And it is to be obſerved, that all the ancient Chriſtian Liturgies begin with this acknowledgement: For the Summe of the *Euchariſtical* Doxologie, when the *Bread* and *Wine* is firſt Chap. 4. 11. preſented before God, is comprehended in that of the Apocalyps, *Thou art worthy, O Lord, to receive glorie, and honour, and power: for thou haſt created all things, and for thy pleaſure they are and were created.*

And to this way of interpreting the *Purity of the Chriſtian Sacrifice*, to wit, *from the conſcience and affection of the offerers*, the Fathers moſtly bend. *Irenæus lib. 4. cap. 34. Sacrificia non ſanctificant hominem, (non enim indiget Deus ſacrificio) ſed conſcientia ejus qui offert ſanctificat ſacrificium, pura exſiſtens —— Quoniam igitur cum ſimplicitate Eccleſia offert, juſtè munus ejus purum ſacrificium apud Deum deputatum eſt: Sacrifices do not ſanctify a man, (for God ſtands not in need of any of our Sacrifices;) but the Conſcience of him that offers, being pure, ſanctifies the Sacrifice —— And becauſe the Church offereth with Simplicity,* (with a Conſcience purified from all malice and hypocriſy) *rightly therefore is her Oblation accounted by God a Pure Sacrifice.* And a little after, *Oportet enim nos oblationem Deo facere, & in omnibus gratos inveniri fabricatori Deo, in ſententia pura & fide ſine hypocriſi, &c. For it behoveth us to preſent God with our Oblations, and in all things to be found thankful unto God our maker; with pure minds and faith unfeigned, with ſtedfaſt hope and fervent love offering unto him the Firſt-fruits,* or *a Preſent, of his Creatures.* Neither is *Tertullian*, whom I alledged before for the other interpretation, averſe from this; for in his fourth Book *Cont. Marc. c. 1. Sacrificium mundum, a pure Sacrifice*, that is, ſaith he, *ſimplex oratio de conſcientia pura, ſincere Prayer proceeding from a pure Conſcience.* But this *conſcientious purity* they ſeem to reſtrain, at leaſt chiefly, to *freedom from malice*, as that *ſingular puritie* whereby this *Chriſtian Sacrifice* is differenced from that of the *Jew*, becauſe none can offer it but he Matt. 5. 23, 24. that is in charity with his brother; according to that in the Goſpel, *When thou bringeſt thy gift unto the Altar, and remembreſt thy brother hath ought againſt thee —— Go firſt and be reconciled to thy brother, &c.* And therefore in the beginning of this Chriſtian Service, the Deacon was anciently wont to cry, Μή τις κατά τινος, *Let no man have ought againſt his brother*; and then followed *oſculum ſanctum*, the kiſs of reconciliation. Thus the Fathers of the firſt Council of *Nice* took *Sacrificium purum*, as appears *Can. 5.* where they expound δῶρον καθαρὸν *the pure Gift* or *Oblation*, to be that which is offered πάσης μικροψυχίας ἀναιρεμένης, *omni ſimultate depoſitâ, all malice and hypocriſy, and the like inſtances of an unworthy and ignoble ſpirit, being laid aſide.*

But according to this Expoſition, the *Puritie* of the *Chriſtian Sacrifice* will not be oppoſite to the *pollution* of the *Jewiſh* in the ſame kind, as it would if more generally taken, but in another kind; and ſo the ſenſe ſtands thus; *You will not offer me a pure offering, but the Gentiles one day ſhall, and that with a puritie of another manner of ſtamp then that my Law requires of you.* And thus I have told you the two waies according to which the Ancients underſtood this *Puritie*; and I prefer the latter, as I think they did.

3. But there is a third Interpretation, were it back'd by their Authority, (which I confeſs it is not) which I would prefer before them both; and, I think, you will wonder with me they ſhould be ſo ſilent therein: namely, that

that this title of *Puritie* is given to the Christian *Mincha* in respect of Christ whom it signifies and represents, who is a Sacrifice without all spot, blemish and imperfection. This the *Antithesis* of this Sacrifice to that of the *Jews* might seem to imply: For the *Jews* are charged with offering *polluted Bread* upon God's Altar; whereby what is meant the words following tell us, *If you offer the blind for sacrifice, is it not evil? and if you offer the lame and sick, is it not evil?* and in the end of the Chapter, *Cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing.* Now, if the Sacrifice of the Gentiles be called *Pure* in opposition to this; is it not so called in respect of that most perfect, unblemisht and unvaluable Sacrifice it represents, *Jesus* Christ the Lamb of God? I leave it to your consideration.

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Chap. IV.

Six Particulars contained in the Definition of the Christian Sacrifice. *The First, viz.* That this Christian Service is an Oblation, *proved out of Antiquity. How long the Apostles Age lasted, or when it ended. Proofs out of the Epistles of* Clemens *and* Ignatius. Προσφορὰ, Θυσία *and* Δοχὴ *how distinguished in* Ignatius. Θυσία *mentioned by S.* Peter *and S.* Paul *to this Sense. The Christian Service is properly* Προσφορὰ, *but improperly* Θυσία *according to the strict and prime sense of the word.*

III. THUS having absolved the *Two* first things I propounded; given you a *Definition of the Christian Sacrifice*, and *explained the words of my Text:* I come now to the *Third* and longest part of my task, *To prove each particular contained in my Definition* by the Testimonies and Authorities of the ancient Fathers and Writers of the first and purest Ages of the Church. The Particulars I am to prove are in number Six.

1. That this Christian Service is an *Oblation*, and expressed under that Notion by the utmost Antiquity.

2. That it is an *Oblation of Thanksgiving* and *Prayer.*

3. An Oblation *through Jesus Christ commemorated in the creatures of Bread and Wine.*

4. That *this Commemoration of Christ*, according to the style of the ancient Church, is also a *Sacrifice.*

5. That the Body and Bloud of Christ, in this Mystical Service, was made of Bread and Wine which had first been *offered unto God, to agnize him the Lord of the Creature.*

6. That this Sacrifice was placed in *Commemoration* onely of Christ's sacrifice upon the Cross, and not in a real offering of his Body and Bloud anew.

When I shall have proved all these by sufficient Authority, I hope you will give me leave to conclude my Definition for true, *That the Christian Sacrifice* (*ex mente antiquæ Ecclesiæ*, according to the meaning of the ancient Church) was *An Oblation of Thanksgiving and Prayer to God the Father, through the Sacrifice of Jesus Christ commemorated in the Creatures of Bread and Wine, wherewith God had first been agnized.*

I. Let us begin then with the first, That this Christian Service is an *Oblation*, and under that notion expressed by all Antiquitie. The names whereby the Ancient Church called this Service are, Προσφορὰ, Θυσία, *Oblation, Sacrifice*; Εὐχαριστία, *Eucharist*, (a word, if rightly understood, of equipollent sense;) Θυσία αἰνέσεως, Θυσία λογικὴ καὶ ἀναίμακτος, *a Sacrifice of Praise, a reasonable and unbloudy Sacrifice*; *Sacrificium Mediatoris,*

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Sacrificium Altaris, Sacrificium pretii noſtri, Sacrificium Corporis & Sanguinis Chriſti, the Sacrifice of our Mediatour, the Sacrifice of the Altar, the Sacrifice of our Ranſome, the Sacrifice of the Body and Bloud of Chriſt. It would be infinite to note all the Places and Authors where and by whom it is thus called. The four laſt are * S. *Auguſtine's*; Προσφορὰ and Θυσία are to be found with *Juſtin Martyr* and *Irenæus*, whoſe antiquitie is the Age next the Apoſtles. But, you will ſay, the Fathers even ſo early had ſwerved from the ſtyle of the Apoſtolick Age, during which theſe kind of terms were not uſed; as appears, by that we finde them not any where in their Epiſtles and Writings. But what if the contrary may be evinced, That this language was uſed even while the Apoſtles yet lived? For grant they are neither found in the *Acts of the Apoſtles*, nor in S. *Paul's* and S. *Peter's* Writings; yet this proves not they were not uſed in the Apoſtles times, no more then that Εὐχαριστία was not, whoſe caſe in this point is the ſame with the other. But know, that to confine the Apoſtles Age within the limits of S. *Paul's* and S. *Peter's* lives, is a general miſtake: For the Apoſtles Age ended not till S. *John's* death, *Anno Chriſti* 99. and ſo laſted as long, within a year or thereabouts, after S. *Paul's* and S. *Peter's* ſuffering, as it was from our Saviour's Aſcenſion to their Deaths, that is, one and thirty years. And this too for the moſt part was after the *Excidium* or *Deſtruction* of *Jeruſalem*, in which time it is likely the Church received no little improvement in Eccleſiaſtical Rites and Expreſſions; both becauſe it was the time of her greateſt increaſe; and becauſe, whileſt the *Jews* Polity ſtood, her Polity, for its full eſtabliſhment, ſtood in ſome ſort ſuſpended. This appears by S. *John's* Writings, which are the onely Scripture written after that time, and in which we finde two Eccleſiaſtick terms of Λόγος, *The Word*, for the Deitie of Chriſt, and Κυριακὴ ἡμέρα, *The Lord's day*, for the firſt day of the week; neither of both ſeeming to have been in uſe in S. *Paul's* and S. *Peter's* times: and why may we not believe the like happened in others, and by name in theſe now queſtioned?

* *In Enchirid. ad Lauren. cap.* 109. *& Confeſs. l.* 9. *c.* 12.

Which, that I may not ſeem only to gueſs, I think I can prove by two witneſſes which then lived; the one *Clemens*, he whoſe name * S. *Paul* ſays was written in the Book of life; and the other *Ignatius*. *Clemens* in his undoubted Epiſtle *ad Corinthios* (a long time miſſing, but now of late come again to light.) In this Epiſtle the word Προσφορὰ is three times uſed of the *Chriſtian Service*. *Pag.* 52. *All thoſe duties* (ſaith he) *which the Lord hath commanded us to doe, we ought to doe them regularly and orderly*; κατὰ καιροὺς πεταγμένους τάς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι, *Our Oblations and divine Services to celebrate them on ſet and appointed times.* And a little after, Οἱ οὖν τοῖς προστεταγμένοις καιροῖς ποιοῦντες τὰς προσφορὰς αὐτῶν, εὐπρόσδεκτοί τε καὶ μακάριοι· τοῖς νομίμοις τοῦ Δεσπότου ἀκολουθοῦντες οὐ διαμαρτάνουσιν. *They therefore that perform their Oblations on ſet and appointed times, are acceptable to God and bleſſed: for obſerving the Commandments of the Lord, they offend not.* The other, *Ignatius*, in his Epiſtle *ad Smyrnenſes*, hath both Προσφορὰ and Θυσία. *Non licet* (ſaith he) *abſque Epiſcopo* οὔτε βαπτίζειν, οὔτε προσφέρειν, οὔτε θυσίαν προσκομίζειν, οὔτε δοχὴν ἐπιτελεῖν· *It is not lawful without the Biſhop either to baptiſe, or to celebrate the Sacrifice, or to* * *communicate.* Where Προσφορὰ he calls, in a ſtricter ſenſe, the firſt part of this ſacred and myſtical Service, to wit, *the Thankſgiving*, wherein the Bread and the Wine, as I told you, were offered unto God, to agnize his Dominion. Θυσία he calls *the myſtical Commemoration* of Chriſt's Body and Bloud; and Δοχὴ *the receiving* and participation of the ſame. For know that Θυσία and Προσφορὰ are ſometimes uſed for *the whole Action*, and ſometimes thus diſtinguiſhed. Of the genuineneſs of this Epiſtle

* Phil. 4. 3.

* The ancient *Latine* Tranſlation renders δοχὴν ἐπιτελεῖν *Agapen facere, to celebrate the Feaſt of Charity*, which at firſt did accompany the Euchariſt.

Epiſtle the learned doubt not; but if any one do, I ſuppoſe they will grant that *Theodoret* had his genuine Epiſtles. Let them hear then a paſſage which he, in his third Dialogue, cites out of the Epiſtles of *Ignatius*, againſt ſome Hereticks; Εὐχαριστίας καὶ προσφορᾶς οὐκ ἀποδέχονται, διὰ τὸ μὴ ὁμολογεῖν τὴν Εὐχαριστίαν σάρκα εἶναι τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὴν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν παθοῦσαν. *They do not admit, or allow of, Euchariſts and Oblations, becauſe they do not acknowledge the Euchariſt to be the fleſh of our Saviour Jeſus Chriſt, which ſuffered for our ſins.* Here you ſee *Oblations* and *Euchariſts* exegetically joyned together. And ſo, I think, I have proved theſe terms of Προσφορὰ and Θυσία to have been in uſe in the Church in the latter part of the Apoſtles Age. Mal. 1. 11

But what if one of them, namely Θυσία, were uſed ſooner, even in S. *Paul*'s and S. *Peter*'s time? In the firſt Epiſtle of *Peter*, ch. 2. 5. *You are* (ſaith he, ſpeaking to the Body of the Church) *an holy Prieſthood, to offer* πνευματικὰς θυσίας *ſpiritual Sacrifices to God by Jeſus Chriſt.* In the Epiſtle to the *Heb.* 13. 15. *By him* (that is, through Chriſt our Altar) *let us offer* θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, *the Sacrifice of praiſe to God continually.* Why ſhould I not think S. *Paul* and S. *Peter* ſpeak here of the ſolemn and publick Service of Chriſtians, wherein the Paſſion of Chriſt was commemorated? I am ſure the Fathers frequently call this ſacrifice θυσίαν αἰνέσεως *the Sacrifice of Praiſe.* And in ſome ancient Liturgies, immediately before the Conſecration, the Church gives thanks unto God for chuſing them *to be an holy Prieſthood to offer ſacrifices unto him*, as it were alluding to S. *Peter.* Thus you ſee, firſt or laſt or both, the words Προσφορὰ and Θυσία were no ſtrangers to the Apoſtles Age.

I will now make but one Quære, and anſwer it, and ſo conclude this point: Whether theſe words or names were uſed (ſeeing they were uſed) *properly*, or *improperly* (καταχρηστικῶς,) of the ſubject we ſpeak of. I anſwer briefly; This Chriſtian Service, as we have defined it, is an Oblation *properly*: For whereſoever any thing is tendred or preſented unto God, there is *truly* and *properly* an * *Oblation*; be it ſpiritual or viſible, it matters not; for *Oblatio* is the *Genus*: and * *Irenæus* tells me here, *Non genus oblationum reprobatum eſt; oblationes enim & illic, oblationes autem & hîc; ſacrificia in populo, ſacrificia & in Eccleſia; ſed ſpecies immutata eſt tantùm: For Offerings in the general are not reprobated; there were Offerings there,* (viz. in the Old Teſtament) *there are alſo Offerings here,* (viz. in the New Teſtament;) *there were Sacrifices among the people,* (that is, the *Jews*,) *there are Sacrifices alſo in the Church: but the Specification only is changed.* But as for Θυσία or *Sacrifice*, according to its prime ſignification, it ſignifies a *Slaughter-offering*, as in Hebrew, ſo in Greek of Θύω, *macto, to ſlay*; as the Angel *Acts* 10. 13. ſayes to S. *Peter*, Πέτρε, θῦσον καὶ φάγε, *Peter, kill and eat.* Now we in our Chriſtian Service *ſlay* no offering, but commemorate him onely that was ſlain and offered upon the Croſs: Therefore our Service is called Θυσία *improperly* and *Metaphorically.* But if Θυσία be *Synecdochically* taken for an Offering in general, as it is both in the New Teſtament and elſewhere, then the *Chriſtian Sacrifice* is as truly called Θυσία as Προσφορὰ or Εὐχαριστία.

* Heb. 5. 7. & Ch. 13. 15. 1 Pet. 2. 5.
* lib. 4. c. 34.

Mal. 1. 11.

Chap. V.

The Second Particular, That the Christian Sacrifice is an Oblation of Thanksgiving and Prayer, *proved from* Justin Martyr, Tertullian, Clemens Alexand. &c. *The Altar, or Holy Table, anciently the place of the publick Prayers of the Church.* Prayer, Oblation *and* Sacrifice *promiscuously used by the Fathers when they speak of the* Christian Sacrifice. *The Conjunction of* Prayer *and the* Eucharist *argued from* Acts 2. 42. *and from* Ignatius ad Ephes. *The three parts of which the Christian* Synaxis *consisted.*

II. NOW I come to the Second particular contained in my Definition; To prove that the *Christian Sacrifice*, according to the meaning of the ancient Church, *is an Oblation of Thanksgiving and Prayer.*

My first Author shall be *Justin Martyr*, in his Dialogue with *Tryphon* the *Jew*; where, to the Evasion of the *Jews*, labouring to bereave the Christians of this Text (by saying it was meant of the Prayers which the dispersed *Jews* at that time offered unto God in all places where they lived among the Gentiles; which Sacrifices, though they wanted the material Rite, yet were more acceptable unto God in regard of their sincerity then those prophaned ones at *Jerusalem*; and not that here was meant any Sacrifice which the Gentiles should offer to the God of *Israel:* to this Evasion) *Justin* replies, Ὅτι μὲν δὴ εὐχαὶ καὶ εὐχαριστίαι ὑπὸ τῶν ἀξίων γινόμεναι τέλειαι μόναι καὶ εὐάρεστοί εἰσι τῷ Θεῷ θυσίαι, καὶ αὐτὸς φημι· ταῦτα γὰρ μόνα καὶ Χριστιανοὶ παρέλαβον ποιεῖν. *That* Prayers *and* Thanksgivings *made by those that are worthy are the onely* Sacrifices *that are perfect and acceptable unto God, I do also affirm; for these alone have Christians learnt by Tradition they should perform.* If you ask where, and how; he tells you, ἐπ' ἀναμνήσει δὲ τῆς προφῆς αὐτῶν ξηρᾶς τε καὶ ὑγρᾶς, ἐν ᾗ καὶ τῷ πάθει ὃ πέπονθε δι' αὐτὸ ὁ Θεὸς τὸν Θεὸν [leg. ὁ υἱὸς τοῦ Θεοῦ] μέμνηται· *in that thankful remembrance of their food both dry and liquid, wherein also is commemorated the Passion which the Son of God suffered by himself.* It is a description of the *Eucharist*, wherein, as I have already told you, the *Bread* and *Wine* were first presented unto God, as the *Primitiæ* or *a kind of First-fruit-Offering*, to agnize him the Giver of our *Food both dry and liquid*; and then consecrated to be the *Symbols* of the Body and Bloud of Christ.

[See a like passage out of *Justin M.* in Chap. 8. of this Discourse.]

My next Author shall be *Tertullian ad Scap.* in the *place before alledged: *Sacrificamus* (saith he) *pro salute Imperatoris*;——*sed, quomodo præcepit Deus, purâ prece: Non enim eget Deus, Conditor Universitatis, odoris & sanguinis alicujus; hæc enim Dæmoniorum pabula sunt.* The Gentiles so thought, that their Gods were refreshed and nourisht with the smell and savour of their Sacrifices. Besides, in his third Book *contra Marcionem cap.* 22. *In omni loco sacrificium nomini meo offertur, & sacrificium mundum,* (to wit, saith he) *Gloriæ relatio, benedictio, laus & hymni*; and *Lib.* 4. *ca.* 1. *Sacrificium mundum, scilicet simplex oratio de conscientia pura.*

* [See Chap. 3. of this Treatise, pag. 355. where these two passages are translated.]

Thirdly, *Clemens Alexandrinus Lib.* 7. *Stromat.* ἡμεῖς δι' εὐχῆς τιμῶμεν τὸν Θεόν, *We* (Christians) *honour God by Prayer*; καὶ ταύτην τὴν θυσίαν ἀρίστην τε καὶ ἁγιωτάτην ἀναπέμπομεν, τῷ ἁγιωτάτῳ λόγῳ χρώμενοι, δι' οὗ παραλαμβάνομεν τὴν γνῶσιν, *And this we send up unto him as the best and holiest Sacrifice, honouring him by that most sacred Word, whereby we receive knowledge*; that is, *by Christ.* Again, ἡ θυσία τῆς Ἐκκλησίας λόγος ἐστὶν ἀπὸ καθαρῶν ἁγίων ψυχῶν ἀναθυμιώμενος, *The sacrifice of the Church is an oration exhaled from sanctified souls.* He speaks not of the *private Prayer* of every

every Chriſtian, but of the *publick Prayer* of the Church as a Body, as will be evident to him that reads the place, and appears by the words quoted, Θυσία τ῀ Ἐκκλησίας, *The Sacrifice of the Church*; and ἀπὸ τῶν ἁγίων ψυχῶν ἀναθυμιώμενον, *exhaled* (not from a ſanctified ſoul, but) *from ſanctified ſouls.* For to *private Prayer* was not given this title of the *Chriſtian Sacrifice*, but unto the *publick*, which the Church offered unto God when ſhe preſented her ſelf before him, as one Body in Chriſt, by the myſtical Communication of his Body and Bloud. Mal. 1. 11.

This my next Author, *Cyprian*, will make plain in his 16. *Epiſt. ad Moſen & Maximum. Nos quidem* (ſaith he) *veſtri diebus & noctibus memores, & quando in ſacrificiis precem cum pluribus facimus, & cum in ſeceſſu privatis precibus oramus: We indeed are mindfull of you day and night; both when we in our Sacrifices pray publickly with others, and when we pray privately in our retirements:* where we ſee the *Sacrifice of Prayer* to be, *cùm precem cum pluribus facimus*, and diſtinguiſht from that we doe *cùm in ſeceſſu privatis precibus oramus.*

Theſe Authorities are all within the firſt three hundred years: to which I will adde one of the fourth; *Optatus Milevitanus Lib. 6. contra Parmenianum*, where he thus expoſtulates with the *Donatiſts* for breaking and defacing the Altars of the Catholicks: *Quid eſt enim tam ſacrilegum* (ſaith he) *quàm Altaria Dei (in quibus & vos aliquando obtuliſtis) frangere, radere, removere? in quibus Vota Populi & Membra Chriſti * portata ſunt; quò Deus omnipotens invocatus ſit: For what is there ſo ſacrilegious as to break and deface, nay and quite take away, the Altars of God, whereon ye your ſelves have ſometimes offered; thoſe Altars which did bear both the Prayers of the People and the Body and Bloud of Chriſt, that ſo Almighty God might be invocated?* Mark here *Altaria in quibus Vota populi & Membra Chriſti portata ſunt*, and gather hence what parts the *Chriſtian Sacrifice* conſiſted of: *Vota populi* are *the Prayers of the Church*, *Membra Chriſti* the *Body and Bloud of Chriſt*, which the *Prayers* were offered with; both of them upon the Altar. For it is worthy your notice, That the ancient Church had no other Place whereat ſhe offered her publick Prayers and Oriſons but that whereon the memory of the Body and Bloud of Chriſt was celebrated; that as they were joyned in their Uſe, ſo they might not be ſevered in their Place.

[* Vide infrà —*Fregiſtis etiam Calices, Dominici Sanguinis portatores.*]

According to which uſe, and agreeable to this paſſage of *Optatus*, ſpeaks the *Council of Rhemes*, commanding the Table of Chriſt (that is, the Altar) to be reverenced and honoured, *Quia Corpus Domini ibi conſecratur, & ſanguis ejus hauritur; Preces quoque & Vota populi in conſpectu Dei à Sacerdote offeruntur: Becauſe there the Body of Chriſt is conſecrated, and his Bloud is drunk; there alſo the Prayers and Deſires of the People are offered up by the Prieſt before God.*

Furthermore, That the *Chriſtian Sacrifice* was *an Oblation of Prayer*, and conſiſted in *Invocation*, is alſo another way to be evinc'd; namely, Becauſe the Fathers, when they ſpeak thereof, uſe the terms of *Prayer*, *Oblation* and *Sacrifice* promiſcuouſly and interchangeably one for the other, as words importing the ſame thing.

Tertullian Exhort. ad Caſt. diſſwading a Widower from marrying again, becauſe it would be uncomely in the Sacrifice of the Church to make mention (as the manner then was) of more Wives then one, and that too by the mouth of an once-married Prieſt, ſpeaks thus; *Neque enim priſtinam poteris odiſſe, cui etiam religioſiorem reſervas affectionem, ut jam recepta apud Dominum, pro cujus ſpiritu poſtulas, pro qua oblationes annuas reddis. Stabis ergo ad Dominum cum tot uxoribus quot in oratione commemoras? & offeres pro duabus? & commendabis illas duas per Sacerdotem de monogamia ordinatum?*

Mal. 1. 11.

tum? circundatum virginibus & univiris? & ascendet sacrificium tuum cum liberâ fronte? For thou canst not hate thy former wife, for whom thou reservest a more religious affection, as being received already with the Lord, for whose spirit thou makest request, for whom thou rendrest yearly Oblations. Wilt thou then stand before the Lord with as many wives as in thy prayers thou makest mention of? Wilt thou offer for two? and commend those two by a Priest ordained after his having been once married? encompassed with virgins and with women once married? and shall thy Sacrifice ascend freely and confidently? Here *postulatio* and *oblatio*, *oratio* and *offerre*, *oratio* and *sacrificium* are interchangeably put one for the other. So also, in his Book *De Oratione*, are *Oratio* and *Sacrificium*; where he speaks of the kiss of Peace, and Reconcilement, used at the Eucharist: *Quæ oratio* (saith he) *cum divortio sancti osculi integra? quale sacrificium, à quo sine pace receditur? What Prayer can be complete that is without the holy kiss? what a kinde of Sacrifice is that, from which Christians come away without the kiss of Peace?*

Augustine De Civit. Dei Lib. 8. *cap.* 27. speaking of the honour of Martyrs; *Nec Martyribus* (saith he) *sacrificia constituimus —— quis audivit aliquando fidelium, stantem Sacerdotem ad Altare (etiam super sanctum corpus Martyris) ad Dei honorem cultúmque constructum, dicere in Precibus, Offero tibi sacrificium, Petre, vel Paule? &c. We do not sacrifice to Martyrs ——Who among the faithful, while the Priest was standing at the Altar built for the honour and worship of God, (nay though it were over the holy body of the Martyr,) I say, who ever heard the Priest to say thus in Prayer, To thee, O Peter, or O Paul, do I offer Sacrifice?* Here *Sacrificium* is expounded by *Preces*, and *Preces* put for *Sacrificium*.

And *Lib.* 22. *cap.* 8. concerning one *Hesperius*, a man of quality in the City whereof *Austin* was Bishop, who, by the affliction of his cattel and servants, perceiving his Country-Grange liable to some malignant power of evil spirits, *Rogavit nostros*, (saith S. *Austin*) *me absente, Presbyteros, ut aliquis eorum illo pergeret, cujus orationibus cederent. Perrexit unus, obtulit ibi sacrificium corporis Christi, orans, quantum potuit, ut cessaret illa vexatio. Deo protinus miserante cessavit. He entreated our Presbyters, in my absence, that some one of them would goe to the place, through the prevalency of whose Prayers he hoped the evil spirits would be forced away. Accordingly one of them went thither, and offered there the Sacrifice of Christ's Body, praying earnestly with all his might for the ceasing of that sore affliction: and it ceased forthwith through God's mercy.* The Priest was entreated to pray there; he went, and *offered sacrifice*, and so *prayed*.

For this reason the Christian Sacrifice is among the Fathers, by way of distinction, called Θυσία αἰνέσεως, *Sacrificium laudis*, that is, of *Confession* and *Invocation* of God; namely, to difference it from those of Bloud and Incense. *Augustine Lib.* 1. *contra Adversarium Legis & Prophetarum cap.* 20. *Ecclesia immolat Deo in corpore Christi sacrificium laudis, ex quo Deus Deorum locutus vocavit terram à Solis ortu usque ad occasum: The Church offereth to God the Sacrifice of praise, ever since the fulfilling of that in* Psal. 50. *The God of Gods hath spoken, and called the earth from the rising of the Sun to the going down thereof.* Again, *Epist.* 86. *Sacrificium laudis ab Ecclesia toto orbe diffusa diebus omnibus immolatur: The Sacrifice of Praise is continually offered by the Christian Church dispersed all the world over.* And elsewhere. And amongst the Greek Fathers this term is so frequent as I shall not need to quote any of them.

Now this joyning of the Prayers of the Church with the mystical commemoration of Christ in the Sacrament of his Body and Bloud, was no after-Invention of the Fathers, but took its original from the Apostles times,

and

and the very beginning of Christianity: For so we reade of the first believers *Acts* 2. 42. that they were προσκαρτεροῦντες τῇ διδαχῇ τῶν Ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς· which the Vulgar Latine turns, *Erant autem perseverantes in doctrina Apostolorum, & communicatione fractionis panis, & orationibus*; *And they persevered in the doctrine of the Apostles, and in the communication of the breaking of bread, and Prayers*: but the *Syriack*, *Perseverantes erant in doctrina Apostolorum*, ומשרותהון דהוו בצלותא ובקציא דאוכרסטיא; *hoc est*, *Assidui erant in audiendis Apostolis, & sacrificio Christiano celebrando*: *They persevered in the doctrine of the Apostles, and communicated in Prayer and in breaking of the Eucharist*; that is, *They were assiduous and constant in hearing the Apostles, and in celebrating the Christian Sacrifice.* Both which Translations teach us, that κλάσις τοῦ ἄρτου and προσευχαὶ, *Breaking of Bread* and *Prayers*, are to be referred to κοινωνία *Communion*, as the *Exegesis* thereof; namely, that this *Communion of the Church* consisted in the *Breaking of Bread* and *Prayers*; and so the conjunction καὶ to be *Exegetically* taken, as if the Greek were rendred thus, *Erant perseverantes in (audienda) doctrina Apostolorum, & in communicatione, videlicet, fractione panis, & orationibus.* And who knows not that the *Synaxis* of the ancient Christians consisted of these three parts, *Of hearing the Word of God, of Prayers, and Commemoration of Christ in the Eucharist?* Our Translation therefore here is not so right, which refers κοινωνία to Ἀποστόλων, and translates it, *The fellowship of the Apostles.*

Mal. 1. 11

The Antiquity also of this conjunction we speak of appears out of *Ignatius*, in his Epistle to the *Ephesians*, where speaking of the damage which Schismaticks incurre by dividing themselves from the communion of the Church, he utters it in this manner; Μηδεὶς πλανάσθω. ἐὰν μή τις ἐντὸς ᾖ τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. Εἰ γὰρ ἑνὸς καὶ δευτέρου προσευχὴ τοσαύτην ἰσχὺν ἔχει, ὥστε τὸν Χριστὸν ἐν αὐτοῖς εἶναι, πόσῳ μᾶλλον ἡ τε τοῦ Ἐπισκόπου καὶ πάσης τῆς Ἐκκλησίας προσευχὴ, σύμφωνος ἀνιοῦσα πρὸς Θεὸν, πείσει παραχεθῆναι αὐτοῖς πάντα τὰ ἐν Χριστῷ αἰτήματα; *Let no man* (saith he) *deceive himself*: *unless a man be within the Altar, he is deprived of the Bread of God. And if the prayer of one or two be of that force as to set Christ in the midst of them, how much more shall the joynt prayer of the Bishop and whole Church, sent up unto God, prevail with him to grant us all our requests in Christ?* These words of *Ignatius* directly imply that the *Altar* was the place as of the Bread of God, so of the Publick Prayers of the Church; and that they were so nearly linked together, that he that was not *within the Altar*, (that is, who should be divided therefrom) had no benefit of either.

Chap. VI.

The Third Particular, That the Christian Sacrifice is an Oblation of Thanksgiving and Prayer through Jesus Christ Commemorated in the Creatures of Bread and Wine. *Sacrifices under the Law were Rites to invocate God by. That the Eucharist is a Rite to give thanks and invocate God by, proved from several Testimonies of the Fathers and the Greek Liturgies. A passage out of Mr.* Perkins *agreeable to this notion. What meant by that usual expression of the Ancients speaking of the Eucharist,* [Through Jesus Christ the great High Priest.] *By* Nomen Dei *in Mal.* 1. Justin M. *and* Irenæus *understood* Christ. *Why in the Eucharist Prayers were to be directed to God the Father.*

THE

Mal. 1. 11.

III. THE ſecond Particular thus proved, the Third comes next in place, which is, *That this Oblation of Thankſgiving and Prayer was made through Jeſus Chriſt commemorated in the creatures of Bread and Wine:* Namely, they believed that our Bleſſed Saviour ordained this Sacrament of his Body and Bloud as a Rite to bleſs and invocate his Father by, in ſtead of the manifold and bloudy Sacrifices of the Law. For, * *That thoſe bloudy Sacrifices of the Law were Rites to invocate God by*, is a Truth, though not ſo vulgarly known, yet undeniable; and may, on the Gentiles behalf, be proved out of *Homer* and other Authors; * on the *Jews*, by that ſpeech of *Saul*, 1 *Sam.*13. 12. when *Samuel* expoſtulated with him for having offered a burnt-offering: *I ſaid*, ſaith he, *The Philiſtines will come down upon me to Gilgal, and I have not made ſupplication to the Lord; I forced my ſelf therefore, and offered a burnt-offering:* upon which place *Kimchi* notes, that על ידי העולות היתה תפלתם ברוב, *Sacrifice was a Rite or* Medium, *whereby Prayer was uſually preſented unto God.* The ſame is likewiſe true of their *Hymns* and *Doxologies*, as is to be ſeen 2 *Chron.*29. 27. and by the words of the Chaldee Paraphraſt *Jonathan*, upon *Exod.* 38. 8. concerning the women that aſſembled at the door of the Tabernacle: *The Women* (ſaith he) *which came* לצלאה *to pray, ſtood at the door of the Tabernacle* * *by their Oblation*, ומשבחן ומודן *and they praiſed and confeſſed; afterwards they returning to their husbands, brought forth righteous children.*

It is further confirmed for *Invocation* in general, by that which the Scripture ſo often reports of *Abraham* and *Iſaac*, * That *they built Altars* where they came, and there *they called upon the name of the Lord:* But the Altar was a place for Sacrifice.

In ſtead therefore of the ſlaying of *Beaſts* and burning of *Incenſe*, whereby they called upon the Name of God in the Old Teſtament; the Fathers, I ſay, believed our Saviour ordained this Sacrament of *Bread* and *Wine*, as a Rite whereby to give thanks and make ſupplication to his Father in his Name.

The myſtery of which Rite they took to be this: That as Chriſt, by preſenting his Death and Satisfaction to his Father, continually intercedes for us in Heaven; ſo the Church on Earth ſemblably approches the Throne of Grace, by repreſenting Chriſt unto his Father in theſe holy Myſteries of his Death and Paſſion. *Veteres enim*, (ſaith *Caſſander*) *in hoc myſtico ſacrificio, non tam peracta ſemel in Cruce oblationis, cujus hîc memoria celebratur, quàm perpetui Sacerdotii & jugis ſacrificii, quod quotidie in Cœlis ſempiternus Sacerdos offert, rationem habuerunt; cujus hîc Imago per ſolennes Miniſtrorum preces exprimitur. The Ancients did not in this myſtical Sacrifice ſo much conſider and reſpect the Oblation once made upon the Croſs, (the memory whereof is here celebrated,) as the everlaſting Prieſthood of Chriſt and the perpetual Sacrifice which he, our High Prieſt for ever, doth continually offer in Heaven; the reſemblance whereof is here on earth expreſt by the ſolemn prayers of God's Miniſters.*

This a Reverend and famous Divine of bleſſed memory, once of this Society, and interr'd in this place, ſaw more clearly, or expreſt more plainly, then any other Reformed Writer I have yet ſeen, in his *Demonſtratio Problematis*, and title *de Sacrificio Miſſæ*; where he ſpeaks thus: *Veteres Cœnam Domini, ſeu totam cœnæ actionem, vocârunt Sacrificium, variis de cauſis: ——quia eſt commemoratio, adeóque repræſentatio Deo Patri, ſacrificii Chriſti in cruce immolati: The ancient Fathers uſed to call the Supper of the Lord, or the whole action of the Supper, a Sacrifice; and that for divers reaſons—Becauſe it is a Commemoration, and alſo a Repreſentation unto God the Father,*

of

*[See this more fully proved in the following Diſcourſe.]

*See 1 *Sam.*7.9. *Ezra* 6. 10. *Pſal.* 116. 13. *Prov.* 15. 8. *Baruch* 1.10, 11. 1 *Mac.*12. 11. 2 *Chron.*7. 12.

* *Ab. Ezra* upon this place obſerves, נתנו מראותיהם נדבה *that theſe religious women deſpiſing the vain delights of this world, gave, as a Free-will-offering for the making of the Laver, their Looking-glaſſes, by which they were wont to dreſs and adorn themſelves; not caring to uſe them any longer for ſuch purpoſes.*

*Gen.12.7. 13. 4. 26.25. 33.20.

of the Sacrifice of Christ offered upon the Cross. He goes on, *Hoc modo fideles etiam inter orandum Christum offerunt Deo Patri victimam pro suis peccatis, dum scilicet mente affectúque ad sacrificium ejus unicum feruntur, ut Deum sibi habeant faciántque propitium: In this sense the Faithful in their prayers do offer Christ as a Sacrifice unto God the Father for their sins, in being wholly carried away in their minds and affections unto that onely and true Sacrifice, thereby to procure and obtain God's favour to them.* That which every Christian doth mentally and vocally, when he commends his prayers to God the Father through *Jesus* Christ, making mention of his death and satisfaction; that in the publick service of the Church was done by that Rite which our Saviour commanded to be used in Commemoration of him. Mal. 1. 11.

These things thus explained, Let us now see by what Testimonies and Authorities it may be proved the ancient Church had this meaning. I will begin with S. *Ambrose*, because his Testimony is punctual to our explication. *Offic. lib.* 1. *cap.* 48. *Antè* (saith he) *Agnus offerebatur, offerebatur & Vitulus: nunc Christus offertur; sed offertur quasi homo, quasi recipiens passionem; & * offert seipsum quasi sacerdos, ut peccata nostra dimittat: hîc in imagine, ibi in veritate, ubi apud Patrem pro nobis quasi advocatus intervenit. Heretofore (under the Law) was wont to be offered a Lamb, and a Bullock: (Exod. 29.) But now (under the Gospel) Christ is offered; but he is offered as a man, and as one that suffered; and he also as a Priest offers himself, for the forgiveness of our sins. Here (on earth) this is done in a resemblance and representation; there (in Heaven) in truth, where he as our Advocate intercedes for us with his Father.* And in his *Missa* or Liturgie, after the *confractorium*, the Priest prayes in this manner; *Ipsius præceptum est, Domine, quod agimus, in cujus nunc te præsentiâ postulamus: Da sacrificio Authorem suum, ut impleatur fides rei in sublimitate mysterii; ut sicuti veritatem cœlestis sacrificii exsequimur, sic veritatem Dominici corporis & sanguinis hauriamus. It is his Commandment, O Lord, that we are now a doing, in whose presence we now pray unto thee: Adde unto the Sacrifice the Author and Instituter thereof, that the belief of the thing may be completed in the sublimity of the Mystery; that as we thus express the truth of the heavenly Sacrifice, so we may partake of the truth of the Lord's Body and Bloud.*

*In Lit. Chrysost. σὺ γὰρ εἶ ὁ προσφέρων, καὶ ὁ προσφερόμενος, Thou, O Christ, art both the Offerer, and the Offering it self.

An Author which *Cassander* in his Consultations quotes without name, expresses this mystery fully; *Non impiè à nobis* (saith he) *Christus occiditur, sed piè sacrificatur; & hoc modo mortem Domini annunciamus donec veniat: hoc enim hîc per eum humiliter agimus in terris, quod pro nobis ipse potenter (sicut filius pro sua reverentia exaudiendus) agit in Cœlis; ubi apud Patrem pro nobis quasi advocatus intervenit; cui est pro nobis intervenire, carnem quam pro nobis & de nobis sumpsit, Deo Patri quodammodo pro nobis ingerere. Christ is not wickedly slain by us, but piously sacrificed; and thus we shew the Lord's death till he come: For we by him doe that here on earth in a meaner way, which he (as a *Son to be heard for his reverence or piety) doth for us in heaven powerfully and prevailingly, where he as our Advocate mediates for us with the Father, whose office it is to intercede for us, and to present that flesh which he took for us and of us, to God the Father in our behalf.*

* So the Vulg. Lat. Hebr. 5. 7. renders εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, which (according to *Grotius* and others) should be rendred, *Exauditus* (i. *liberatus*) *à metu.* The like phrase in *Psal.* 22. 22.

My next Author shall be *Eusebius*, *Demonstrat. Evangel. lib.* 1. *cap.* 10. where mentioning that of the 23. *Psalm*, *Thou hast prepared a Table before me, &c. Thou anointedst my head with oyl*; *Herein*, saith he, *are plainly signified the Mystical unction*, καὶ τὰ σεμνὰ τῆς Χριστοῦ τραπέζης δύματα, *and the venerable Sacrifices of Christ's table*; (he means the Symbols of the Body and Bloud of Christ) δι' ὧν καλλιερῦντες, πᾶς ἀναίμους καὶ λογικὰς αὐτῷ τε προσηνεῖς θυσίας διὰ παντὸς βίου τῷ ὑπὲρ πάντων προσφέρειν Θεῷ, διὰ τοῦ πάν-

Mal. 1. 11.

τῷ πάντων ἀνωτάτῳ Ἀρχιερέως αὐτοῦ, δι' ἃ διδαγμάτα, *whereby propitiating God, we are taught to offer up all our life long unto the Lord of all, unbloudy and reasonable Sacrifices, most acceptable to him, by his most glorious High-Priest, Jesus Christ.* Here *Eusebius* affirms that Christians are taught to offer unto God *reasonable* and *unbloudy sacrifices*, that is, *Prayer and Thanksgiving*, διὰ σεμνῶν τῆς Χριστοῦ τραπέζης θυμάτων καλλιερῦντες, *propitiating*, or *finding favour with God, through the venerable mysteries of Christ's Table.* For καλλιερεῖν is, *litare*, i. e. *propitiare*, or *placare Numen*, *votum impetrare*, εὐαρεστεῖν, *gratum facere.*

Next I produce *Cyrill* of *Jerusalem* (or more likely *John* his successour) Author of those five *Catecheses Mystagogicæ:* In the last of which, relating and expounding the meaning of that which was said or done in the celebration of the Eucharist, according to the use of his time, amongst other things he says thus; Μετὰ τὸ ἀπαρτισθῆναι τὴν πνευματικὴν θυσίαν, τὴν ἀναίμακτον λατρείαν, *After that Spiritual Sacrifice, that unbloudy Service,* that is, After the Thanksgiving and Invocation of the Holy Ghost upon the Bread and the Wine, to make it the Body and Bloud of Christ, (of which he was speaking before) *was done,* *ὑπὲρ τῆς θυσίας ἐκείνης τοῦ ἱλασμοῦ παρακαλοῦμεν τὸν Θεὸν ὑπὲρ κοινῆς τοῦ Ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆς τοῦ κόσμου εὐσταθείας, ὑπὲρ βασιλέων, &c. *We do over that Propitiatory Sacrifice beseech God for the common peace of the Churches, for the good estate of the World, for Kings, their Armies and Confederates, for the sick and the afflicted, and in fine for all that are in an helpless condition.* And this is the manner of the Greek Liturgies, immediately upon the Consecration of the *Dona* (viz. the Bread and Wine) to be the Symbols of the Body and Bloud of Christ, and the Commemoration thereon of his Passion, Resurrection and Ascension, *to offer to the Divine Majesty, as it were over the Lamb of God then lying upon the Table, their Supplications and Prayers, * for the whole state of Christ's Church and all sorts and degrees therein, together with all other their suits and requests; and that ever and anon interposing the word προσφέρομεν, *we offer unto thee, for* these and these, that is, we commemorate Christ in this mystical Rite for them. This Prayer therefore our Author *Cyrill* in the place afore-quoted calls Δέησιν τῆς ἁγίας καὶ φρικωδεστάτης προκειμένης θυσίας, *the prayer of the holy and most worthily dreaded Sacrifice lying then upon the Table:* and saith, that it is a most powerfull Prayer, as that wherein we offer unto the Divine Majesty Χριστὸν ἐσφαγιασμένον ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, *Christ that was once slain for our sins,* ἱλεούμενοι ὑπὲρ αὐτῶν καὶ ἡμῶν τὸν φιλάνθρωπον, *propitiating the merciful God for our selves and others we pray for.*

* 1 Mac. 12. 11. ἐφ' ὧν προσφέρομεν θυσιῶν, *Super iis quæ offerimus Sacrificiis.*

* Προσευχὰς ὑπὲρ τὰ θεῖα σύμβολα χρηστοεδῶς ὁπλέγειν, *Dionys. Areop. Ep. ad Demoph. Therapeutam.*

* Θυσίαις ἀναίμοις καὶ μυστικαῖς ἱερουργίαις τὸ θεῖον ἱλάσκονται ὑπὲρ τῆς κοινῆς εἰρήνης, ὑπὲρ τῆς Ἐκκλησίας τοῦ Θεοῦ, αὐτοῦ τε Βασιλέως, ὑπὲρ τοσούτων αἰτίας, παίδων τ' αὐτοῦ θεοφιλῶν, ἱκετηρίους ἐυχὰς τῷ Θεῷ προσαναφέροντες. *Euseb. de Vita Constant. lib. 4. c. 45.*

And this is that, if I mistake not, which *Tertullian* means *lib. de Oratione cap.* 11. where he says of the Christians, that they did *Dominicâ passione orare. Nos vero* (inquit) *non attollimus tantum* [*manus,*] *sed etiam expandimus; & Dominicâ passione orantes confitemur Christo, id est, Christum; We do not onely lift up, but spread forth our hands, and praying with the Lord's passion,* (that is, by the Commemoration thereof in the Eucharist) *confess unto Christ, that is, confess and acknowledge Christ;* according to the Dialect of the Scripture, *Confitemur Domino* for *Confitemur Dominum:* For by commemorating Christ and offering our Prayers to the Father in his Name, we confess and acknowledge him to be our Mediator. So *Eusebius de Laude Const.* calls it, ὁμολογίαν Χριστοῦ· εὐχὰς δι' αὐτοῦ πρὸς τὸν τῶν ὅλων Θεὸν ἀναπέμπειν, *To send up Prayers in his Name to the God of all.*

The same with *Tertullian* means S. *Austin*, describing the *Christian Sacrifice* to be, *immolare Deo in Corpore Christi sacrificium Laudis, lib.* 1. *contra Adver-*

Adversarium Legis & Prophetarum, cap. 20. *Ecclesia* (saith he) *immolat Deo, in Corpore Christi, sacrificium Laudis, ex quo Deus Deorum locutus vocavit terram à Solis ortu usque ad occasum,* Psalm. 50. 1. *The Church offereth unto God the Sacrifice of Praise in the Body of Christ, ever since the fulfilling of that in* Psal. 50. *The God of Gods hath spoken, and called the earth from the rising of the Sun to the going down thereof.* Mal. 1. 11.

Lastly, That the representation of the Body and Bloud of Christ in this Christian Service was intended and used as a Rite whereby to find grace and favour with God, when the Church addressed her self unto him, (which is that I undertook to prove,) is apparent by a saying of *Origen Hom.* 13. *in Levit.* where treating of the *Shew-bread*, which was continually set before the Lord with *Incense*, for a memorial of the children of *Israel*, that is, to put God in mind of them, he makes it in this respect to have been a lively figure of the Christians *Eucharist*; for, saith he, *Ista est commemoratio sola quæ propitium facit Deum hominibus*; *That's the onely Commemoration which renders God propitious to men.*

All these Testimonies have been expres for our purpose, That the Thanksgivings and Prayers of the Church in the Christian Sacrifice were offered unto the Divine Majestie through Christ commemorated in the Symbols of Bread and Wine, as by a *Medium* whereby to find acceptance.

There is, besides these, an usual expression of the Fathers, when they speak of the *Eucharist*; which though it be not direct and punctual, as the former, yet I verily believe it aimed at the same Mysterie: namely, when they say that in this Sacrifice they offer *Praise* and *Prayer* to God the Father, *through Jesus Christ the great High-Priest.* I will quote an Example or two. *Clemens*, or the Author of the Constitutions, *lib.* 2. *cap.* 29. *al.* 25. Ὑμεῖς σήμερον, ὦ Ἐπίσκοποι, ἐστὲ τῷ λαῷ ὑμῶν ἱερεῖς Λευῖται ——παρεστῶτες τῷ θυσιαστηρίῳ Κυρίου τοῦ Θεοῦ ἡμῶν, *You*, (saith he) *O Bishops, are now unto your people as Priests and Levites,——standing at the Altar of the Lord our God,* καὶ προσάγοντες αὐτῷ τὰς λογικὰς καὶ ἀναιμάκτους θυσίας, διὰ Ἰησοῦ τοῦ μεγάλου Ἀρχιερέως, *and offering unto him reasonable and unbloudy Sacrifices through Jesus Christ the great High-Priest.*

The same *Clemens*, in a more undoubted writing of his, to wit his *Epist. ad Corinthios*, quoting that of the 50. *Psalm* after the Septuagint, Θυσία αἰνέσεως δοξάσει με, *The sacrifice of Praise shall glorifie me*; καὶ ἐκεῖ ὁδὸς ἣ δείξω αὐτῷ τὸ σωτήριον τοῦ Θεοῦ,——*and there is the way wherein I shall shew to him that sacrificeth the salvation of God*; Αὕτη ἡ ὁδὸς, *This is the way*, saith *Clemens*, that is, *the Sacrifice of Praise is the way*, ἐν ᾗ εὑρομεν τὸ σωτήριον ἡμῶν, Ἰησοῦν Χριστὸν, τὸν ἀρχιερέα τῶν προσφορῶν ἡμῶν, *wherein we have found our salvation, Jesus Christ, the High-Priest of all our offerings.* The Fathers are wont to expound this place of the *Eucharist*; and therefore I doubt not but *Clemens* means of the same, and tells us that in this Sacrifice Christ, the High-Priest of our offerings, is found, that is, represented and commemorated.

In the same style speaks *Just. Mar. Dial. cum Tryphone.* Οὐδὲ ἔν ὅλως ἔστι τὸ γένος ἀνθρώπων, εἴτε βαρβάρων, εἴτε Ἑλλήνων, εἴτε ἁπλῶς ὁπωνοῦν ὀνόματι προσαγορευομένων——ἐν οἷς μὴ διὰ τοῦ ὀνόματος τοῦ σταυρωθέντος Ἰησοῦ εὐχαὶ καὶ εὐχαριστίαι τῷ Πατρὶ καὶ ποιητῇ τῶν ὅλων γίνονται· *There is not any sort of men in the world, whether Barbarians, or Greeks, or of what denomination soever——amongst whom Prayers and Thanksgivings are not made to the Father and Maker of all through the name of the crucified Jesus.* He is speaking of the Christian sacrifice, and our Text in *Malachi*, *In omni loco offeretur Incensum Nomini meo*: where note that by *Nomen Dei the Name of God* he understands *Christ*, through whom in this Sacrifice our devotions

Mal. 1. 11. are offered. So doth *Irenæus* and others. *Iren. lib. 4. cap. 33. Quod eſt aliud Nomen quod in Gentibus glorificatur, quàm quod eſt Domini noſtri, per quem glorificatur Pater, & glorificatur homo? ——quoniam ergo Nomen Filii proprium Patris eſt, & in Deo omnipotente, per Jeſum Chriſtum offert Eccleſia; bene ait ſecundùm utraque, Et in omni loco offeretur Incenſum Nomini meo, & Sacrificium purum. What other Name is there that is glorified among the Gentiles, then the Name of our Lord, by whom the Father is glorified, and man alſo is glorified? ——And becauſe the Name of the Son is the Father's, and in Almighty God, the Church offers through Jeſus Chriſt; well ſaith the Prophet in reſpect of both,* And in every place Incenſe ſhall be offered to my Name, and a pure Sacrifice.

Now how this *Incenſe* and *Sacrifice*, which the Prophet ſaith the Gentiles ſhould *offer to the Name of God*, may be expounded, *Offered by the Name of God*, to wit, by Chriſt, *Origen. lib. 8. contra Celſ.* will inform us; τὸν ἕνα Θεὸν, καὶ τὸν ἕνα υἱὸν αὐτοῦ καὶ λόγον καὶ εἰκόνα, ταῖς κατὰ τὸ δυνατὸν ἡμῶν ἱκεσίαις καὶ ἀξιώσεσι σέβομεν, προσαγόντες τῷ Θεῷ τῶν ὅλων τὰς εὐχὰς διὰ τοῦ μονογενοῦς αὐτοῦ, ΤΟΝ ΠΡΩΤΟΝ ΠΡΟΣΦΕΡΟΜΕΝ ΑΥΤΑΣ, αἰτούντες αὐτὸν, ἱλασμὸν ὄντα [περὶ] τῶν ἁμαρτιῶν ἡμῶν, προσαγαγεῖν ὡς Ἀρχιερέα καὶ εὐχὰς καὶ τὰς θυσίας καὶ τὰς ἐντεύξεις ἡμῶν τῷ ὄντι πάσι Θεῷ. *We worſhip,* (ſaith he) *as we are able, with our Prayers and Supplications the one God and his onely Son, the Word and Image of God, Jeſus Chriſt; offering to the God of the Univerſe our Prayers by his onely-begotten Son,* TO WHOM WE FIRST OFFER THEM, *beſeeching him, that he, being the Propitiation* (i. Propitiatour) *for our ſins, would vouchſafe, as our High-Prieſt, to preſent our* PRAYERS *and* SACRIFICES *and* INTERCESSIONS *to God moſt High.* The ſumme whereof is this, That which we offer to the Father *by* Chriſt, we offer firſt *to* Chriſt; that he, as our High-Prieſt, might preſent it to his Father. More paſſages hath *Origen* in the ſame Books of this kind.

But I will not weary you too much in this rugged way; Only I will adde, that out of this which we have hitherto diſcourſed and proved, may be underſtood the meaning and reaſon of that Decree of the third Council of *Carthage* and *Hippo*, namely, *Ut nemo in Precibus, vel Patrem pro Filio, vel Filium pro Patre, nominet: Et cum Altari aſſiſtitur* [N. B.] *ſemper ad Patrem dirigatur oratio: That none in their Prayers ſhould name either the Son for the Father, or the Father for the Son: And that, when they ſtand at the Altar, they ought always to direct their Prayer to the Father.* The reaſon, Becauſe
1 Cor. 8. 6. the *Father* is properly the Object εἰς ὃν, *to whom*; the *Son* onely δι' ὃν, *by whom*, in this Myſtical ſervice; and therefore to direct here our *Prayers* and *Thankſgivings* to the Son, were to pervert the order of the Myſtery, which is, as hath been proved, *An Oblation of Praiſe and Prayer to God the Father through the Interceſſion of Jeſus Chriſt, repreſented in the Symbols of Bread and Wine.*

Chap. VII.

The Fourth Particular, That the Euchariſt is a Sacrifice, according to the ſtyle of the ancient Church. *How Sacrifices are diſtinguiſhed from all other Offerings. A* Sacrifice *defined. The univerſal Cuſtome of mankind to contract or confirm Covenants and Friendſhip by eating and drinking together: This illuſtrated from Teſtimonies of Scripture and humane Authors. Sacrifices were Federal Feaſts, wherein God and men did feaſt together in token of amity and friendſhip. What was God's Meſſe or portion in the Sacrifices. The different Laws of Burnt-offerings, Sin and Treſpaſſe-offerings,*

offerings, and the Peace-offerings. Burnt-offerings had Meat and Drink-offerings annexed to them, and were regularly accompanied with Peace-offerings. That Sacrifices were Feaſts of amity between God and men, proved by four Arguments. The reaſon of theſe phraſes, Secare fœdus *and* Icere fœdus. *That in theſe Sacrificial Feaſts (and alſo in the Euchariſt) God is to be conſidered as the* Convivator, *and Man as the* Conviva. *This cleared by ſeveral paſſages in this and the following Chapter.* Mal. 1. 11.

THE Fourth Particular propounded was this, *That the Sacrament of the Body and Bloud of Chriſt*, or Lord's Supper, *is a Sacrifice, according to the ſtyle of the ancient Church.* IV.

It is one thing to ſay, That the Lord's Supper is *a Sacrifice*, and another to ſay, That Chriſt is *properly ſacrificed* therein. Theſe are not the ſame: For there may be a Sacrifice which is a repreſentation of another Sacrifice, and yet a Sacrifice too. And ſuch a Sacrifice is this of the New Teſtament, a Sacrifice wherein another Sacrifice, that of Chriſt's death upon the Croſs, is commemorated. Thus the Papiſts gain nothing by this Notion of Antiquity, and our aſſerting the ſame: For their Tenet is, *That Chriſt in this Sacrifice is really and properly ſacrificed*; which we ſhall ſhew in due time that the Ancients never meant.

To begin with this, *That the Supper or Myſtical Rite of the Body and Bloud of Chriſt is a Sacrifice:* As in the Old Teſtament the name of *Sacrifice* was otherwhile given to the whole Action in which the Rite was uſed, ſometimes to the Rite alone: ſo in the Notion and Language of the ancient Church, ſometimes the whole Action or Chriſtian Service (wherein the *Lord's Supper* was a part) is comprehended under that name, as ye have already heard; ſometimes the Rite of the Sacred Supper it ſelf is ſo termed, and truly, as you ſhall now hear.

The reſolution of this Point depends altogether upon the true *Definition* of a *Sacrifice*, as it is diſtinguiſhed from all other *Offerings*. Which, though it be ſo neceſſary that all diſputation without it is vain; yet ſhall we not find that either party intereſſed in this queſtion hath been ſo exact therein as were to be wiſhed. This appears by the differing Definitions given and confuted by Divines on both ſides: The reaſon of which defect is, becauſe neither are deduced from the Notion of Scripture, but built upon other conceptions. Let us ſee therefore if it may be learned out of Scripture what that is which the Scripture, in a ſtrict and ſpecial ſenſe, calls a *Sacrifice*.

Every *Sacrifice* is an *Oblation* or *Offering:* but every *Offering* is not a *Sacrifice*, in that ſtrict and proper acception we ſeek. For *Tithes*, *Firſt-fruits*, and all other called *Heave-offerings* in the Law, and whatſoever indeed is conſecrated unto God, are *Oblations* or *Offerings*; but none of them *Sacrifices*, nor ever ſo called in the Old Teſtament. What Offerings are then called *Sacrifices?* I anſwer, *Burnt-offerings*, *Sin-offerings*, *Treſpaſs-offerings* and *Peace-offerings*. Theſe, and no other, are called by that name.

Out of theſe therefore muſt we pick the true and proper *ratio* and nature of a *Sacrifice*. It is true, indeed, that theſe Sacrifices were Offerings of beaſts, of beeves, of ſheep, of goats, of fowls: but the *ratio* or eſſence of any thing conſiſts not in the *matter* thereof; as the Gowns we wear are ſtill the ſame kind of apparel, though made of differing ſtuffs. Theſe Sacrifices alſo were ſlain, and offered by Fire and Incenſe: but neither is the *modus* of any thing the *ratio* or eſſential Form thereof. That therefore may have the nature and *formale* of a *Sacrifice* which conſiſts of *another matter*, and is offered after *another* and differing *manner*. Thoſe we call *Sacraments* of the Old Teſtament, *Circumciſion* and the *Paſſover*, were by effuſion of

bloud; ours are not, and yet we eſteem them nevertheleſs true *Sacraments*: So it may be here. Mal. 1. 11.

To hold you therefore no longer in ſuſpence: *A Sacrifice*, I think, ſhould be defined thus; *An Offering whereby the offerer is made partaker of his God's Table, in token of Covenant and Friendſhip with him*, &c. or more explicately thus; *An Offering unto the Divine Majeſty of that which is given for the Food of man, that the offerer partaking thereof might, as by way of pledge, be certified of his acceptation into Covenant and fellowſhip with his God, by eating and drinking at his Table.* S. *Auguſtine* comes toward this Notion, when he defines a *Sacrifice* (though in a larger ſenſe) *Quod Deo nuncupamus, reddimus & dedicamus, hoc fine, ut ſanctâ ſocietate ipſi adhæreamus*; *That which we devote, dedicate and render unto God, for this end, that we may have an holy ſociety and fellowſhip with him.* For to have ſociety and fellowſhip with God, what is it elſe but to be in league and covenant with him?

In a word, a Sacrifice is *Oblatio fœderalis*. For the true and right underſtanding whereof, we muſt know, *That it was the univerſal cuſtome of mankind, and ſtill remains in uſe, to contract covenants and make leagues and friendſhip by eating and drinking together.* When *Iſaac* made a covenant with *Abimelech* the King of *Gerar*, the Text ſaith, *He made him and thoſe that were with him a Feaſt, and they did eat and drink, and roſe up betimes in the morning, and ſware one to another*, Gen. 26. 30, 31. When *Jacob* made a covenant with *Laban*, after they had ſworn together, he made him a Feaſt, and *called his brethren to eat Bread*, Gen. 31. 54. When *David* made a league with *Abner*, upon his promiſe to bring all *Iſrael* unto him, *David made Abner and the men that came with him a Feaſt*, 2 Sam. 3. 20. * Hence in the *Hebrew* tongue a *Covenant* is called בְּרִית of בָּרָה *To eat*; as if they ſhould ſay *An eating*: which derivation is ſo natural, that it deſerves to be preferred before that from the * other ſignification of the ſame Verb, which is *To chuſe*. And this will ſuffice for the cuſtome of the *Hebrews*.

* *Vide etiam* Joſ. 9. 14, 15. *Pſal.* 41. 10. *Vir pacis meæ, in quo fidebam, qui comedebat panem meum.*
* בָּרָה & בְּרִית *Eligere, quia Fœdus pangitur conditionibus certis quas duæ partes eligunt.*

Now for the *Gentiles*, *Herodotus* tells us, the *Perſians* were wont to contract leagues and friendſhip *inter Vinum & Epulas*, in a full Feaſt, whereat their wives, children and friends were preſent. The like *Tacitus* reports of the *Germans*. Amongſt the *Greeks* and other Nations, the Covenantees ate *Bread* and *Salt* together. Unto which comes near that Ceremonie ſomewhere uſed at Weddings, that the Bridegroom, when he comes home from Church, takes a piece of Cake, taſts it, then gives it to his Bride to taſt it likewiſe; as a token of a Covenant made between them. The Emperour of *Ruſſia* at this day, when he would ſhew extraordinary grace and favour unto any, ſends him *Bread* and *Salt* from his Table: And when he invited Baron *Sigiſmond*, the Emperour *Ferdinand*'s Ambaſſador, he did it in this form; *Sigiſmunde, comedes ſal & panem noſtrum nobiſcum, Sigiſmond, you ſhall eat our Bread and Salt with us.* Hence that Symbol of *Pythagoras*, Ἄρτον μὴ κατεσθίειν, *Break no bread*, is interpreted by *Eraſmus* and others to mean *Break no friendſhip*. Moreover the *Egyptians*, *Thracians*, and *Libyans* in ſpecial, are ſaid to have uſed to make leagues and contract friendſhip by preſenting a cup of Wine one to another; which cuſtome we find ſtill in uſe amongſt our *Weſtern* Nations. And what is our *I'le pledge you*, but I take it as a pledge of league and friendſhip from you? Yea it is a rule in Law, that if a man drink to him againſt whom he hath an accuſation of ſlander or other verbal injurie, he loſes his Action, becauſe it is ſuppoſed he is reconciled with him.

Vide Turcicum ritum apud Busbequium, Epiſt. 1. 11.

Such now as were theſe *Covenant-feaſtings* and eatings and drinkings in token of league and amity between men and men, ſuch are *Sacrifices* between

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Man and his God; *Epula fœderales, Federal feasts*, wherein God deigneth to entertain Man to eat and drink with or before him, in token of favour and reconcilement. For so it becomes the condition of the parties; that he which hath offended the other, and seeks for favour and forgiveness, should be entertained by him to whom he is obnoxious; and not *è contrá*: that is, that God should be the *Convivator, the entertainer* or *maker of the Feast*, and man the *Conviva*, or *Guest*. To which end the Viands for this sacred *Epulum* were first to be offered unto God, and so made his; that he might entertain the offerer, and not the offerer him. For we are to observe, that what the Fire consumed was accounted as God's own Mess, and called by himself *the meat of his Fire-offerings*: the rest was for his guests, which they were partakers of either by themselves, as in all the *Peace-offerings*; or by their proxies the Priests, as in the rest, to wit, the *Holocausts*, the *Sin* and *Trespass-offerings*. The reason of which difference was, I suppose, because the one was *ad impetrandum* or *renovandum fœdus, for the making* or *renewing the Covenant with God*, where therefore a Mediator was needfull; the other, to wit, the *Peace-offerings, ad confirmandum & consignandum, for the confirming the Covenant* onely, wherein therefore they addressed themselves before the Divine Majesty with greater confidence. If any shall object, That the *Holocaust* was wholly burnt and consumed, and so no body partaker thereof; I answer, It is true, the Beast which was slain was wholly burnt, and so all of it as it were God's Mess: But there was * a *Meat-offering* and *Drink-offering* annexed thereunto, as a part of the holy Feast; of which a handfull onely was burnt for a memorial, the remainder was for the *Priests to eat in the holy place. Besides, *Burnt-offerings* were regularly accompanied with *Peace-offerings* (as you shall find them in Scripture ordinarily joyned together;) now in these the people that offered had the greatest share. In a word, *That those who offered Sacrifice*, both among *Jews* and *Gentiles, were partakers of the same*, is a thing to be taken for granted; as appears by the warning God gave the *Israelites*, *Exod.* 34. 12, 15. That they should *make no covenants with the inhabitants of the land, Lest, when they went a whoring after their Gods, and offered a sacrifice unto them, they might call them, and they also eat of their sacrifice.* Also by that *Psal.* 106. 28. *They joyned themselves to Baal-Peor, and ate the sacrifices of the dead.* By that of S. *Paul*, *Hebr.* 13. 10. *We have an Altar, whereof they have no right to eat which serve at the Tabernacle.* So that of this there need be no question.

Mal. 1. 11.

Levit. 3. 11, & 16. Num. 28. 2, & 24.

* Levit. 23. 13, 18. Num. 8. 8. & 15. 4, 5. & 28. 20, 28, 31. & 29. 6, 11, 19. *Vide* & Nehem. 10. 33.

* Lev. 7. 9. with Lev. 2. 2, 3, 9, 10.

It remains only that we prove, That these sacred *Epula* were *Epula fœderales, Federal Feasts*, and so our Definition will stand good. Now this will appear, first in general, by that expression of Scripture, wherein the *Covenant* which God makes with Man is expressed by *eating and drinking at his Table*. *Luke* 13. 26. Those to whom the Lord opens not, plead for themselves, *We have eaten and drunk in thy presence, and thou hast taught in our streets, &c.* Chap. 22. 29, 30. Our Saviour tells his Disciples, *I appoint you a Kingdom, as my Father hath appointed unto me; That ye may eat and drink at my Table in my Kingdom.* Apocal. 3. 20. *Behold, I stand at the door, and knock; If any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me.* But these passages, you will say, shew rather how fitly *Sacrifices* might be *Feasts of amity between God and men*, then prove they were so indeed: Hear therefore such proofs as I think come home to the point.

First, *Every sacrifice*, saith our Saviour, *Mark* 9. 49. *is salted with salt.* This *Salt* is called *Levit.* 2. 13. *The salt of the Covenant of God*; that is, a Symbol of the perpetuity thereof. Now if the *Salt* which seasoned the

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Sacrifice were *Sal fœderis Dei, the Salt of the Covenant of God*, what was the Sacrifice it ſelf but *Epulum fœderis, the Feaſt of the Covenant?*

Secondly, *Moſes* calls the Bloud of the Burnt-offerings and Peace-offerings, wherewith he ſprinkled the children of *Iſrael* when they received the Law, *The Bloud of the Covenant which the Lord had made with them*; *This is*, ſaith he, *the Bloud of the Covenant which the Lord hath made with you*; *Exod.* 24. 8.

Thirdly, But above all, this may moſt evidently be evinced out of the 50. *Pſalm*, the whole Argument whereof is concerning *Sacrifices*: There God ſaith, verſ. 5. *Gather my Saints together unto me, which make covenant with me by ſacrifice*, לְחָתַי בְּרִיתִי עָלֵי־זָבַח. And verſ. 16. of the Sacrifices of the wicked and ſuch as amend not their lives, *Unto the wicked God ſaith, What haſt thou to doe to declare my Statutes* חֻקַּי, *and take my Covenant in thy mouth? ſeeing thou hateſt inſtruction, &c. Statutes* here are Rites and Ordinances, and particularly thoſe of *Sacrifice*, which whoſo bringeth unto God, and thereby ſupplicates and calls upon his Name, is ſaid *to take the Covenant of God in his mouth*; foraſmuch as to invocate God with this Rite, was to doe it by way of commemoration of his Covenant, and to ſay, *Remember, Lord, thy Covenant*; and, *For thy Covenant's ſake, Lord, hear my prayer and ſupplication.* For what hath man to doe with God, to beg any favour at his hands, unleſs he be in *Covenant* with him? Whereby appears the reaſon why mankind, from the beginning of the world, uſed to approach their God by this Rite of *ſacrificing*, that is, *ritu fœderali, by a federal Rite.*

Fourthly, I adde in this laſt place, for a further confirmation yet, That when God was to make a Covenant with *Abram*, *Gen.* 15. he commanded him to offer him a Sacrifice, verſ. 9. *Offer unto me* (ſaith he, * ſo it ſhould be turned) *a heifer, a ſhe-goat, and a ram, each of three years old, a turtle-dove, and a young pigeon.* All which he offered accordingly, and *divided* them in the midſt, laying each piece or moiety one againſt the other; and when the Sun went down, God in the likeneſs of a ſmoaking furnace and burning lamp *paſt between the pieces*, and ſo, as the Text ſays, *made a Covenant with Abram, ſaying, Unto thy ſeed will I give this land, &c.* By which Rite *of paſſing between the parts*, God condeſcended to the manner of men. And note here, that the *Gentiles*, and *Jews* likewiſe, in their more ſolemn Covenants between men and men, (which were made under pain of curſe or execration) uſed this Rite of *Sacrifice*, whereby men covenanted with their God, as it were to make their God both a witneſs and party with them. And here the *Jews cut* the Sacrifice in ſunder, and *paſt between the parts* thereof; as God did here with *Abram*: which was as much as if they had ſaid, *Thus let me be divided and cut in pieces, if I violate the oath I have now made in the preſence of my God.* The *Gentiles*, beſides other ceremonies, uſed not to eat at all of theſe Sacrifices, but to fling them into the Sea, or bury them in the Earth; as if they had ſaid, *If I break Covenant, thus let me be excluded from all amity and favour with my God, as I am now from eating of his Sacrifice.* Hence came thoſe phraſes of לכרות ברית, in the Hebrew; of *ferire, percutere & icere fœdus*, in Latine; of ὅρκια τέμνειν, in *Homer*, *To cut* or *to ſtrike a Covenant*; *à feriendis, percutiendis, & ſecandis ſacrificiis in fœderibus ſanciendis, from the cuſtome of ſtriking and cutting the Sacrifices aſunder at the making of Covenants between man and man.* Though this manner of ſpeech may be alſo derived from their ordinary *Epula fœderales*, wherein they killed Beaſts, which the Ancients in their ordinary diet did not.

* And ſo the Chaldee Par. for the Hebrew קָחָה לִי, hath קְרִיב קֳדָמַי *Offer before me.*

See Jerem. ch. 34. verſ. 18, 19.

Having thus ſeen what is the nature of a *Sacrifice*, and wherein the *ratio*

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or eſſentiall Form thereof conſiſteth; it will not be hard to judge, whether the ancient Chriſtians did rightly in giving the *Euchariſt* that name, or not. For that the *Lord's Supper* is *Epulum fœderale a Fœderal Feaſt* we all grant; and our Saviour expreſly affirms it of the *Cup* in the inſtitution, τοῦτο τὸ ποτήριον ἡ καινὴ ΔΙΑΘΗΚΗ ἐν τῷ αἵματί μου, τὸ ὑπὲρ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν, *This Cup is* the Rite of *the new Covenant in my Bloud, which is poured out for many for the remiſſion of ſins*; evidently implying, That the bloudy Sacrifices of the Law, with their Meat and Drink-offerings, were Rites of an *old Covenant*, and that this ſucceeded them as the Rite of the * *New*: That that was contracted with the bloud of beeves, ſheep and goats; but this founded in the bloud of Chriſt. This parallel is ſo plain, as I think none will deny it. There is nothing then remains to make this ſacred *Epulum* a full Sacrifice, but that the Viands thereof ſhould be firſt offered unto God, that he may be the *Convivator*, we the *Convivæ* or the Gueſts.

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* *Euſebius* (*Demonſt. Evang. lib. 9.*) *vinum myſticum ſacroſanctæ Euchariſtiæ vocat* χρᾶμα πιγκὸν τῆς Καινῆς Διαθήκης. *Caſaub. exerc. ad Ann.* 32. N. 26.

Chap. VIII.

The Fifth Particular, That the Body and Bloud of Chriſt in the Euchariſt was made of Bread and Wine which had firſt been offered to God, to agnize him the Lord of the Creature. *This proved from the Teſtimonies of Antiquity next to the Apoſtles times, and from ancient Liturgies; as alſo from the Fathers arguing from this oblation of the Creature in the Euchariſt to God, that the Father of Chriſt was the Creator of the world, in confutation of ſome Hereticks in their days; and laſtly from S.* Paul's *parallel of the* Lord's Supper and the Sacrifices of the Gentiles. *Two Queſtions anſwered.* 1. *Whence may it appear that our Saviour at the Inſtitution of the Euchariſt did firſt offer the Bread and Wine to God, to agnize him the Lord of the Creature?* 2. *Is not the celebration of the Euchariſt in the Weſtern Churches (whether the Reformed or the Roman) therefore defective, becauſe no ſuch Oblation is there in uſe?*

MY laſt task was to prove, That not only the whole Action of the celebration of the Euchariſt, according to the Definition I gave thereof, but even the Rite of the Lord's Supper is indeed a *Sacrifice*, not in a Metaphorical, but a proper ſenſe; and this, if the nature of *Sacrifice* be truly defined, no whit repugnant to the Principles of the Reformed Religion.

To evidence which I ſhewed, That *a Sacrifice* was nothing elſe but a Sacred Feaſt, namely *Epulum fœderale*, wherein God myſtically entertained Man at his own Table, in token of amity and friendſhip with him: Which that he might doe, the Viands of that Feaſt were firſt made God's by oblation, and ſo eaten of, not as of Man's, but God's proviſion.

There is nothing then wanting to make this ſacred *Epulum*, of which we ſpeak, full out a *Sacrifice*; but that we ſhew, *That the Viands thereof were in like manner firſt offered unto God; that ſo being his, he might be the* Convivator, *Man the* Conviva, *or the Gueſt.* And this the ancient Church was wont to doe; this they believed our Bleſſed Saviour himſelf did, when, at the inſtitution of this holy Rite, he took the Bread and the Cup into his ſacred hands, and *looking up to heaven gave thanks and bleſſed.* And, after his example, they firſt offered the Bread and Wine unto God, to agnize him the Lord of the Creature, and then received them from him again in a Banquet, as the Symbols of the Body and Bloud of his Son. This is that I am now to prove out of the Teſtimonies of Antiquity, not long after, but next unto the Apoſtles times, when it is not likely the Church had altered the form they left her for the celebration of this Myſtery.

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I will begin with *Irenæus* as the moſt full and copious in this point. He, in his fourth Book *cap.* 32. ſpeaks thus; *Dominus Diſcipulis ſuis dans conſilium Primitias Deo offerre ex ſuis Creaturis, non quaſi indigenti, ſed ut ipſi nec infructuoſi nec ingrati ſint; eum qui ex Creatura panis eſt accepit, & gratias egit, dicens, Hoc eſt corpus meum; & Calicem ſimiliter, qui eſt ex ea Creatura quæ eſt ſecundum nos, ſuum ſanguinem confeſſus eſt: & Novi Teſtamenti novam docuit oblationem, quam Eccleſia ab Apoſtolis accipiens, in univerſo mundo offert Deo, ei qui alimenta nobis præſtat, primitias ſuorum munerum in Novo Teſtamento: Our Lord counſelling his Diſciples to offer unto God the Firſt-fruits* (or *a Preſent*) *of his Creatures, not for that God hath any need thereof, but that they might ſhew themſelves neither unfruitfull nor ungratefull, He took that Bread which was made of his Creature, and gave thanks, ſaying, This is my Body; and he likewiſe acknowledged the Cup, conſiſting of the Creature which we uſe, to be his Bloud: And thus taught the new oblation of the New Teſtament, which the Church receiving from the Apoſtles, offers throughout the world unto God, that feeds and nouriſheth us, being the Firſt-fruits of his own gifts in the New Teſtament.*

And *Cap.* 34. *Igitur Eccleſiæ oblatio, quam Dominus docuit offerri in univerſo mundo, purum ſacrificium reputatum eſt apud Deum, & acceptum eſt ei; non quòd indigeat à nobis ſacrificium, ſed quoniam is qui offert, glorificatur ipſe in eo quod offert, ſi acceptetur munus ejus: Per munus enim erga Regem honos & affectio oſtenditur. Therefore the Oblation of the Church, which our Lord taught and appointed to be offered through all the world, is accounted a pure Sacrifice with God, and is acceptable unto him; not becauſe God ſtands in need of our Sacrifice, but becauſe the offerer is himſelf honoured in that he offers, if his Preſent be accepted: For by the Preſent it appears what affection and eſteem the Giver hath for the King he honoureth therewith.* He alludes to that in *Malachi* 1. 14. *I am a great King, ſaith the Lord of Hoſts.*

Ibid. *Oportet nos oblationem Deo facere, & in omnibus gratos inveniri Fabricatori Deo—Primitias earum quæ ſunt ejus Creaturarum offerentes: & hanc oblationem Eccleſia ſola puram offert Fabricatori, offerens ei cum gratiarum actione ex Creatura ejus: It behoveth us to preſent God with our Oblations, and in all things to be found thankful unto God our Maker——offering unto him the Firſt-fruits of his Creatures: and it is the Church onely that offers this Pure Oblation unto the Creatour of the world, while it offers unto him a Preſent out of his Creatures with thankſgiving.*

In the ſame place, *Offerimus autem ei, non quaſi indigenti, ſed gratias agentes Dominationi ejus, & ſanctificantes creaturam: But we offer unto him, not as if he needed, but as giving thanks to his Soveraignty, and ſanctifying the Creature.* He alludes again to that in this Chapter of *Malachi*, v. 6. *If I be* Dominus, *where is my fear, ſaith the Lord of hoſts unto you, O Prieſts, that offer polluted Bread upon mine Altar?*

My next witneſs ſhall be *Juſtin Martyr*, in time elder then *Irenæus*, though I reſerved him for the ſecond place. He, in his Dialogue with *Tryphon*, (the place before alledged) telling the Jew, *That the Sacrifices of Chriſtians are* Εὐχαὶ καὶ Εὐχαριςίαι, *Supplications and giving of Thanks*; ταῦτα γὰρ μόνα καὶ Χριςιανοὶ παρέλαβον ποιεῖν, ἐπ' ἀναμνήσει δὲ τῆς τροφῆς αὐτῶν ξηρᾶς τε καὶ ὑγρᾶς, *and that theſe are the onely Sacrifices which Chriſtians have been taught they ſhould perform, in that thankful remembrance of their food both dry and liquid*; ἐν ᾗ καὶ τῶ πάθους ὃ πέπονθε δι' αὐτῶ ὁ υἱὸς τῶ Θεῶ μέμνηται, *wherein alſo is commemorated the Paſſion which the Son of God ſuffered by himſelf.* Here is a twofold commemoration witneſſed to be made in the Euchariſt: The firſt, as he ſpeaks, of our food dry and liquid, that is, of our meat and drink, by agnizing God, and recording him the Creator and giver thereof;

thereof; the ſecond, of the Paſſion of Chriſt the Son of God, in one and the ſame food. And again, in the ſame Dialogue, *Panem Euchariſtiæ *in commemorationem paſſionis ſuæ Chriſtus fieri tradidit, Chriſt hath taught us that the Euchariſtical Bread ſhould be conſecrated for the Commemoration of his Paſſion*; ἵνα ἅμα τε ευχαριςῶμεν τῷ Θεῷ, ὑπέρ τε τῆ τὸν κόσμον ἐκτικέναι σὺν πᾶσι τοῖς ἐν αὐτῷ διὰ τὸν ἄνθρωπον, καὶ ὑπὲρ τῆ δοὺ τῆς κακίας ἐν ᾗ γεγόναμεν ἐλευθερωκέναι ἡμᾶς, καὶ πὰς ἀρχὰς καὶ πὰς ἐξυσίας καταλελυκέναι τελέαν κατάλυσιν, διὰ τῆ παθητῆ γενομένυ κατὰ τὴν βυλὴν αὐτῆ· *that withall we may give thanks to God for having made the world with all things therein for man, and for having freed us from that evil and miſery wherein we were, and having utterly overthrown *Principalities and Powers, by him that became paſſible according to his *counſel and will.* To which he immediately ſubjoyns the Text, and applies it to the *Euchariſt*. Thus *Juſtin Martyr*.

Mal. 1. 11.

* εἰς ἀνάμνησιν τῆ παθυς.

[* So the evil Angels are called, *Coloſſ* 2.15. *Eph.* 6.12.]

* *Acts* 2. 23. & c. 4. 28.

My third witneſs is *Origen* in his 8. Book *Contra Celſ. Celſus* (ſaith he) *thinks it ſeemly we ſhould be thankful to Demons, and to offer them* * Χαριςήρια· *but we think him to live moſt comely, τὸν μεμνημένον τίς ὁ Δημιυργήσας, that remembers who is the Creator: unto whom we Chriſtians are careful not to be unthankful, with whoſe benefits we are filled, and whoſe Creatures we are.* Ἔςι δὲ καὶ σύμβολον ἡμῖν τῆς πρὸς Θεὸν ευχαριςίας, ἄρτος Ἐυχαριςία καλούμεν· that is, *And we have alſo a Symbol of our Thankſgiving unto God, the Bread which is called* Ἐυχαριςία. Where note that the *Euchariſtical Bread* is ſaid to be a Symbol not onely of the Body and Bloud of Chriſt, but a Symbol of that Thankſgiving which we render to the Creator through him.

* *Thank-offerings, or Grateful acknowledgements.*

Again, in the ſame Book, where *Celſus* likewiſe would have mankind thankful unto Demons, as thoſe to whom the charge of things here upon earth is committed, and to offer unto them Ἀπαρχὰς καὶ ευχὰς, *Firſt-fruits and Prayers*; *Origen* thus takes him up, Κέλσ. μὲν, ὡς ἀγνοῶν Θεὸν, τὰ Χαριςήρια δαίμοσιν ἀποδιδότω. ἡμεῖς δὲ τῷ τῆ παντὸς δημιυργῷ ευαρες-ῦντες, καὶ τὰς μετ' ευχαριςίας καὶ ευχῆς τῆς ὅτι τοῖς δοθεῖσι προσαγομένυς ἄρτυς ἐδιόμεν, σῶμα γινομένυς, διὰ τὴν ευχὴν, ἁγιόν τι· *Let* Celſus, *as being void of the true knowledge of God, render* Χαριςήρια *to the Demons. As for us Chriſtians, whoſe onely deſire it is to pleaſe the Creatour of the Univerſe, we eat the Bread that was offered unto him with Prayer and Thankſgiving for his Gifts, and then made a kind of holy Body by Prayer.* Mark here, Bread offered unto God with Prayer and Thankſgiving *pro datis*, for that he hath given us, and then by Prayer made a holy Body, and ſo eaten.

Thus much out of *Fathers*; all of them within leſs then two hundred and fifty years after Chriſt, and leſs then one hundred and fifty after the death of S. *John*.

Videetiam Can. Apoſtol. II. (al. III) *Can.* XL. *Synod. Carthag. Can.* VII. *Edicti Theophili Alexandrini apud Balſamon.*

The ſame appears in the Forms of the ancient *Liturgies*. As in that of *Clemens*, where the Prieſt in the name of the whole Church aſſembled ſpeaks thus; (*a*) Προσφέρομέν σοι τῷ Βασιλεῖ καὶ Θεῷ, *We offer unto thee our King and God*, καλὰ τὴν αὐτῆ διάταξιν, *according to his* (that is, Chriſt's) *appointment*, τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο, *this Bread and this Cup*; ευχαριςῦντές σοι διὰ αὐτῆ, ἐφ' οἷς καταξίωσας ἡμᾶς ἑςάναι ενώπιόν συ καὶ ἱερατεύειν σοι· καὶ αἰτῦμέν σε ὅπως ἐυμένως ὑπιβλέψῃς ὅπι τὰ προκείμενα δῶρα ἐνώπιόν σε, σὺ ἀνενδεὴς Θεὸς, καὶ ἐυδοκήσῃς ἐπ' αὐτοῖς εἰς τιμὴν τῆ Χριςῆ σε, &c. *Giving thanks unto thee through him, for that thou haſt vouchſafed us* (he ſpeaks of the whole Church) *to ſtand before thee and to miniſter unto thee: And we beſeech thee, thou God that wanteſt nothing, that thou wouldeſt look favourably upon theſe Gifts here ſet before thee, and accept them to the honour of thy Chriſt, &c.*

(*a*) Conſt. Clem. *l.* 8. *c.* 12.

(*b*) Conſt. Clem. *l.* 8. *c.* 13.

Again, (*b*) Ὑπὲρ ὧν δώρυ ὧν προσομιλέντ. Κυρίῳ τῷ Θεῷ ἡμῶν δεηδῶμεν,

Non poteſt hoc accipi de Symbolis corporis Chriſti, verùm de Symbolis ευχαριςίας: quomodo enim Chriſtus ipſe offerretur Deo per interceſſionem Chriſti?

Mal. 1. 11.

δεηθῶμεν, ὅπως ὁ ἀγαθὸς Θεὸς προσδέξηται αὐτὸ διὰ τῆς μεσιτείας τοῦ Χριστοῦ αὐτοῦ εἰς τὸ ἐπουράνιον αὐτοῦ θυσιαστήριον εἰς ὀσμὴν εὐωδίας. *For the Gift or Oblation that is offered to the Lord our God, let us pray that our good God would receive it through the mediation of his Christ to his heavenly Altar for a ſweet-ſmelling ſavour.*

Yea, in the Canon of the * *Romane* Church, though the Rite be not uſed, yet the words remain ſtill; as when the Prieſt, long before the conſecration of the Body and Bloud of Chriſt, prays, *Te, Clementiſſime Pater, per Jeſum Chriſtum Filium tuum, Dominum noſtrum, ſupplices rogamus, ut accepta habeas & benedicas hac Dona, hac Munera: We humbly beſeech and intreat thee, moſt merciful Father, through Jeſus Chriſt thy Son, our Lord, to accept and bleſs theſe Gifts, theſe Preſents:* and other like paſſages, which now they wreſt to a new-found Oblation of the Body and Bloud of Chriſt, which the ancient Church knew not of.

* *In Ordine Romano, dimiſſis Catechumenis, Rubrica habet,* Poſtea incipiunt cantores cantare offertorium, & populus dat oblationes ſuas, id eſt, Panem & Vinum; & offerunt cum Fanonibus, id eſt, velis candidis, primò Maſculi, deinde Fœminæ, noviſſimè Sacerdotes & Diaconi; ſed ſolum panem, & hoc ante Altare: Tunc accipiens Archidiaconus à Subdiaconis oblatas, ponit tantas ſuper Altare quantæ poſſunt populo ſufficere ad communionem. *Videatur Theodoret. in hiſt. de Theodoſio offerente,* Ἐπειδὴ δὲ ὁ καιρὸς ἐκάλει τὴν ἱερὰν παρασκευὴν προτίθησιν, ἀναβὰς, &c. *l.* 5. *c.* 17. *Conſule Cyprian. de Op. & Eleemoſ.*—Quæ in Dominicum ſine ſacrificio venis; quæ partem de Sacrificio quod pauper obtulit ſumis. *Auguſt. de Temp. Serm. CCXV.* Oblationes quæ in Altari conſecrantur offerte: Erubeſcere debet homo idoneus, ſi de aliena Oblatione communicaverit.

But, of all others, this Rite is moſt ſtrongly confirmed by that wont of the Ancient Fathers to confute the Hereticks of thoſe firſt times (who held the Creator of the world to be ſome inferiour Deity, and not the Father of Chriſt,) out of the Euchariſt: For, ſay they, unleſs the Father of Chriſt be the Creator of the world, why is the Creature offered unto him in the Euchariſt as if he were? would he be agnized the Author and Lord of that he is not?

Hear *Irenæus, Adverſus Hæreſ. lib.* 4. *cap.* 34. *Hæreticorum Synagogæ* (ſaith he) *non offerunt* [*Euchariſticam oblationem quam Dominus offerri docuit;*] *Alterum enim præter Fabricatorem dicentes Patrem, ideo quæ ſecundum nos Creaturæ ſunt offerentes ei, cupidum alieni oſtendunt eum, & aliena concupiſcentem: The Synagogues of the Hereticks do not offer* [*the very Euchariſtical oblation which our Lord taught and appointed to be offered;*] *for they affirming another beſides the Creatour of the world to be the Father of Chriſt, do therefore, while they offer unto him the Creatures which are here with us, repreſent him to be deſirous of that which is anothers, and to covet that which is not his:* and a little after, *Quomodo autem conſtabit eis eum panem * in quo gratiæ actæ ſunt Corpus eſſe Domini ſui, & Calicem ſanguinis ejus, ſi non ipſum Fabricatoris mundi Filium dicant, id eſt, Verbum ejus per quod lignum fructificat, & defluunt fontes, & terra dat primùm quidem * gramen, poſt deinde ſpicam, deinde plenum triticum in ſpica? How ſhall it appear to them that that Bread for which Thanks have been given is the Body of their Lord, and that Cup the Cup of his Bloud, if they deny him to be the Son of the Creator of the world, that is to ſay, to be the Word of him by whom the Tree brings forth fruit, Fountains ſend forth water, and the Earth brings forth firſt green corn like graſs, then the ear, after that the full corn in the ear?*

* So Juſtin Martyr in Apol. 2. calls it ἄρτον εὐχαριστηθέντα and προφὴν εὐχαριστηθεῖσαν.
* χόρτον, Mar. 4. 28.

From the ſame ground *Tertullian* argues againſt *Marcion, Contra Marc. lib.* 1. *cap.* 23. *Non putem* (ſaith he) *impudentiorem quàm qui in aliena aqua alii Deo tinguitur, ad alienum Cœlum alii Deo expanditur, in aliena terra alii Deo ſternitur, ſuper alienum panem alii Deo gratiarum actionibus fungitur: I cannot conceive any one more impudent then he that is baptized to a God in a water that is none of his, that in prayer to a God ſpreads forth his hands towards an Heaven that is none of his, that proſtrates himſelf to a God upon an Earth that is not his, that gives thanks to a God for that Bread which is none of his.*

Origen

Origen againſt the ſame Heretick uſeth the ſame Argument, *Dialog. Adverſ. Marc. 3. paulò ante finem: Dominus aſpiciens in cœlum gratias agit: Ecquid non agit conditori gratias? Cùm panem accepiſſet, & poculum, & benedixiſſet, quid? alterine pro Creaturis conditoris benedicit? an potiùs illi qui effecit & exhibuit? Our Lord looking up to heaven gave thanks. What? did not he give thanks to the Creator of the world? When he took the Bread and the Cup, and bleſſed; did he bleſs and give thanks to any other for the Creatures of God the Maker of the world, and not rather bleſs and give thanks to him who made them and gave them us?* Mal. 1. 11.

Laſtly, *This Oblation of the Bread and Wine* is implied in S. *Paul*'s parallel of the Lord's Supper and the Sacrifices of the Gentiles: *You cannot* (ſaith he) *be partakers of the Table of the Lord, and the Table of Devils*; namely, becauſe they imply contrary Covenants, incompatible one with the other; a *Sacrifice*, as I told you, being *Epulum fœderale a Federal Feaſt*. Now here it is manifeſt that the *Table of Devils* is ſo called, becauſe it conſiſted of Viands offered to Devils, (for ſo S. *Paul* expreſly tells us,) whereby thoſe that eat thereof, eat of the Devil's meat; *Ergo, The Table of the Lord* is likewiſe called his Table, not becauſe he ordained it, but becauſe it conſiſted of Viands offered unto him. 1 Cor. 10. 21.

Having thus, as I think, ſufficiently proved what I took in hand, I think it not amiſs to anſwer two Queſtions which this Diſcourſe may beget. The firſt is, How the Ancients could gather out of the Inſtitution, that our Saviour did as hath been ſhewed. I anſwer, They believed that he did as the *Jews* were wont to doe: But they did thus. How, will you ſay, doth this appear? I anſwer, It may appear thus. The *Paſſeover* was a *Sacrifice*, and therefore the Viands here, as in all other holy Feaſts, were firſt offered unto God. Now the *Bread* and *Wine*, which our Saviour took when he bleſſed and gave thanks, was the *Mincha* or *Meat-offering* of the *Paſſeover*. If then he did as the *Jews* uſed to doe, he agnized his Father and bleſſed him, by oblation of theſe his Creatures unto him, uſing the like or the ſame Form of words; ברוך אתה יהוה אלהנו מלך העולם המוציא לחם מן הארץ, *Bleſſed be thou, O Lord our God, the King of the world, which bringeſt forth Bread out of the earth:* and over the Wine, ברוך אתה יהוה אלהנו מלך העולם בורא פרי הגפן, *Bleſſed be thou, O Lord our God, the King of the world, which createſt the fruit of the Vine.* Moreover the Church *ab initio* applied that Precept of our Saviour, *Matt. 5. 23. If thou bring thy gift to the Altar, &c.* to the *Euchariſt*; for they believed that he would not enact a new Law concerning Legal Sacrifices which he was preſently to aboliſh, but that it had reference to that Oblation which was to continue under the Goſpel.

The other Queſtion is, If all this be ſo, how is not our celebration of the Euchariſt defective, where no ſuch Oblation is uſed? I anſwer, This concerns not us alone, but all the Churches of the Weſt of the *Roman* Communion, who, as in other things they have depraved this myſtery, and ſwerved from the Primitive patern thereof, ſo have they for many Ages diſuſed this *Oblation of Bread and Wine*, and brought in, in lieu thereof, a *real and Hypoſtatical oblation of Chriſt himſelf*. This *blaſphemous Oblation* we have taken away, and juſtly; but not reduced again that expreſs and formal uſe of the other. Howſoever, though we doe it not with a ſet ceremony and form of words; yet in deed and effect we doe it, ſo often as we ſet the Bread and Wine upon the Holy Table: For whatſoever we ſet upon God's Table, is *ipſo facto* dedicated and offered unto him; according to that of our Saviour *Matt. 23. 19.* τὸ θυσιαστήριον ἁγιάζει τὸ δῶρον, *The Altar ſanctifies the gift*, that is, conſecrates it unto God, and appropriates it to his uſe. In which reſpect it were much to be wiſht that this were more ſolemnly done

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then is usual; namely, not until the time of the administration, and by the hand of the Minister, in the name and sight of the whole Congregation standing up and shewing some sign of due and lowly reverence; according as the Deacon was wont to admonish the people in Ancient Liturgies, Ὀρθοὶ πρὸς Κύριον μετὰ φόβου καὶ τρόμου ἑστῶτες ὦμεν προσφέρειν, *Let us stand in an upright posture before God to offer with fear and trembling.*

Constit. Clem. l. 8. c. 12.

Chap. IX.

The Sixth Particular, That Christ is offered in the Eucharist Commemoratively onely, and not otherwise. *This Commemorative Sacrifice, or the Commemoration in the Eucharist, explained. That Christ is offered by way of Commemoration onely, was the sense of the ancient Church. This proved from ancient Liturgies and Fathers. The Conclusion, containing an elegant description of* the Christian Sacrifice *out of the History of S.* Andrew's *Martyrdome.*

VI. THE Sixth and last thing to be proved was, *That Christ is offered in this Sacrifice Commemoratively onely, and not otherwise.*

Though the Eucharist be a Sacrifice, (that is, an Oblation wherein the Offerer banquets with his God) yet is Christ in this Sacrifice no otherwise offered then *by way of Commemoration onely* of his Sacrifice once offered upon the Cross, as a learned Prelate of ours hath lately written, *objectivè* onely, not *subjectivè*. And this is that which our Saviour himself said when he ordained this sacred Rite, τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν, *This doe in commemoration of me.*

But this *Commemoration* is to be made to God his Father, and is not a bare remembring or putting our selves in mind onely, (as is commonly supposed,) but a putting of God in mind: For every *Sacrifice* is directed unto God, and the *Oblation* therein, whatsoever it be, hath him for its Object, and not Man. If therefore the Eucharist be *Sacrificium Christi commemorativum, a Commemorative Sacrifice of Christ,* as ours grant, then must the Commemoration therein be made unto God: And if Christ therein be offered *objectivè*, that is, as the Object of the Commemoration there made, (as that learned Bishop speaks,) if the Commemoration of him be an Oblation of him, to whom is this Oblation, that is, Commemoration, made but unto God?

Well then, Christ is offered in this Sacred Supper, not *Hypostatically*, as the Papists would have him, (for so he was but once offered,) but *Commemoratively* only: that is, By this Sacred Rite of Bread and Wine we represent and inculcate his blessed Passion to his Father; we put him in mind thereof, by setting the Monuments thereof before him; we testifie our own mindfulness thereof unto his Sacred Majesty; that so he would, for his sake, according to the tenour of his Covenant, in him be favourable and propitious unto us miserable sinners.

That this, and no other Offering of Christ in the blessed Eucharist, the Ancient Church ever meant or intended, I am now to shew by authentical Testimonies.

First, by the constant form of all the Liturgies; in which, after the reciting of the words of Institution, is subjoyned, Μεμνημένοι προσφέρομεν, *commemorantes,* or *commemorando, offerimus, Commemorating,* or *by Commemorating, we offer.*

* Const. Clem. l. 8. c. 12.

* *Clemens,* Μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ, καὶ τοῦ θανάτου, καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανὸν ἀναδόυ —— προσφέρομέν σοι τῷ Βασιλεῖ

σιλεῖ καὶ Θεῷ τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο· *Therefore commemorating his Paſſion, and Death, and Reſurrection from the dead, and Aſcenſion into Heaven —— we offer to thee our King and God this Bread and this Cup.* Mark here, *Commemorating we offer*, that is, *We offer by Commemorating.* But this *Commemoration is made unto God to whom we offer.* This is the tenour of all the Greek Liturgies, ſave that ſome, in ſtead of *We offer unto thee this Bread and this Cup*, have προσφέρομέν σοι τῷ φοβερῷ ταύτῃ καὶ ἀναίμακτον θυσίαν, *We offer unto thee this dreadful and unbloudy Sacrifice*; as that of *Jeruſalem* (called S. *James* his Liturgie:) others, τῷ λογικῷ ταύτῃ καὶ ἀναίμακτον λατρείαν, *this reaſonable and unbloudy Service*; as that of S. *Chryſoſtome:* others, τὰ σὰ ἐκ τῶν σῶν, *thine own of thine own*; as that of *Baſil* and of *Alexandria* (called S. *Mark*'s:) but all, Μεμνημένοι προσφέρομεν, *Commemorantes offerimus*, *Commemorating we offer.* Mal. 1. 11.

In the ſame form runs the *Ordo Romanus*, *Memores, Domine, nos ſervi tui, ſed & Plebs tua ſancta, ejuſdem Chriſti Filii tui Domini Dei noſtri, tum beatæ Paſſionis, nec non ab inferis Reſurrectionis, ſed & in Cœlum glorioſæ Aſcenſionis, Offerimus præclaræ Majeſtati tuæ, de tuis donis ac datis, hoſtiam puram, hoſtiam ſanctam, hoſtiam immaculatam, panem ſanctum vitæ æternæ & calicem ſalutis perpetuæ: We, O Lord, thy ſervants, as alſo thy holy people, being mindful both of the bleſſed Paſſion and Reſurrection from the dead, as alſo of the glorious Aſcenſion into Heaven, of the ſame Chriſt thy Son our Lord, Offer unto thy excellent Majeſty of thy own Gifts a pure Sacrifice, a holy Sacrifice, an immaculate Sacrifice, the holy Bread of eternal life and the Cup of everlaſting Salvation.* Note here alſo *Memores offerimus*, *Being mindful of*, —— or *Commemorating, we offer.*

Which *Ivo Carnotenſis* explains thus; *Memores offerimus Majeſtati tuæ (id eſt, oblatam commemoramus per hæc dona viſibilia) hoſtiam puram —— ſanctam, immaculatam, &c. Et hanc veri ſacrificii commemorationem poſtulat ſacerdos ita Deo Patri fore acceptam, ſicut accepta fuerunt munera Abel, &c. Remembring*, or *being mindful, we offer to thy Majeſty a pure, holy, an immaculate Sacrifice, that is*, (ſaith he) *we commemorate the ſame offered unto God by theſe viſible Gifts. And the Prieſt accordingly prays that this Commemoration of the true Sacrifice may in like manner be acceptable to God the Father, as the Gifts of* Abel *were accepted of him.* Thus he.

Memores therefore in the Latin Canon is *Commemorantes*, which the Greek expreſſes better Μεμνημένοι[a] of the ſenſe whereof that we may not doubt, hear the explication of that great Council of *Epheſus* in this manner: Καταγγέλλοντες τὸν θάνατον τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ, τυπτίσιν Ἰησοῦ Χριστοῦ, τήν τε ἐκ νεκρῶν ἀναβίωσιν, καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν ὁμολογοῦντες, τὴν ἀναίμακτον ἐν ταῖς ἐκκλησίαις τελοῦμεν θυσίαν· *Shewing forth the Death of the onely-begotten Son of God, Jeſus Chriſt, as alſo confeſſing his Reſurrection and Aſcenſion into heaven, we celebrate in our Churches the unbloudy Sacrifice* or *Service.*

Μεμνημένοι *Commemorating* therefore is *Shewing forth* and *Confeſſing*: But unto whom ſhould we confeſs but unto God? To him therefore, and not unto our ſelves, is that Ἀνάμνησις or *Commemoration* to be made which Chriſt commended to his Church, when he ſaid, *Doe this* εἰς τὴν ἐμὴν ἀνάμνησιν, *for my commemoration*, or *in remembrance of me.*

[a] So the Syr. Paraphr. (in 1 Cor. 11. 26.) renders καταγγέλλετε *ye ſhew forth* by סעדרין אנתון *ye commemorate.*

In this Council of *Epheſus Cyril* of *Alexandria* was chief Actor and Preſident: and it is to be noted, that the Liturgie of the Church of *Alexandria* (uſually called S. *Mark*'s) hath in ſtead of Μεμνημένοι the ſelf-ſame words, Καταγγέλλοντες καὶ ὁμολογοῦντες, *ſhewing forth and confeſſing*, which I now quoted out of the Council for an explication of the ſame:

Mal. 1. 11. which argues, as I take it, *Cyril* to have been the pen-man of the Decree of the Council, and the Liturgie of his Church to have then run in this form.

I shall need alledge no more of the *Latine* Liturgies; there is no material difference amongst them; so that if you know the form of one, you know of all. I will adde onely out of S. *Ambrose* an Explication following those words of the Institution, *Doe this in remembrance of me*, expresst in this manner; *Mandans & dicens ad eos, Quotiescunque hoc feceritis, toties commemorationem mei facietis, Mortem meam pradicabitis, Resurrectionem meam annuntiabitis, Adventum sperabitis, donec iterum adveniam: Commanding and saying to them, As often as ye shall doe this, ye shall commemorate me, declare my Death, shew forth my Resurrection, expres your hope of my Coming, until I come again.*

This may suffice for *Liturgies*. Now let us hear the *Fathers* speak.

I quoted heretofore a passage out of *Justin Martyr* affirming a twofold Ἀνάμνησις or *Commemoration* to be made in the Eucharist; the one *of our Food, dry and liquid*, (as he speaks) that is, *of our meat and drink*, by agnizing and recording him the Lord and Giver of the same; the other an Ἀνάμνησις in the same Food τῦ πάθυς τ̃ υ̃ῦ τ̃ῦ Θεῦ, *of the Passion of the Son of God*. The first of these *Commemorations* is made unto God; for to whom else should we tender our thankfulnes for the Creature? *Ergo*, the second, *the Commemoration of the Passion of the Son of God*, is made to him likewise.

My next Father is *Origen*, *Homil.* 13. *in Lev. cap.* 24. where comparing the *Eucharist* to the *Shew-bread* which was every Sabbath set for a Memorial before the Lord, *Ista est* (saith he, meaning the Eucharist) *commemoratio sola quæ propitium facit Deum hominibus; That's the onely Commemoration which renders God propitious to men.* Where note, that both this Commemoration is made unto God as that of the *Shew-bread* was; and that the end thereof is to make him propitious to men: According to that of S. *Augustine l.* 9. *c.* 13. *Illa quæ in cœna Christus exhibet, Fides accepta interponit inter peccata nostra & iram Dei, tanquam satisfactionem & propitiationem: Those things which Christ exhibits in his Supper, Faith having received them, interposeth them as a Satisfaction and Propitiation between our sins and God's wrath.*

My next witnes is *Eusebius*, *Demonst. Evan. lib.* 1. *cap.* 10. Μετὰ πάν͂τα τοίνυν τὸ θαυμάσιον τοῦτο καὶ σφάγιον ἐξαίρετον τῷ Παντὶ καλλιερησάμενος, ὑπὲρ τ̃ῆς ἁπάντων ἡμῶν ἀνήνεγκε σωτηρίας, μνήμην καὶ ἡμῖν παραδοὺς ἀντὶ θυσίας τῷ Θεῷ διηνεκῶς προσφέρειν· *After all other things done, (saith he, speaking of Christ) he made that so wonderful an Oblation and excellent Sacrifice to God for the Salvation of us all, appointing us to offer continually unto God a Remembrance thereof in stead of a Sacrifice.* And again, toward the end of that Chapter, having cited this place of *Malachi* which I have chosen for my Text, and alluding thereunto, Θυμιῶμεν δὲ προφητικὸν θυμίαμα, *We offer the Incense spoken of by the Prophet.* Θύομεν καὶ θυμιῶμεν· τότε μὲν τὴν μνήμην τοῦ μεγάλου θύματος κατὰ ἃ καὶ πρὸς αὐτοῦ παραδοθέντα μυστήρια ἐπιτελοῦντες, καὶ τὴν ὑπὲρ σωτηρίας ἡμῶν Εὐχαριστίαν δι' ὑποθεσέων ὕμνων τε καὶ εὐχῶν τῷ Θεῷ προσκομίζοντες· τότε δὲ σφᾶς αὐτοὺς ὅλως καθιερεύοντες αὐτῷ, καὶ τῷ γε Ἀρχιερεῖ αὐτοῦ λόγῳ, αὐτῷ σώματι καὶ ψυχῇ ἀνακείμενοι· *We offer Sacrifice and Incense, while we celebrate the remembrance of the Great Sacrifice according to the mysteries given to us by him, and offer the Eucharist with holy Hymns and Prayers to God for the Salvation of our Souls; as also in that we consecrate our selves wholy unto him, and dedicate our selves both Soul and Body to his High Priest the Word.*

But above all other, S. *Chrysostome* speaks so full and home to the point

as

as nothing can be more; to wit, *Hom.* 17. *in Epiſt. ad Hebræos*, upon theſe words *cap.* 9. *v.* 26. *But now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf:* τί οὖν; ἡμεῖς καθ' ἑκάστην ἡμέραν οὐ προσφέρομεν; *What then?* (ſaith he) *Do not we offer every day?* He anſwers, Προσφέρομεν μέν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ· καὶ μία θυσία αὕτη, καὶ οὐ πολλαί· *We offer indeed, but it is by making a Commemoration of his death: And this Sacrifice is one, and not many.*——πῶς μία, καὶ οὐ πολλαί; *But how is it one, and not many?* ἐπεὶ ἅπαξ προσηνέχθη, οὐχ ὥσπερ ἐκείνη εἰς τὰ ἅγια τῶν ἁγίων. τοῦτο ἐκείνης τύπος ἦν, καὶ αὕτη ἐκείνης· *Becauſe it was once offered, not as that which was carried into the Holy of holies. That was the figure of this, and this* [*the Truth*] *of that.* And a little after, Ὁ Ἀρχιερεὺς ἡμῶν ἐκεῖνός ἐστιν ὁ τὴν θυσίαν τὴν καθαίρουσαν ἡμᾶς προσενεγκών. ἐκείνην προσφέρομεν καὶ νῦν, τὴν τότε προσενεχθεῖσαν, τὴν ἀνάλωτον. τοῦτο εἰς ἀνάμνησιν γίνεται τοῦ τότε γινομένου· Τοῦτο γὰρ ποιεῖτε, φησὶν, εἰς τὴν ἐμὴν ἀνάμνησιν. Οὐκ ἄλλην θυσίαν, καθάπερ ὁ ἀρχιερεὺς τότε, ἀλλὰ τὴν αὐτὴν ἀεὶ ποιοῦμεν, μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας· *He* (that is, Chriſt) *is our High-prieſt who offered that Sacrifice which purifieth us. The ſame do we alſo offer now, that then was offered, and is yet unconſumed. This is done in remembrance of that which was then done; For, Doe this (ſaith he) in remembrance of me. We offer not another, not a different, Sacrifice, as the Jewiſh High-prieſt did of old, but ſtill one and the ſame; or rather we perform the remembrance of a Sacrifice.* What can be more expreſs then this is? Mal. 1. 11.

Primaſius is ſhort, but no leſs to the purpoſe. *Offerunt quidem*, ſaith he, *Sacerdotes noſtri, ſed ad recordationem mortis ejus, in* 10. *cap. ad Hebræos: Our Prieſts indeed offer, but it is in remembrance of his death.* S. *Auguſtine* calls it *Memoriale ſacrificium a Sacrifice by way of remembrance*, in his Book againſt *Fauſtus*.

In a word, The Sacrifice of Chriſtians is nothing but that one Sacrifice of Chriſt once offered upon the Croſs, again and again commemorated.

Which is elegantly expreſt by thoſe words of S. *Andrew*, recorded in the Hiſtory of his Paſſion, written by the Presbyters of *Achaia*: where *Ægeas* the Proconſul requiring of him to ſacrifice to Idols, he is ſaid to have anſwered thus; *Omnipotenti Deo, qui unus & verus eſt, ego omni die ſacrifico, non thuris fumum, nec taurorum mugientium carnes, nec hircorum ſanguinem; ſed immaculatum Agnum quotidie in Altari crucis ſacrifico; cujus carnes poſtquam omnis populus credentium manducaverit, & ejus ſanguinem biberit, Agnus qui ſacrificatus eſt integer perſeverat & vivus: I ſacrifice daily to Almighty God, but what? not the ſmoke of Frankinſenſe, nor the fleſh of bellowing Bulls, nor the bloud of Goats: No, but I offer daily the unſpotted Lamb of God on the Altar of the Croſs; whoſe Fleſh and Bloud though all the Faithful eat and drink of, yet after all this notwithſtanding, the Lamb that was ſacrificed remains entire and alive ſtill.* This Riddle though *Ægeas* the Proconſul were not able to unfold, I make no queſtion but you are. And here I conclude.

EZRA VI. X.

That they may offer Sacrifices of ſweet ſavour unto the God of heaven, and pray for the life of the King, and of his Sons.

THE words of the Decree of King *Darius*, for the building and furniſhing of the ſervice of the Temple of God at *Jeruſalem*; *That* (ſaith he) *which they have need of for the burnt-offerings of the God of heaven, both young bullocks, rams and lambs, wheat, ſalt, wine and oyl, let it be given them day by day without fail: That they may offer Sacrifices of ſweet ſavour unto the God of heaven, and pray for the life of the King, and of his Sons.*

[What is more generally and briefly hinted in the foregoing Diſcourſe, Chap. 6. is more particularly proved in this.]

I have made choice of this Scripture, to ſhew that *Sacrifice* was *Species Orationis*, or *a Rite of Supplication unto God:* Such a one, namely, wherein the Supplicant came not with naked Prayer, but preſented ſomething unto his God whereby to find favour in his ſight. The nature and quality of the thing preſented was *Munus fœderale* a Federal Gift, conſiſting of meat and drink; in the tender whereof, as a ſinner agnized himſelf to be his God's vaſſal and ſervant, ſo by acceptance of the ſame he was reconciled and reſtored to his Covenant, by the atonement and forgiveneſs of his ſin. Foraſmuch as, according to the uſe and cuſtom of Mankind, to receive meat and drink from the hand of another was a ſign of amity and friendſhip; much more to make another partaker of his Table, as the ſinner was here of God's, by eating of his Oblation: hence thoſe who came to make ſupplication unto the Divine Majeſty, whom they had offended, were wont by this Rite to make way for their ſute, by removing the obſtacle of his offence. For what hope of ſpeeding could there be, whileſt the party to whom we tendred our ſupplication ſhould be at enmity with us? when God might ſay, Pſal. 50. 16, 17. *What haſt thou to doe to take my Covenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteſt my words behinde thee?* For the foundation of all Invocation is, *Remember thy Covenant*; and of Impetration, the *Remiſsion of our ſins.*

For this cauſe therefore was Sacrifice uſed as *Medium deprecandi Deum*, as *a Rite of addreſs unto God*, when we were *to make prayer and ſupplication* unto him; yea or *to bleſs*, or *give thanks.* But this is not to my preſent purpoſe, but the uſe for *Prayer* onely; which to have been thus addreſſed as I ſpeak, appears not onely by the words of my Text, *That they may offer*, &c. *and pray*, &c. but ſundry other places of Scripture, which I mean to rehearſe.

As firſt, by that ſo often inculcated of *Abraham* and *Iſaac*, that where they pitched down their Tents, they built alſo an *Altar*, and *there called upon the Name of the Lord:* But an Altar was a place for Sacrifice: Therefore Sacrifice muſt be a Rite whereby they called upon the Name of God.

The ſame appears by that ſpeech of *Saul*, 1 *Sam.* 13. 12. when *Samuel* reproving him for having offered a Burnt-offering, *I ſaid*, (ſaith he) *The Philiſtines will come down upon me to Gilgal, and I have not made ſupplication unto the Lord: I forced my ſelf therefore, and offered a Burnt-offering:* Therefore to offer a Burnt-offering, was to make Supplication.

It

It is yet more plain out of 1 *Sam.* 7. 8. *The Children of Iſrael ſaid to Samuel, Ceaſe not* (or *be not ſilent*) *to cry unto the Lord our God for us, that he will ſave us out of the hands of the Philiſtines. And Samuel* (ſaith the Text, v. 9.) *took a ſucking Lamb, and offered it for a Burnt-offering unto the Lord; and Samuel cried unto the Lord for Iſrael, and the Lord heard him.* Ezra 6. 10.

It is further proved by that in the 116. *Pſalm*, v. 13. *I will take the Cup of ſalvation, and call upon the Name of the Lord*: For this *Cup of ſalvation* is the *Libamen* or *Drink-offering* annexed and poured upon the Sacrifice, at what time they uſed (as here you ſee) to call upon the Name of the Lord. 'Tis a *Synecdoche*, where the part is put for the whole. Alſo [*to take*] is here *to offer*, by that Figure, *quâ ex Antecedente intelligitur Conſequens.*

The ſame is implied by that of *Micah* 6. 6. *Wherewith ſhall I come before the Lord, and bow my ſelf before the moſt High? Shall I come before him with burnt-offerings, with calves of a year old?*

And by that *Antitheſis*, Prov. 15. 8. *The Sacrifice of the wicked is an abomination to the Lord; but the Prayer of the upright is his delight:* For here the words of *Sacrifice* and *Prayer* are taken the one for the other: it being all one as if it had been ſaid, for [*Prayer of the upright*] the Sacrifice of the upright, or for [*Sacrifice of the wicked*] the Prayer of the wicked. Hence it follows, That *Sacrifice* was *Species Orationis*, or *a Rite of Supplication unto God.*

The like may be inferred out of *Solomon*'s prayer at the dedication of the Temple, and the Lord's anſwer to the ſame: For in that dedicatory prayer is no mention at all of *Sacrifice* to be there offered, but onely that the Lord would be pleaſed to hear from heaven the Prayers of ſuch and ſuch as ſhould be made in that place, or towards it. Nevertheleſs, when God appeared to *Solomon* in the night, he ſaith unto him, *I have heard thy Prayer, and have choſen this place to my ſelf for an houſe of Sacrifice*, 2 Chron. 7. 12. plainly implying, That to be *an houſe of Sacrifice* was to be *an houſe of Prayer.*

Adde to theſe that in 1 *Mac.* 12. 11. where the *Jews* in their Epiſtle to the *Lacedæmonians* ſpeak on this manner; *We at all times* (ſay they) *without ceaſing, both in our Feaſts and other convenient dayes, do remember you in the Sacrifices which we offer, and in our prayers*; ἐν δὲ ταῖς θυσίαις ἡμῶν, for *in our prayers at our Sacrifices.* Certainly it may be gathered hence, that Prayers were annexed to their Sacrifices, and that Sacrifice was a Rite of Prayer.

The like we ſhall find in the firſt of *Baruch*, where we reade that thoſe who were carried Captive with *Jechonias* made a Collection of Money, and ſent it to *Jeruſalem*, ſaying, *Behold, we have ſent you money to buy you Burnt-offerings and Sin-offerings and Incenſe; and prepare ye the Meat-offering, and offer upon the Altar of the Lord our God: And pray for the life of Nebuchadnezzar King of Babylon, and for the life of Balthaſar his ſon, that their dayes on earth may be as the dayes of heaven*; juſt to that of my Text, *that they may offer Sacrifices of ſweet ſavour unto the God of heaven, and pray for the life of the King, and of his Sons.* Verſ. 10, 11.

Hence appears the reaſon why * *Joſephus*, when the Scripture mentions no more but that *Noah* offered a Sacrifice when he came out of the Ark, attributes unto him a Prayer. Νῶχος (ſaith he) φοβούμενος μὴ καθέκαστον ἔτος ὁμοίως τὴν γῆν ὁ Θεὸς, φθορᾶν ἀνθρώπων καταψηφισάμενος, ἱερεῖα καίσας ἐδεῖτο τοῦ λοιποῦ τὸν Θεὸν ὅπως τῆς τρωπῆς μένειν αὐταξίας, &c. *Noah fearing leſt God (having adjudged men to a general deſtruction) ſhould every year thus drown the earth, offered Sacrifices unto God, beſeeching him that hereafter all things may continue in that good order and primitive ſtate, &c.* * *Antiq. Jud. l.* 1. *c.* 4.

Ezra 6. 10.

I could be as plentiful in Profane Testimonies to this point as I have been in Sacred; and could alledge the Testimonies of *Homer*, (where we have Examples of Sacrifices with the forms of Prayer,) of *Herodotus*, and others. But what need we the Testimonies of the *Gentiles*, save to know that in this point the *Jews* and they agreed? It is enough to have proved it out of Scripture, that this was the use and nature of Sacrifice: wherein I have been so much the longer, because though the thing be of it self most apparent and evident, yet it is very little taken notice of.

But you will enquire now, What profit hath this Discourse, or what use is there of this thing being known? I answer, Yes; it will help our conceit very much to understand in what sense and for what respect the ancient Church called the *Eucharist* or Lord's Supper a *Sacrifice*, and how harmless that notion was; namely, They took this Sacrament to have been ordained by our Blessed Saviour to succeed those bloudy Sacrifices of the Law, and to be a *Medium deprecandi Deum*, a mean of Supplication and address to God, in the New Testament, as they were in the Old, by representing the Body and Bloud of Christ unto his Father, κ) τὴν διάταξιν αὐτῦ according to his appointment: Forasmuch as they saw them both to be Rites of a like kind, as consisting of Meats and Drinks; both *Epulæ fœderales*, *Federal Feasts*, those of the Old Covenant, this of the New, [Τῦτο τὸ ποτήριον ἡ καινὴ διαθήκη, *This Cup is the New Testament*,] both Rites of Atonement or for Impetration of Remission of sin, [Τῦτο γάρ ἐςι τὸ αἷμά μυ, saith our Saviour, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν, *This is my Bloud, which is shed for many for the remission of sins.*] Besides, the *Eucharist* was by the time of its institution as it were substituted in place of the *Passeover*, which was a Sacrifice of that kind called *Pacifica*. All these things considered, how obvious was it for them to think, that it was in the Institution intended for the same End and Use the other were, namely, for a Commemoration, whereby to have access and find favour with God, when we address our selves unto him in the New Testament?

And that this was no new device of later ages, but derived from the first times, may appear out of *Cyril* (or his Successour *John* of *Jerusalem*) Author of the 5. *Catech. Mystag.* In the last whereof, relating and expounding the meaning of that which was said or done at the celebration of the holy Eucharist, according to the use of his time, (which was the Fourth *Seculum* current) amongst other things he saith, Μετὰ τὸ ἀπαρτισθῆναι τὴν πνευματικὴν θυσίαν, &c. [*See this passage quoted in the foregoing Discourse*, Chap. 6. pag. 466.]

Yea that it was the use in the dayes of *Constantine* thus *adhibere Eucharistiam ad preces*, to use the Eucharist as a Rite of impetration in their prayers, appears out of *Eusebius* in his *De vita Constantini*, *lib.* 4. *c.* 45. where speaking of a great Synod of Bishops assembled at *Jerusalem* by the Emperour's Command, to celebrate the dedication of a Church erected over the place of our Saviour's Sepulchre, and telling how the Bishops there met employ'd themselves during that Solemnity; *Some* (saith he) *by Panegyrick Orations set forth the Emperour's felicity; others were employed in preaching and expounding the Mysteries of Holy Scripture; another part* ἀναίμαις θυσίαις τὸ θεῖον ἱλάσκοντο, ὑπὲρ τῆς κοινῆς εἰρήνης, ὑπὲρ τῆς Ἐκκλησίας τ Θεῦ, αὐτῦ τε βασιλέως, ὑπὲρ τ τοσύτων αἰτίυ, παίδων τ᾽ αὐτῦ θεοφιλῶν, ἱκετηρίυς εὐχὰς τῷ Θεῷ προσαναφέροντες, *did propitiate God and sought his favour by unbloudy Sacrifices, offering unto God humble Prayers for the publick peace, for the Church of God, for the King the Author of so much good, and for his children beloved of God*; namely, as the *Jews* in their Sacrifices *prayed for the life of the King and his Sons*, according to my Text.

But

Ezra 6. 10.

But for the more full underſtanding the notion and practice of this Age, take alſo a paſſage of S. *Auſtin:* it is in his 22. Book *De civitate Dei*, concerning one *Heſperius*, &c. [*See this paſſage quoted in the foregoing Diſcourſe*, Chap. 5. pag. 462.]

But ſome will ſuſpect perhaps that this Cuſtome began in the dayes of *Conſtantine*. No, it did not: It was in uſe in the dayes of *Cyprian* 60. years before, as appears in his 16. Epiſtle *ad Moſen & Maximum*. * *Nos quidem veſtri memores, & quando in Sacrificiis precem cum pluribus facimus*, &c. [*See this paſſage quoted in the foregoing Diſcourſe*, Chap. 5. pag. 461.]

Let us aſcend a little higher yet unto the days of *Tertullian*, within 200 years after Chriſt. He, in his Book *De Oratione*, makes expreſs mention of *Orationes Sacrificiorum*, Prayers that accompanied the celebration of the Chriſtian Sacrifice, ſuch namely as S. *Cyprian* (Biſhop of the ſame City whereof *Tertullian* was Presbyter, to wit of *Carthage*) even now ſpake of. And in his Book *ad Scapulam*, *Sacrificamus* (ſaith he) *purâ prece*, *We ſacrifice with pure prayer*. But you will ſay, This is againſt me rather, becauſe he ſaith *purâ prece*, implying there was nothing elſe. No, it is not: For by *purâ prece* he means not *nudâ & ſolitariâ prece*, bare and naked prayer, but * prayer not defiled with ſhedding of bloud and ſmoke of Incenſe, according to the manner of the Gentiles. And thus (as *Sozomen* in *l.* 2. *c.* 14. relates) *Conſtantine* writes to *Sapores* the *Perſian* King in behalf of the Chriſtians, μόναις ἐυχαῖς ἀναιμάκτοις πρὸς ἱλασίαν θεοῦ ἀρκεῖσθαι, *that they did ſatisfy themſelves and acquieſce in offering up Prayers without bloud for the intreating of God's favour*, ᾧ γὰρ αἵματος φίλον αἱμάτων χύσις, μόνη δὲ χαίρει ψυχὴ καθαρᾷ, *for that the ſhedding of bloud was no way acceptable to God, whoſe ſole and chief delight was in a purified Soul.*

And that it was the manner in *Tertullian*'s time *adhibere Euchariſtiam ad preces*, may be further confirmed by the promiſcuous uſe of the words ſignifying the one and the other. For in his * *Exhort. ad Caſtitatem*, *Oratio* and *Offerre*, *Oratio* and *Sacrificium* are interchangeably put the one for the other. It was obſerved before, how that *Joſephus* attributes unto *Noah* a *Prayer* when the Scripture mentions onely his *offering a Sacrifice*. And for that which is ſaid (*Acts* 6. 6.) in the ſtory of the ſeven Deacons ſet before the Apoſtles to be ordained by them, καὶ προσευξάμενοι, *and when they had prayed*, &c. we have in *Conſtit. Apoſtol. l.* 8. *c. ult.* ἡμεῖς προσενεγκόντες καθὰ τὴν διάταξιν αὐτῶ θυσίαν καθαρὰν καὶ ἀναίμακτον, &c. *We having offered (according to his appointment) a pure and unbloudy Sacrifice, ordained Biſhops, Presbyters, and Deacons, in number ſeven.*

* Adde hereunto that of *Cyprian* in his *De Orat. Dom. Et quando in unum cum fratribus convenimus, & SACRIFICIA Divina cum Dei Sacerdote celebramus, verecundiæ & diſciplinæ memores eſſe debemus, non paſſim ventilare PRECES noſtras inconditis vocibus*, &c.

* This to be his meaning, appears from the words immediately following, *Non eget Deus odoris & ſanguinis alicujus*, &c. See Chap. 5. of the foregoing Diſcourſe, pag. 460.

* [See the paſſage quoted in the foregoing Diſcourſe, Chap. 5. pag. 461.]

[*What remains in the Manuſcript, conſiſts of Teſtimonies quoted out of* Juſtin Martyr *his Dialogue with* Trypho, *and* Ignatius *his Epiſtle to the* Epheſians, *and* Acts 2. 42. *All which Paſſages are quoted at large in the foregoing Diſcourſe*, Chap. 5.]

Of

Of the Name *ALTAR*, OR ΘΥΣΙΑΣΤΗΡΙΟΝ, anciently given to the HOLY TABLE.

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A Chappel Common-place, An. 1635.

GENTLE READER,

A Long Preface would not become a Treatiſe of ſo ſmall a bulk. Onely therefore, in a word or two, thou art deſired to take notice, That this Diſcourſe was a private Exerciſe *delivered in a Colledge Chappel, *above two full years ſince, and ſo before the preſent Controverſie about that Subject whereof it treats was commenced by any publick Writing; and therefore not to be ſuſpected to aim at, or to have relation to, any mans opinion or perſon ſince intereſſed therein.*

*An. 1635.

That it was never intended for the publick view, *but, as thou mayeſt eaſily perceive by the form it ſtill carries unaltered, fitted properly to that private Auditory and time, wherein it was uttered. But when, by occaſion of the late* Polemicks, *it was copied out, to communicate to ſome friends for their better reſolution in the controverted point; it chanced to fall into the hands of ſome, who ſo well liked it, as that they thought, the time of its compoſure eſpecially conſidered, (which by way of caution was then prefixed in the front) it would, being made publick, conduce to peace, and ſettling of mens minds and judgements in this queſtion.*

The hope of ſo deſirable a good prevailed with the Author (otherwiſe the moſt unwilling of any man to come abroad) to permit it to the Preſs. For whom would it not grieve to ſee, that the very NAME *of That, the approch whereunto was wont, and ſtill ſhould, diſſolve all differences, ſhould now become the occaſion of ſo much quarell?*

Matt. 5.23,24.

Thus much I thought good to admoniſh thee: and ſo hoping thou wilt make a favourable and candid conſtruction of what is preſented unto thee, with no ill meaning, (I dare aſſure thee) I bid thee Farewell.

SECTION

SECTION I.

HAVING made so long a Tractation about the *Eucharist* or *Christian Sacrifice*, I hold it not unfit, before I pass to another Theme, to speak somewhat of the Seat or raised Fabrick whereon this holy Mystery hath been celebrated; as an Appendix to my former Discourses thereof: and the rather, because some questions and scruples are moved thereabout. And though others commonly pronounce of these things according to vulgar opinion and hear-say, without further search and enquiry; yet it becomes not us, who live in the Schools of the Prophets, to doe so; but to give our verdict, when we do give it, out of judgement and due examination.

To come then to the matter: The Seat or raised Fabrick appointed for the setting and celebration of this holy Mysterie was the HOLY TABLE, or ALTAR: for by both these names hath that sacred *Biere* (as I may call it) of the Body and Bloud of Christ been ever promiscuously and indifferently called in the Church. Of the name TABLE there is no question; it is granted by all: But concerning the name ΘΥΣΙΑΣΤΗΡΙΟΝ, or ALTAR, many will not believe it. Let us therefore see what may be alledged for the antiquity of the use of it, as well as of that of TABLE. And take notice, that I speak not here either of the *matter* or *form*, (wherewith men are wont to entangle this question) but of the *name* and *notion* onely, whatsoever the form or matter were.

I will begin with *Tertullian*, the most ancient of the *Latine* Fathers now extant; who flourished about 100. years after the death of S. *John* the Evangelist, and 200. after the birth of Christ. He, in his Book *De oratione, in fine*, reprehending their scrupulosity who thought it not so lawful to partake the Eucharist upon their *station* or weekly fast-dayes, lest their Fast thereby should be dissolved, expresses himself after this manner. *Tertullian An.* 200. See also *c.* 10.

(a) "*Similiter de stationum die-* 1.
"*bus*, (saith he) *non putant plerique*
"*sacrificiorum orationibus interveni-*
"*endum, quòd statio solvenda sit ac-*
"*cepto corpore Domini. Ergo devo-*
"*tum Deo obsequium Eucharistia re-*
"*solvit, an magis Deo obligat? Non-*
"*ne solennior erit statio tua si & ad*
"ARAM *Dei steteris? Accepto cor-*
"*pore Domini & reservato, utrumque*
"*salvum est, & participatio sacrifi-*
"*cii, & executio officii.*

(a) And so for the Station or Fast-days, there are many so scrupulous as to think they may not be present at the Prayers of the Christian Sacrifices, because their Fast would be dissolved (as they suppose) upon their receiving the Lord's Body. But what? Does the Eucharist then dissolve that their Service devoted to God? Does it not rather the more strictly engage them to God and his Service? Nay will not thy Station or Fast be the more solemn if thou shalt also stand at God's ALTAR, where thou maist receive the Lord's Body, and reserve it to be eaten at home when thy Fast is ended? And thus both shall be salved; thou maiest partake of the Sacrifice, and withall goe on in the performance of thy Devotions.

Again, in his *De Exhortatione castitatis*, *c.* 10. endeavouring to prove (though erroneously) that a soul conscious of the act of the marriage-bed could not be fit for the duties of prayer and devotion, he speaks thus; (b) "*Si spiritus reus apud se sit, &* 2.
"*conscientia erubescit, quomodo au-*
"*debit orationem dicere ad Altare?*

(b) If a Soul be conscious of its guilt, and thereupon Conscience be ashamed, how shall it dare to pray at the ALTAR?

These two places shew, that in *Tertullian*'s time, as the name *Sacrifice* was used

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used for the Eucharist, so was that of ALTAR for the HOLY TABLE: Besides that, the Prayers of the Church used there to be offered up unto God.

Cyprian. An. 250.

Within 50. years after *Tertullian* lived S. *Cyprian*, Bishop of the same Church where *Tertullian* was Presbyter; to whom this language was so familiar, that I have observed it ten times at least in his Epistles onely: but whether he ever useth the name TABLE, I know not. I will recite onely five or six of the most pregnant and evident places, and not easie to be eluded.

1. And first, that in his 47. Epist. or 2. *ad Cornelium*; where, to shew that he favoured his part against *Novatianus* at the beginning, though he was not fully informed then of the lawfulness of his election, he relates, That having read his letters in the Church-assembly, he refused to publish those Libellous criminations against him which *Novatianus* had sent by his messengers to be there read. (a) "*Honoris* "(saith he) *communis memores, &* "*gravitatis sacerdotalis ac sanctitatis* "*respectum tenentes, ea quæ ex di-* "*verso in librum ad nos transmissum* "*congesta fuerant acerbationibus cri-* "*minosis, respuimus; considerantes pa-* "*riter & ponderantes, quòd in tanto* "*fratrum religioso que conventu, con-* "*sidentibus Dei sacerdotibus, &* ALTARI POSITO, *nec legi debeant* "*nec audiri.* 'Tis a description or Periphrasis of an Ecclesiastical assembly, or, as he calls it, *religiosus conventus.*

(a) Being mindfull of our common honour and dignity, and regardful of the Sacerdotal gravity and holiness, we have utterly rejected all that was raked up against you in a Writing that was sent us, full of a deal of provoking and reproachful stuff, seriously considering and weighing with our selves, that in so full and religious an assembly of the Brethren, God's Priests being set, and the ALTAR placed, it was no way fit such libellous criminations should be either read or heard.

2. Likewise in his 54. Epistle; where declaiming against some lapsed Christians, who in time of Persecution having sacrificed unto Idols, were yet so proud and insolent as to endeavour by threats and violence to be received again into the Church, without undergoing publick penance and the satisfaction accustomed, he speaks on this manner: If such Insolency as this be tolerated, and those who sacrifice unto Idols once come to be received again into the Church without due satisfaction, (b) "*Quid superest, quàm* "*ut Ecclesia Capitolio cedat, & rece-* "*dentibus sacerdotibus, ac Domini* "*nostri* ALTARE *removentibus, in* "*Cleri nostri sacrum venerandúmque* "* CONSESSUM (i. e. in Presbyte-"*rium, seu* ὃ ἅγιον Βῆμα) *simulachra* "*atque idola cum* ARIS *suis trans-* "*eant?*

(b) What then remains but that the Church should yield to the Capitol, and that the Priests withdrawing themselves, and taking away the Lord's ALTAR, Images and Idol-Gods together with their Altars should succeed and take possession of the place proper to the sacred and venerable Bench of our Clergy?

* *Consessus* here notes the place, as in Gr. Συνέδριον.

3. Again, in his 64. Ep. against one *Fortunatianus* a Bishop, who having lapsed in the time of Persecution would nevertheless return to the office of a Bishop, he hath these words; (c) "*Cùm debeat satisfacere, & ad Domi-* "*num exorandum diebus ac noctibus* "*lacrymis & orationibus & precibus* "*incumbere; audet sibi adhuc sacerdo-* "*tium quod prodidit vindicare, quasi* "*post* ARAS *Diaboli accedere ad* AL-"TARE *Dei fas sit?* And in the same Ep.

(c) Whenas he ought to make due satisfaction, and with earnest supplications, prayers and tears both day and night intreat God's mercy; does he as yet dare to claim the Sacerdotal dignity which he had betrayed; as if it were a fit thing for one to come immediately from the Devil's Altars to the Altar of God?

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Ep. (a) "*Nè tales ad* Altaris "*impiamenta & contagia fratrum de-* "*nuo redeant, omnibus viribus ex-* "*cubandum eſt.* In theſe two laſt places note, 1. The name Altar uſed for the Holy Table: 2. That thoſe Fathers, when they would diſtinguiſh between the Altar of the true God and the Altars of Idols, do uſually call the one Ara, and the other Altare; of which more hereafter.

(a) We ought to uſe our utmoſt care and induſtry, that ſuch lapſed and apoſtatiz'd perſons do not return again to their charge, to the defiling of the Altar and the infecting of the Brethren.

A fourth Teſtimony is to be found in his 70. Epiſtle *ad Januar. & cæteros*, where to prove that Hereticks cannot give true Baptiſm, he reaſons thus; (b) "*Porrò autem* (ſaith he) "*Euchariſtia, &, unde Baptizati un-* "*guntur, Oleum, in* Altari *ſan-* "*ctificatur. Sanctificare autem non* "*potuit olei creaturam, qui nec* Al- "tare *habuit nec Eccleſiam. Unde* "*nec unctio ſpiritalis apud Hæreticos* "*poteſt eſſe, quando conſtet oleum ſan-* "*ctificari & Euchariſtiam fieri apud* "*illos omnino non poſſe.*

4.

(b) And moreover we are to conſider that as the Euchariſt, ſo the Oile alſo wherewith the baptized ones are anointed, is conſecrated on the Altar. But how can any ſuch conſecrate the Creature of Oile, as have neither Altar nor Church? And therefore there can be no ſpiritual unction amongſt the Hereticks, ſince it is evident that neither can the Oile be conſecrated nor the Euchariſt celebrated by ſuch as are Hereticks.

A fifth Teſtimony of this uſe of ſpeech we may have in his 63. Epiſt. *ad Cæcilium*, where he ſaith, (c) "*Sed & per Solomonem Spiri-* "*tus Sanctus typum Dominici ſacrifi-* "*cii antè præmonſtrat, immolatæ ho-* "*ſtiæ, & panis & vini; ſed & Al-* "taris *& Apoſtolorum faciens men-* "*tionem. Sapientia, inquit, ædifica-* "*vit ſibi domum, & ſubdidit colum-* "*nas ſeptem; * mactavit ſuas hoſti-* "*as, miſcuit in cratera vinum ſuum,* "*& paravit menſam ſuam; & miſit* "*ſervos ſuos, * convocans cum excel-* "*ſa prædicatione ad crateram, di-* "*cens, &c.*

5.

Prov. 9. 1, &c.
* LXX. Ἔθυσε τὰ ἑαυτῆς θύματα.
* LXX. συγκαλέσα μετὰ ὑψηλῆς κηρύγματος ἐπὶ κρατῆρα.

(c) But withall the Holy Ghoſt by Solomon doth foreſhew the Type of the Lord's Sacrifice, the Oblation there offered, and the Bread and Wine; as alſo makes mention of the Altar and the Apoſtles, ſaying, *Wiſedom hath built her ſelf an houſe, and hath ſet it upon ſeven pillars; She hath killed her Sacrifices, ſhe hath mingled her Wine in her Cup; ſhe hath alſo prepared her table, and ſent forth her ſervants, calling with a loud voice and inviting all unto her Cup, ſaying, &c.*

A like paſſage whereto is to be found alſo in his *Teſtimoniorum adverſus Judæos lib.* 2. *c.* 2. (d) "*Quòd Sa-* "*pientia Dei Chriſtus, & de Sacra-* "*mento Incarnationis ejus, & Paſſio-* "*nis & Calicis, &* Altaris, *& A-* "*poſtolorum qui miſsi prædicaverunt* "[Teſtimonium exſtat] *apud Solo-* "*monem in Paræmiis: Sapientia a-* "*dificavit ſibi domum, & ſubdidit co-* "*lumnas ſeptem; mactavit hoſtias* "*ſuas, miſcuit in cratera vinum ſu-* "*um, & paravit ſuam menſam, &c.*

6.

(d) That Chriſt is the Wiſedom of God, as alſo concerning the myſtery of his Incarnation, and of his Paſſion and Cup, and the Altar, and the Apoſtles who being ſent preached the Goſpel, there is a plain Teſtimony in Solomon's Proverbs, *viz. Wiſedom hath built herſelf an houſe, and ſet it upon ſeven pillars; She hath killed her Sacrifices, ſhe hath mingled her wine in her cup, and prepared her table, &c.*

By which two paſſages it appears, that the name *Altar* was ſo familiarly and ordinarily uſed of the *Holy Table* in his time, that he interprets *Solomon*'s * *Menſa* by that name, *tanquam per notius*, as by the better known. Otherwiſe what need he have expounded *Solomon*'s *menſa* by *Altare Chriſti*? *Menſa Chriſti* would have ſerved the turn. I have deduced theſe Teſtimonies of *Cyprian* the more at large, becauſe of thoſe Objections wont to be alledged

* As *Athanaſius* likewiſe doth *Diſp. cont. Arium in Con. Nic.* p. 90 To. 1. τράπεζαν, ἤτοι (inquit) τὸ ἅγιον Θυσιαστήριον, καὶ ἐπ' αὐτῷ ἄρτον ἐφόδιον καὶ ἀφθαρσίαν.

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alledged out of *Arnobius* to the contrary, who notwithſtanding lived fifty years after him; and out of *Lactantius*, who, being Tutor to *Conſtantine*'s ſon *Criſpus*, was yonger then he.

Zeno Veronenſis. An. 260.

Not long after *Cyprian*, about the year 260. lived *Zeno Veronenſis*, as appears by himſelf in his Book *De Continentia*. *Caſaubon* calls him *Scriptor vetuſtiſſimus & elegantiſſimus*. This Author in the 9. of his Paſchal Sermons *Ad Neophytos*, *Invitatione ad Fontem tertiâ*, ſayes of the Church, then a child-bearing mother unto God of many ſons by Baptiſm, That ſhe brought forth far cleaner children then a natural Mother uſeth to do, being her ſelf (a) "*non fœtidis cunis, ſed* "*ſuavè-redolentibus* SACRI AL- "TARIS *feliciter enutrita cancellis.* Here it is not onely ALTARE, but ALTARIS *cancelli*, the ſepts whereby it was ſeparated from the reſt of the Church or place of ſacred aſſembly.

(a) happily nouriſhed and brought up (not in ill-ſented cradles, but) within the pleaſant Septs of the holy ALTAR.

Euſeb. Hiſtor. Eccleſ. l. 10. *c.* 4.

And for the days of *Conſtantine* (whoſe reign began ſome fifty years after) *Euſebius* hath left us a copy of a Panegyrick Oration made at the dedication of a ſumptuous and magnificent Church at *Tyre*; the ſtructure and garniſhing whereof the Panegyriſt deſcribing at large, and amongſt the reſt the ſeats erected in the *Sacrarium* or Quire, for the honour (as he ſpeaks) τῶν προέδρων, of the Prelacy and Prieſtly Order, he adds, (b) "Καὶ "τὸ ἅγιον ἁγίων ΘΥΣΙΑΣ- "ΤΗΡΙΟΝ ἐν μέσῳ θεὶς, *& ſacro-* "*ſancto* ALTARI *in medio collo-* "*cato*; *iſta rurſus*, [ὡς ἂν εἴη τοῖς "πολλοῖς ἄβατα] *ut à multitudinis* "*acceſſu prohiberentur*, [τοῖς ἀπὸ ξύλου περιφεράτοις δικτύοις,] *reticulati operis* "*cancellis ex ligno fabricatis circumdedit, adeò ad ſummum ſolertis artificii* "*elaboratis, ut mirabile intuentibus præbeat ſpectaculum.* Lo here again ALTARI, and *cancelli ejus.*

(b) And placing the moſt holy ALTAR in the middle; that the multitude might be hindred from preſsing too near it, he compaſſed it about with a wooden rail of network, of a moſt curious artifice, admirable to behold.

But the ſame *Euſebius*, in his Book *De laudibus Conſtantini*, *verſùs finem*, hath a more full paſſage, and which ſhews this language to have been at that time common and uſual. For there, magnifying and ſetting forth the ſtupendious and unparallel'd power of Chriſt our Lord and Saviour, teſtified abundantly by that wonderful and never-before-exemplified change which he had then wrought in the world, amongſt other inſtances he hath this paſſage: (c) "*Quis alius, ſolo Servatore no-* "*ſtro excepto*, [a] *coëpulonibus ſuis* "*incruenta & rationalia ſacrificia* "*precibus &* [b] *arcanâ* Θεολογίᾳ *per-* "*agenda tradidit? Quorum cauſâ* "*tum* [c] ALTARIA *in toto terrarum* "*orbe conſtituta ſunt, tum Eccleſia-* "*rum dedicationes factæ; ſolique* "*omnium moderatori Deo divina ſa-* "*crificiorum, ſolâ* [d] *mente & ratione* "*obeundorum, miniſteria ab omnibus* "*gentibus exhibita. Sacrificia verò* "*ſanguine, cruore & fumo peragi ſo-* "*lita--vi quadam occultâ & inviſi-* "*bili deleta & extincta ſunt.* Lo here ALTARIA *in toto terrarum orbe conſtituta*, for the offering of the Chriſtian Sacrifice.

(c) Who elſe beſides our Bleſſed Saviour did ever teach and appoint his Gueſts to celebrate Unbloudy and Reaſonable Sacrifices, ſuch as were to be performed by prayer and myſterious Theology? And hence it was that ALTARS were erected, and Churches alſo conſecrated, throughout all the world; as alſo Intellectual and Reaſonable Sacrifices were by all Nations offered up to God the King of the whole world. But as for the bloudy and ſmoaky Sacrifices, they are by a ſecret and inviſible power quite extinguiſhed, and are no more in uſe.

[a] Gr. Ἀναίμας καὶ λογικὰς θυσίας ἐδίδαξε αὐτὸς διασώτοις ὁπτελεῖν παρέδωκεν.

[b] Gr. δι' ἀπορρήτου Θεολογίας.

[c] Gr. ὑπὲρ τοῦ καθ' ὅλης οἰκουμένης ἀνθρώπων Θυσιαστήρια συνέστη, Ἐκκλησιῶν τε ἀφιερώματα.

[d] Gr. τῶν νοερῶν καὶ λογικῶν θυσιῶν.

Where I thought not good to omit that what *Euſebius* ſpeaks here of the World

World in general, S. *Chryſoſtome* affirms in particular of our *Britiſh* Iſlands; "Καὶ γὰρ (ſaith he) αἱ Βρεττανικαὶ νῆσοι, αἱ τῆς Θαλάττης ὀχλοῦσι κείμεναι ταύ- "της, καὶ ἐν αὐτῷ ὄυσαι τῷ Ὠκεανῷ, τῆς δυνάμεως τοῦ ῥήματος ἥψαντο· καὶ γὰρ "καὶ Ἐκκλησίαι καὶ ΘΥΣΙΑΣΤΗΡΙΑ πεπήγασιν. *The Britiſh Iſlands,* "*which lie out of this ſea, and are in the Ocean it ſelf, have felt the power* "*of the Word: for even there alſo Churches and* ALTARS *are erected.*

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In Demon. adv. Judæos & Gent. Ὅτι θεὸς ὁ Χριστός. *Edit. Sav. Tom. 6. p. 635.*

SECTION II.

BUT will ſome ſay, 'Tis true indeed, that from two hundred years after Chriſt, and forward, the name of ALTAR was much frequented; but before that time it cannot be ſhewed to have been uſed by the teſtimony of any Authentick Writer; and therefore nothing ſo ancient as that of TABLE. So ſome of ours affirm indeed; but they will be tried by no other Authors and Records of thoſe times then ſuch onely as themſelves hold for genuine, as *Juſtin Martyr*, *Theophilus Antiochenus*, *Irenæus*, or it may be another ſmall Tractator or two (with whom this name is not found.) Of whom the works of the two principal, *Juſtin* and *Irenæus*, the moſt likely to have informed us, are near the one half periſhed.

But before I make further Anſwer to this Exception, I would know to what end it is made, and what advantage the Authors thereof do hope to gain by it. For the reaſon, I think, why the name ALTAR is ſo much ſcrupled at is, becauſe it is thought to imply *Sacrifice*. But *Juſtin Martyr* and *Irenæus* are well enough known to call the *Euchariſt* both an *Oblation* and *Sacrifice*; yea the latter to dwell upon that theme. What gain is there then, that the name ALTAR is not to be found in thoſe works of theirs which remain, if that of *Oblation* and *Sacrifice* (for which the name of ALTAR is diſliked) be? Beſides, what likelihood that thoſe who conceived of the *Euchariſt* under the notion of a *Sacrifice*, ſhould not call the place thereof, as well as their Succeſſors did, ΘΥΣΙΑΣΤΗ'ΡΙΟΝ?

Secondly, I would know of the Authors and uſers of this Exception, whether in thoſe Writers and Fathers before the two hundred years after Chriſt, which they acknowledged for genuine, the name of TABLE be to be found, or not, given to that whereon the holy *Euchariſt* was celebrated. If it be not, then this Exception of two hundred years after Chriſt, (which yet is but one hundred after the Apoſtles) makes no more againſt the one then the other, if neither be to be found in the works extant of the Fathers which then lived. For by this it will appear, they had no occaſion to mention this ſacred BOARD either by one name or other in thoſe works of theirs which are left unto us. Now for my part, though I have with diligence ſought to inform my ſelf herein, yet hitherto it hath never been my hap to find the Name of TABLE in any of them more then of ALTAR. I have enquired of others, and yet they have not ſhewed it me. And therefore till I ſee it, I will believe it cannot be ſhewn.

But perhaps you will ſay, What matters it whether the Fathers we ſpeak of have it or not, if the Scripture hath? For doth not S. *Paul* ſay, *You cannot be partakers of the Table of the Lord and of the Table of Devils?* 'Tis true. There is this onely place to be alledged to that purpoſe: I know no other. And yet this too, if the judgement of ſome of our own Expoſitors be taken, is not ſufficient to prove it neither. For *Table* here might ſignifie, not the inſtrument or ſeat, but the *Epulum* or meat it ſelf; it being the uſe of all Languages (I am ſure of thoſe learned ones) to expreſs * *diet* by *Table*; yea whether it be ſet thereon or not. And the matter of the Apoſtle's

* Pſal. 78. 19. *Can God furniſh a* TABLE *in the wilderneſs?* See the verſe after, where לֶחֶם *Fleſh* or *Food* is rendred Τράπεζα *Menſa a* TABLE by the LXX and Vulgar. So is לֶחֶם *Bread* or *Food* rendred Τράπεζα *a* TABLE by the LXX twice in 1 *Sam.* 20. 23, 26. *al.* 24, 27. And בָּשָׂר *Meat* is rendred Τράπεζα four times in *Dan.* 1.

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ſtle's diſcourſe ſeems to require this ſenſe; for he ſpeaks of *Idolothyta* or *meats ſacrificed to Idols*. And not to be out-vied with Antiquity, I could likewiſe (as ſome do) parallel this place for TABLE with another, of a much like nature, for the name ALTAR; namely, that *Heb.* 13. 10. where the Apoſtle ſaith, *We* (i. e. we Chriſtians) *have an* ALTAR, *whereof they have no right to eat which ſerve at the Tabernacle.* I know what you would be ready to except, namely, that by the ALTAR here named is meant Chriſt: which I for my own part ſhould willingly admit, ſo it be underſtood with this caution, Chriſt as he is to be eaten in the Euchariſt. For the Apoſtle ſpeaks here of an ALTAR to be eaten of; which is not the material inſtrument or ſeat, but the Sacrifice uſed thereon. Thus if theſe two places, capable of, if not requiring, the like interpretation, be ſet the one againſt the other, we have not all this while found one jot more for the Antiquity of the name TABLE then of ALTAR.

But now to anſwer more directly to the Queſtion, Whether the name of ALTAR were uſed in the Church before two hundred years after Chriſt or not; I anſwer, It was. For proof whereof, why may I not alledge the *Canons* called the *Apoſtles?* Which though the Apoſtles compiled not, yet are more ancient ſure (at leaſt many of them) then two hundred years after Chriſt, being not improbably to be thought to have been the *Codex Canonum* whereby the Church in thoſe firſt ages (eſpecially of the Orient) was ordered and governed. And in Queſtions of uſe and cuſtome (ſuch as this is) not genuineneſs of Titles onely, but whatſoever Antiquity, though masked under a wrong and untrue name, may be admitted, I think, to give evidence according to the age thereof. Beſides, if it be credible that the Apoſtles, or thoſe to whom they committed the Churches, Apoſtolical men, might leave unto the Church ſome Rules of Order and Diſcipline, beſides thoſe mentioned in Scripture, (and whence otherwiſe ſhould thoſe Catholick and generally-received Traditions of the Church be derived?) why may not ſome of theſe, which bear that name, be of that number? And if any be, then none more likely then thoſe which are firſt in order: namely, becauſe Collections of this nature are wont in proceſs of time like ſnowballs to receive increaſe by new additions ever and anon put unto them, and yet notwithſtanding continue ſtill the name and Title of their firſt Authors; though ſometimes not the one half of the contents will be owned by them. Upon which ſuppoſition we have, for the reſolving of the preſent queſtion, as much advantage as can be; conſidering that the Canon we are to alledge is the ſecond, or at the moſt (according as ſome others divide them) but the third in order from the beginning; and ſo (howſoever the Collection hath in time been encreaſed) one of the firſt and moſt ancient of them. Let us therefore hear how it ſpeaks.

Canones Apoſt.

* Gr. χόνδρος, *mitis grana fricta aut toſta, Latini Graneas dixere. De ſignificatione τοῦ χόνδρου vid.* LXX. Lev. 2. 14, 16. & ca 23. 14. Caſaub. *in* Athenæum, *lib.* 14. 16 *Male hîc* Baliſmon *& alii, Legumina. Conſer* Can. Syn. Carthag. *quæ habet,* ἢ ἀπὸ χαμαιζήλων χόρτου.

(*a*) If any Biſhop or Presbyter ſhall bring to the ALTAR any thing beſides what is appointed by our Lord concerning the Chriſtian Sacrifice [*that is to ſay, beſides Bread and Wine,*] be it Honey, or Milk, or in ſtead of Wine ſtrong Drink prepared with all poſſible coſt and art, or Fowls, or any other Creatures beſides what is appointed by our Lord; let him be depoſed. Nor let it be lawful to offer any thing at the time of the holy Oblation (*or* Euchariſt,) beſides new corn parched or baken, and grapes in their ſeaſon; except

Canon Apoſt. 2. (a) "*Si quis* "*Epiſcopus aut Presbyter præter Do-*
"*mini de ſacrificio ordinationem* [i.
"præter Panem & Vinum] *alia*
"*quædam* [ἅπερ ὁ ΘΥΣΙΑΣΤΗ-
"ΡΙΟΝ] *ad* ALTARE *attulerit,*
"*ſive mel, ſive lac, ſive vini loco*
"*ſiceram ſtudiosè confectam, vel a-*
"*ves, vel animalia quævis* (*præter*
"*ordinationem*) *deponatur. Præter*
"**novas farra aut uvam tempore op-*
"*portuno, non licitum eſſe aliud quid*
"*ad* ALTARE (*quàm oleum ad lu-*
minare,

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it be Oile for the Candlestick, and Incense.

" *minare, & incensum) tempore san-*
" *ctæ Oblationis offerre.*

Here the name ΘΥΣΙΑΣΤΗ'ΡΙΟΝ or ALTAR is twice used for the HOLY TABLE. The latter part of the Canon the Greek hath thus: πλὼ νέων χίδρων, ἢ ϛαφυλῆς τῷ καιρῷ τῷ δέοντι, μὴ ἐξὸν ἔϛω προσήχθαί τι ἕτερον πρὸς τὸ Θυσιαϛήριον, ἢ ἔλαιον εἰς τλὼ λυχνίαν ϗ θυμίαμα, τῷ καιρῷ τ ἁγίας προσφορᾶς. Where consider whether it might not be read, ἢ ἔλαιον ἢ θυμίαμα, that is, (a) *sive oleum ad luminare, sive incensum*; implying that at another time they might be offered there, but not *tempore sanctæ Oblationis*, at the time of the holy Eucharist. For the better judgement whereof, and of the right meaning of the Canon (because the readings, distinction, and translations somewhat vary) take also a Canon of the Council of *Carthage* under *Aurelius* (*Anno* 397.) very like unto it, and made undoubtedly in imitation thereof.

(a) Whether Oile for the Candlestick, or Incense.

Syn. Carth. Can. apud Balsam.

(b) " *Non licere præter panem & vi-*
" *num aquâ mixtum quidquam in*
" *sanctis mysteriis offerre. Ut nihil*
" *ampliùs quàm Corpus & Sanguis*
" *Domini offeratur, quemadmodum*
" *Dominus ipse tradidit; hoc est, Pa-*
" *nis & Vinum aquâ mixtum. Pri-*
" *mitiæ autem, sive mel, sive lac, offe-*
" *rantur, ut moris est, uno die consueto,*
" *ad Infantium mysterium* (putà in
" Baptismo.) *Etsi enim maximè* [ὃν
" Θυσιαϛηρίῳ] *ad* ALTARE *offeran-*
" *tur, *propriam tamen suam habeant*
" *benedictionem. Nihil autem am-*
" *plius in primitiis* [nimirum ad Al-
" tare, in sanctis mysteriis] *offeratur*
" *quàm ex uvis & frumento.* Which onely were permitted to be offered at the time of the Eucharist, (as may seem) because *Bread* and *Wine* are made of them.

(b) That it is not lawful to offer any thing but Bread and Wine mingled with water at the time of celebrating the holy Mysteries. Let nothing else besides the Lord's Body and Bloud be offered, as our Lord himself hath ordained; that is to say, Bread and Wine mingled with water. But as for the First-fruits, whether of Honey or Milk, let them be offered (as the manner is) upon one solemn and accustomed day, at the Baptism of Infants. And though these (*viz. Honey and Milk*) more especially are offered at the ALTAR, yet they are to have their proper and peculiar benediction, different and apart from the blessing of the Bread and Wine, or the consecration of the Lord's Body and Bloud. Nor let there be any thing presented as a kind of First-fruit-offering there (*viz. at the Altar, at the time of celebrating the holy Mysteries*) but Grapes and Corn.

* ἰδίαν ἐχέτω ἐυλογίαν, ὡς ὂν τῇ ἁγιασμένος τῇ Κυριακῇ σώματος ϗ αἵματος δίχεσθαι.

But I will not set my rest upon a Pseudepigraphal Testimony, but alledge a witness past exception, and for antiquity beyond them all: And that is, that holy and blessed Martyr *Ignatius*, Bishop of that City where the name of Christians was first given to the Disciples of Christ; who lived and saw the latter end of the Apostles times. This blessed Martyr, in those Epistles of his which none that are learned or judicious now make question of, thrice useth the name ΘΥΣΙΑΣΤΗ'ΡΙΟΝ or ALTAR for the Lord's TABLE, in his Epistles *Ad Philadelphenses, Trallenses, & Ephesios.*

Ignat. Ep. Antioch.

In the first whereof ad *Philadelph.* he speaks thus: (c) " *Scribo ad vos, mo-* 1.
" *neóque ut unâ fide, unâ prædicatio-*
" *ne, unâ Eucharistiâ utamini: una e-*
" *nim est caro Domini nostri Jesu*
" *Christi, unus illius sanguis qui pro*
" *nobis effusus est; unus item panis om-*
" *nibus confractus, & unus* CALIX
" *qui omnibus distributus est; unum*
" ALTARE *omni Ecclesiæ, & unus E-*

(c) I write unto you and warn you that you use one Faith, one Doctrine, one Eucharist: For there is one Flesh of our Lord Jesus Christ, one Bloud of the same our Lord Jesus Christ which was shed for us; one Bread broken for us, and one Cup distributed to all; one ALTAR to every Church, and one Bishop with the Presbytery and Deacons my fellow-Servants.

Sect. 2. "*piscopus cum Presbyterio & Diaconis conservis meis.* In this place **Vedelius* expressly acknowledgeth the name ALTAR to be used by *Ignatius* for the HOLY TABLE, (though otherwise he be no friend to that name) because he knew not how to elude it. I thought good therefore to put it in the head of the file, to lead on the rest which follow. Whereof

* P. 236. Exer. 6. in Epist. Ad Ephesios.

2. That *Ad Ephesios* shall have the next place; where exhorting them to be subject and at unity with their Bishop and Presbyterie, he enforceth it thus: (a) "*Nemo erret*; (saith he) "*Nisi quis intra* ALTARE *sit*, [Gr. "ἐντὸς τοῦ ΘΥΣΙΑΣΤΗΡΙΟΥ] "*privatur pane Dei. Si enim unius aut alterius precatio tantarum virium sit, ut Christum inter illos statuat; quanto plus Episcopi & totius Ecclesiæ oratio consona ad Deum ascendens* (for this used to be presented at the *Altar*) *exorabit, ut omnia quæ petiverint in Christo dentur ipsis?* As if he had said, Be not deceived, but take notice, that as every one who is not at peace with his brother is excluded from the *Altar*, [*Matt.* 5. 24.] so much more he that through disobedience is in schism and discord with his Bishop and spiritual Fathers is excluded thence; that is, hath no right to offer his Gift thereat; and consequently is deprived of the Bread of God, (the holy Eucharist,) and of the benefit of those precious and efficacious Prayers therewith offered up to God by the Bishop and Priestly Order in the name of the whole Church. Which how great a benefit it is may appear by this, That if the prayer of one or two be of that efficacie as to place Christ in the midst of them; how much more shall the united prayer of the Bishop and the whole Church be of force to prevail with the Divine Majesty to grant them all they shall ask in Christ's name? It follows, (b) "*Quisquis igitur ab his* "*separatur, neque concurrit cum* βυλῇ "θυσιῶν, *& Ecclesiâ primogenitorum* "*conscriptorum in cœlis, Lupus est* "*sub ovina pelle, faciem mentiens* "*mansuetam:* that is, An *Infidel* in a *Christian's coat.* Where by βυλῇ θυσιῶν, *Concilium* or *Senatus sacrificiorum*, he understands the Bishop and his Clergie, who are *Senatus rei Divinæ*, or *sacris faciundis*. Therefore *Vedelius*, who will needs here, without reason or copy, in stead of βυλῇ θυσιῶν reade βυλῇ ὁσίων (the better to make way for his conceit, That the body of the Church in general should be the *Altar Ignatius* here speaks of) did but correct the *Magnificat*, and pervert *Ignatius* his meaning, which he understood not. For that this which I have said is the meaning of *Ignatius* in this place, appears more plainly by the third Testimony I am now to alledge of his, *viz.*

(a) Let no man deceive himself; Unless a man be within the ALTAR, he is deprived of the Bread of God. And if the prayer of one or two be of that force, as to set Christ in the midst of them; how much more shall the joynt-prayer of the Bishop and whole Church sent up unto God prevail with him to grant us all our requests in Christ?

(b) Whosoever therefore separates himself from these, and joyns not with the Council of the Clergy, whose office it is to celebrate the Christian Sacrifices, nor with the Church of the First-born which are enrolled in heaven, (*Heb.* 12. 23.) Whosoever is thus in schism and discord with them, is a Woolf in a Sheeps skin, pretending meekness under that disguise.

3. *Ex Epist. ad* TRALLENSES *ante med.* (c) "*Reveremini* (inquit) "*Episcopum vestrum sicut Christum,* "*quemadmodum beati nobis præcepe-*"*runt Apostoli. Qui intra* ALTARE "*est, mundus est; quare & obtempe-*"*rat Episcopo & Presbyteris. Qui* "*verò*

(c) Reverence the Bishop, as ye do Christ, as the blessed Apostles have commanded us. He that is within the ALTAR, is clean; and therefore obeys the Bishop and Presbyters. But he that is without, is he that does any thing without the Bishop,

Presbyters and Deacons: and such a one hath a defiled Conscience, and is worse then an Infidel. "*verò extrà est, hic est qui sine Epi-*
"*copo, Presbyteris & Diaconis quip-*
"*piam agit: & talis inquinatam ha-*
"*bet conscientiam, & Infideli deterior est:* 1. He is a Woolf in a Sheeps skin, as he said in the other Epistle. The places are twins, and the one is a gloss unto the other. Sect. 2.

Now, by warrant of these Testimonies, I think I may safely conclude, That the use of the name ΘΥΣΙΑΣΤΗΡΙΟΝ or Altar. (for ought that any hitherto hath shewed to the contrary) is no less ancient in Christianity then that of ἱερὰ τράπεζα, of the Holy Table or Table Of The Lord; and that both have been promiscuously used from the Apostles times.

Nor is it any marvel it should be so; for these names are of an equivalent notion, and signifie one and the self-same thing. For what is an *Altar* but of those kind of things we call *Tables?* what *Genus* else can we referr it to? The difference is, That an *Altar* notes not a common, but an *Holy Table*, a *Table* for an *Holy Feast*, such as I have heretofore shewed a *Sacrifice* to be, *Epulum ex oblatis*, or a Feast of an Oblation made unto God: That is, there is no more difference between a *Table* and an *Altar*, then between another Cup and a Chalice. An *Altar* is not every *Table* or a *Table* for a common Feast, but an *Holy Table*; and an *Holy Table* is an *Altar*. The difference is not (as many suppose) either in the *matter*, as of *wood* or *stone*; for an *Altar* may be of *wood* (as both the *golden Altar* and that of *Burnt-offering* were in the Tabernacle, namely of Shittim-wood) and a *Table* may be of *stone:* nor in the posture or *manner of standing*, whether in the middle, or against a wall; (for the *Altar of Burnt-offering* stood in the midst of the Priests court, and the *Altar of Incense* up against the veil:) But this is the true difference, that a *Table* is a common Name, and an *Altar* is an *Holy Table*. "*This Holy Altar* (saith *Gregory Nyssene*, *Sermone de Baptismo*
"*Christi*) *whereat we stand, is by nature a common stone, nothing differing*
"*from other slates; but being consecrated to the service of God, and having re-*
"*ceived the benediction, it is* Τράπεζα ἁγία, Θυσιαστήριον ἄχεαυλον, *an*
"*Holy Table, an Altar inviolable.* See he makes one to be the *Exegesis* of the other. For in times past (when men perhaps were as wise as we are now) it was thought fit and decent, that things set apart unto God and sacred should be distinguished not onely in use, but in * name also from things common. For what is a *Temple* or *Church* but an *House?* yet distinguished in name from other Houses. What is a *Sacrifice* but a *Feast?* yet distinguished in name from other Feasts? So what is an *Altar* but a *Table?* yet distinguished in name from other Tables.

* Yea and in form and fashion too. See *Maimon. apud Ainsw.* upon *Lev.* 19. 30. For both *Sanctity* and *Sanctification* consists in *Discrimination.*

Well, let all this be granted, may some man say, that there is no greater difference between these two names then as you affirm; yet ought the Language of the Church to be conformed to the Style of the New Testament. But where in the New Testament should those Ancients finde any Text whereon to ground the application of this name to the *Holy Table?* I answer, There, I am prone to believe, whence they derived the *Oblation* of the Bread and Wine in the Eucharist, and that Rite of *Reconciliation* at their entrance thereunto; (where the Deacon was wont to proclaim, (a) Μή τις κατά τινος, *Nè quis contra aliquem*, or in some other words to like effect; and then every one to salute his brother in token of Reconciliation and Peace) and that was from that Ordinance of our Blessed Saviour in his Sermon upon the Mount, viz. *If thou bringest thy* Gift *unto the* Altar, *and there remembrest that thy Brother hath ought a-*

(a) Let no man have ought against his Brother.

Matt. 5. 23, 24.

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gainſt thee; leave thy GIFT *before the* ALTAR, *and go, firſt be reconciled to thy Brother, and then come and offer thy* GIFT. Which Scripture they took to be an Evangelical conſtitution, wherein our Saviour implied, by way of Anticipation, that he would leave ſome Rite to his Church in ſtead, and after the manner of, the Sacrifices of the Law, which ſhould begin with an Oblation, as they did; and that to require this proper and peculiar qualification in the Offerer, *To be at peace and without enmity with his Brother:* Inſomuch as *Irenæus* ſeems to place that Purity of the Evangelical oblation propheſied of by * *Malachi*, even in this requiſite. *Vide l.* 4. *c.* 34. Hence alſo they may ſeem to have learned to call the *Bread* and *Wine* (in reſpect of this *Oblation*) Ἅγια δῶρα, *the Holy GIFTS*, from the word our Saviour here uſeth.

* Chap. 1. 11.

For that they derived from this Text *that Rite of Peace and Reconciliation before the Offertorie*, appears expreſly out of *Conſtit. Apoſt. l.* 2. *c.* 57. *Iren. lib.* 4. 34. *Edit. Fevard. Tertull. De Oratione c.* 10. *Euſebius De vita Conſtantini, lib.* 4. *c.* 41. *Cyril* of *Jeruſalem Catech. Myſt.* 5. Why then may I not believe as well that they might derive from the ſame Text the *Offertory* it ſelf, and the application of the name *Altar* to the *Holy Table*; ſeeing all three in the Text depend one upon another, and that there is not in the New Teſtament any other paſſage of Scripture whereon ſo ancient and univerſal a practice of the Church, as was in all theſe three particulars, could expreſly be grounded? And, beſides that the Primitive practice of the Catholick Church is a good Rule to interpret Scripture by, there may be good Reaſons found from the circumſtances of the Text, and Sermon it ſelf, to perſwade it to be an Evangelical Conſtitution.

1. Becauſe there was no ſuch thing commanded in the Law to ſuch as came to offer Sacrifice; nor any ſuch *Deuteroſis* to be found amongſt the Traditions of the Elders. Now it is altogether improbable our Saviour would then annex a new Rite to the Legal ſacrifices, when he was ſo ſoon after to aboliſh them by his ſacrifice upon the Croſs, yea (if the Harmoniſts of the Goſpel are not deceived) within leſs then two years after; for they place this Sermon between his ſecond and third Paſſeover. *Ergo* he intended it for an Ordinance of the Kingdom of God, (as the Scripture ſpeaks) that is, for the Church of his Goſpel.

2. Becauſe the Sermon whereof this was part is that famous Sermon of our Saviour upon the Mount, which he read as a Lecture to his Diſciples, to inſtruct them in the Myſteries of the Kingdom of God, a little before he ſent them out to preach; and ſo, in all likelihood, contained the Summe of that they were to preach; which no doubt was Doctrine Evangelical. In all other parts of the Sermon we finde it ſo; wherefore then ſhould we not ſo eſteem it even in this alſo?

3. Becauſe it is brought in (and that in the firſt place) as an exemplification of that righteouſneſs wherein the Citizens of the Kingdom of Chriſt were to outgo the righteouſneſs of the Scribes and Phariſees: *I ſay unto you,* (ſaith our Saviour) *except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall not enter into the Kingdom of Heaven.* Then follows this Text, ſhewing how far we are to outſtrip the Scribes and Phariſees in our obedience to the Precept, *Thou ſhalt not kill.*

Verſ. 20.

4. This paſſage ſhould be Evangelical, foraſmuch as it ſeems, together with the reſt that follow it, to be a part of that πλήρωσις or *Complementum Legis* whereof our Saviour ſpake a little before, ſaying, *Think not that I am come to diſſolve the Law and the Prophets*, (i. to aboliſh or abrogate the obſervation of them in my Kingdom) ἀλλὰ πληρῶσαι, *but to accompliſh, ſupply*, or *perfect them.* For this to be the meaning of that πληρῶσαι, the whole diſcourſe

Verſ. 17.

course following it seemeth to evince, wherein namely our Saviour puts in practice and makes good *de facto* in several particulars what he formerly said he came to doe. Sect. 3.

Section III.

BUT there is one thing yet behind, by no means to be forgotten in this Argument, That what I have hitherto spoken of the name *Altar* is to be understood of Θυσιαστήριον, not of Βωμός. For these two are not the same. ΘΥΣΙΑΣΤΗΡΙΟΝ is the *Altar of the true God*, ΒΩΜΟΣ the *Altar of an Idol*. Wherefore the ancient Fathers and Christians (which spake the Greek tongue) never used to call the *Altar of Christ* Βωμὸν, (though it were the usual word in that language) but ever Θυσιαστήριον. Which difference they learned out of the Greek Bible; in all which the *Altar of the true God* is * no where termed Βωμὸς, but always Θυσιαστήριον. On the contrary, Βωμὸς is never used (when it is used) but of an *Idolatrous Altar* or *Altar of an Idol*. This difference of these two words may be evidently seen and confirmed by one passage in the first Book of *Maccabees*, c. 1. v. * 59. where concerning the Ministers of *Antiochus Epiphanes*, who had erected an *Altar* to *Jupiter Olympius* upon the great brazen *Altar* in the Temple of the Lord, and sacrificed thereon, the Greek expresseth it in this manner, Θυσιάζοντες ἦσαν ἐπὶ τὸν Βωμὸν, ὃς ἦν ἐπὶ τοῦ Θυσιαστηρίου, *They sacrificed upon the* Βωμὸς, *which was upon the* Θυσιαστήριον which our Translation rightly renders, *They sacrificed upon the Idol-Altar, which was upon the Altar of God*; the circumstances of the place leading them thereunto. And that this Testimony may not goe alone, take with it a like expression or two in S. *Chrysostom*, who in his 24. *Homil.* in 1. *Ad Corinthios*, brings in our Saviour thus speaking; Εἰ αἵματος ἐπιθυμεῖς, μὴ τὸν εἰδώλων Βωμὸν τῷ τῶν ἀλόγων φόνῳ, ἀλλὰ τὸ Θυσιαστήριον τὸ ἐμὸν τῷ ἐμῷ φοίνισσε αἵματι· *If thou desirest bloud, make not the Idols* Βωμὸς *ruddy with the slaughter of Beasts, but my* Θυσιαστήριον *with my bloud.* 'Tis upon that passage, *The cup of blessing which we blesse, is it not the communion of the bloud of Christ?* With the same style in the Homily a little before quoted [*Demonstrat. Quòd Christus sit Deus*] he magnifies the speedy propagation of the Gospel, that in so short a time Βωμοὶ καὶ ξόανα (*Bomoi & Simulacra*) were abolished, and Θυσιαστήρια were erected throughout the *Roman* Empire, yea among the *Persians*, *Scythians*, *Moors* and *Indians*. To all which adde another observation, That ΘΥΣΙΑΣΤΗΡΙΟΝ is a word not used by any Pagan Writer, but is a mere Ecclesiastical and Hellenistical term, first devised (as * *Philo* in his *Vita Mosis* would give us to understand) by the Septuagint to expresse the Hebrew word מִזְבֵּחַ, and to distinguish the Altar of the God of *Israel* from the Altars of the Idol-Gods of the Gentiles.

But you will ask me now, Wherein consisted the real difference between these two, which made them so nice to call the one by the name of the other? or was it verbal onely? I answer, It was real. For the *Altar of the true God*, Θυσιαστήριον, was onely (as the name implies) a *Table* for *sacrifice*; *viz.* in the Law, of those bloudy Sacrifices which were then offered to God by Fire and Incense; in the Gospel, of the reasonable and spiritual Sacrifice, sent up unto God λόγῳ καὶ πνεύματι, onely by the word of thanksgiving and prayer. But Βωμοὶ or the *Altars of the Gentiles* were *Suggesta* or *Scabella sculptilium & simulacrorum*, Idol-stools or Foot-stools of their Images, in respect of the accommodation the one had to the other; which was such, as their Idols were placed before, upon, or above their Altars. This may

* Except only *Siracides*, and the 2. Book of *Maccab.* whose style gentilizeth.
* al. 62.

* *De vit. Mosis li.* 3. ἐν ᾧ πάλαι Βωμὸν εἴωθε (*Moses nempe gracissans*) καλεῖν τὸ Θυσιαστήριον.

Mark here who they are that have turned the Christians Θυσιαστήριον into the Gentiles Βωμός.

Sect. 3.

may appear in ſome ſort by thoſe paſſages of S. *Chryſoſtom* which I now quoted, eſpecially the latter. And by that of S. *Auſtin*, *Hom. 6. De verbis Domini*, where he proves from this poſture, that *the Gentiles took and worſhipped their Idol-ſtatues for Gods, becauſe they placed them upon their Altars.* "*Nam illi* (inquit) *quòd Numen habeant & pro Numine accipiant illam ſta-*"*tuam, Ara teſtatur.* And this alſo the name Βωμὸς fitly intimates, as properly importing a *Baſis*, whereon ſomething ſtandeth, *quaſi* Βῆμα, of the word Βαίνω, as *Euſtathius* notes; and is accordingly uſed by * *Homer* for the *Baſes whereon ſtood the gilded Statues of Boyes holding lights at a banquet*;

* Odyſſ. H.

Χρύσειοι δ' ἄρα κοῦροι ἐϋδμήτων ἐπὶ βωμῶν
Ἕστασαν, αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες.

So 2. *Chron.* 34. 4. we reade, That *Joſiah* cauſed *the Altars of Baalim to be broken down, and the Images that were on high above them.* *Aaron*, when he ſet up the *golden calf*, is ſaid in like manner to have *built an Altar before it*, *Ex.* 32. 5. This connexion between the *Gentile-Altars and Idol-ſtatues* or Images may alſo be gathered out of that *fore-cited paſſage of S. *Cyprian*, *Epiſt.* 55. where declaiming againſt ſome lapſed Chriſtians, who having in time of Perſecution ſacrificed unto Idols, would for all that be admitted again into the Church without due ſatisfaction, If this be ſuffered, (ſaith he) "*Quid ſupereſt,* "*quàm ut* Ecclesia *Capitolio cedat, & recedentibus ſacerdotibus, ac Domini* "*noſtri* Altare *removentibus, in Cleri noſtri ſacrum venerandúmque conſeſ-*"*ſum* (i. in ſacrarium noſtrum, ſeu *τὸ ἅγιον Βῆμα) Simulacra *atque* Idola "*cum* Aris *ſuis tranſeant?* In this not long paſſage are many things worthy obſerving. 1. *Eccleſia* uſed for the place of Holy aſſembly, and oppoſed to *Capitolium*, which ſtands here for any Gentile Temple. 2. The place of the *Clergie* next the *Altar*, and diſtinguiſhed from that of the Laiety. 3. The coupling of *Simulacra* and *Idola cum Aris ſuis*, as *individui comites*, and the oppoſition thereof to *Altare Domini noſtri*, i. *Chriſti.* 4. That the Latin Fathers ſometimes imitated the Greek, in diſtinguiſhing, as well as they could, the names of the *Altars of Chriſt* and the *Altars of Idols*, calling Θυσιαστήριον Altare, and Βωμὸς Ara. Which the Author of the vulgar Latine ſo farre obſerves, that throughout the Canonical Scripture he never calls the *Altar of the true God* Ara, but the *Altars of Idols* onely, as the Septuagint uſeth the name Βωμός.

* See *Sect.* 1. of this Treatiſe, pag. 488.

* Or, as this part of the Church is termed in a ſtory of the ſame time in *Euſ.* τὸ Ἁγίασμα, the name whereby the LXX call the *Sanctuary* in the Old Teſt. *Hiſt. Eccleſ. l. 7. cap. 18. de Marino Martyre,* "*Addu-*"*ctus ad Ec-*"*cleſiam ſtatuit* "*intus prope* "*τὸ Ἁγί-*"*ασμα.*

I have proſecuted this obſervation of the difference between Θυσιαστήριον and Βωμὸς the more largely, becauſe it will help us through thoſe doubtful and ſtumbling paſſages which are found in *Origen*, *Minutius Felix*, *Arnobius* and *Lactantius*, in their diſputes againſt the Gentiles. Who although they lived, the two firſt in the third Century, (after *Tertullian*) the two latter about the beginning of the fourth *Seculum*, in the dayes of *Diocletian* and *Conſtantine*, fifty years after S. *Cyprian*; during all which time, it is apparent, confeſſed, and may be invincibly proved againſt ſuch as ſhall deny it, That Chriſtians had *Oratories* and *Houſes of worſhip* to perform the Rites of their Religion in; as alſo (by thoſe Teſtimonies alledged) that they uſually called the Holy Table there placed by the name of Altare and ΘΥΣΙΑΣΤΗΡΙΟΝ: yet theſe Authors afore-named, when the Gentiles object Atheiſm to the Chriſtians, as who had no *Temple*, no *Ara*, no *Simulacra*, are wont in their Apologies to anſwer by way of Conceſſion, not onely that they had none, but more, that they ought not to have. What ſhould this mean? why this; They anſwer the Gentiles according to the notion wherein they objected this unto them; to wit, that they had no Βωμοὶ, no *Idol-ſtools*, or *Simulacrorum ſcabella*; not that they had no Θυσιαστήρια:

ἀστήρια. Therefore the word which *Origen* there uſeth is Βωμοί. And in all thoſe paſſages you ſhall ever finde *Aræ* & *Simulacra* to go together. Sect. 3.

Origen; (a) "Ὁ Κέλσος φησὶν ἡμᾶς "Βωμοὺς καὶ ἀγάλματα καὶ νεὼς ἱδρύσθαι "φεύγειν· *Celſus ait nos Ararum & "Statuarum Templorúmque fundati-"ones fugere.* Minutius Felix; (b) "*Cur nullas Aras habent, Templa "nulla, nulla nota Simulacra?* Arnobius; (c) "*In hac conſuêſtis parte "crimen nobis maximum impietatis "affigere—Quòd non Deorum ali-"cujus ſimulacrum conſtituamus aut "formam, non Altaria fabricemus,* "* NON ARAS. Lactantius; (d) "*Quid ſibi Templa, quid Aræ volunt, quid "denique ipſa Simulacra, &c?*

(a) *Celſus* affirms that we Chriſtians decline the building or ſetting up of Altars, Images and Temples.

(b) Why have the Chriſtians no Altars, no Temples, no Images?

(c) Herein ye are wont to charge us with hideous impiety and irreligion, *viz.* that we do not make any Image or Repreſentation of any God, nor build any kind of Altars at all.

(d) What can Temples and Altars mean? what do Statues ſignifie?

And as for Temples, their meaning was, they had no ſuch *clauſtra Numinum* as the Gentiles ſuppoſed *Temples* to be, and to which they * appropriated that name, *viz.* Places whereunto the Gods, by the power of ſpels and magical conſecrations, were confined and limited, and for the preſencing of whom a Statue was neceſſary; places wherein they dwelt, ſhut up as Birds in a cage, or as the Devil confined within a circle, that ſo they might be ready at hand when men had occaſion to ſeek unto them: That Chriſtians indeed had no ſuch dwellings for their God as theſe; for that their *God dwelt not in Temples made with hands:* But not, that they had not (e) [a] τόπους θρησκευσίμους, no [b] οἴκους προσευκτηρίους, Κυριακὰ, or [c] Ἐκκλησίας. For ſuch the ſtories and monuments of thoſe times expreſly inform us they had; and the Gentiles themſelves that objected this defect knew it too well; as may appear by their Emperors Reſcripts for demoliſhing them, and ſometimes for reſtoring them, when the Perſecution ceaſed. All which he that will may finde in *Euſebius* his Eccleſiaſtical Hiſtory, before either *Arnobius* or *Lactantius* wrote: Whither I refer them that would be more fully ſatisfied; yea to *Arnobius* himſelf in the end of his 4. Book *adverſus Gentes*, where he ſpeaks of the burning of the Chriſtians ſacred Books, and demolition of their Places of aſſembly. And thus I conclude my Diſcourſe.

(e) Worſhipping-places, Houſes of Prayer, Churches.

* Perhaps he addes this by way of correction of his word *Altaria.*

* According to which ſtyle S. *Hierome Ep. ad Riparium* ſaith *de Jul. Apoſtat. Quòd ſanctorum* Baſilicas *deſtruxerit, aut in* Templa *converterit. Ep.* 10.

[a] *Galienus in ed. ap. Euſ. l. 7. 13'.*
[b] *Apud eund. Hiſt. l. 7. c. 1, 2.*
[c] *Ibid. c. 3.*

PSAL.

PSALM CXXXII. VII.

We will goe into his Tabernacle, we will worship towards his Footstool.

SO the Hebrew לַהֲדֹם רַגְלָיו is rightly rendered; and those who say *Before his Footstool*, imply the same, if it be rightly construed. The LXX. hath εἰς τὸν τόπον οὗ ἔστησαν οἱ πόδες αὐτοῦ, *Toward the Place where his feet stand*, which is a *Periphrasis* of a *Footstool*.

THE LORD'S FOOTSTOOL here mentioned was either *the Ark of the Testimony* it self, or the place at least where it stood, called DEBIR or the *Holy of Holies*, towards which the *Jews* in their Temple used to worship. The very next words following my Text argue so much, *Arise, O Lord, into thy rest, thou and the Ark of thy strength.* And it is plain out of 1 *Chron.* 28. 2. where *David* saith concerning his purpose to have built God an House, *I had in mine heart to build an House of rest for the Ark of the Covenant of the Lord, and for the* FOOTSTOOL *of our God.* Where the Conjunction [*and*] is Exegetical and the same with [*that is.*] According to this expression the Prophet *Jeremy* also, in the beginning of the second of his *Lamentations*, bewaileth that *The Lord had cast down the beauty of Israel*, (that is, * his glorious Temple) *and remembred not his* FOOTSTOOL, (that is, the Ark of his Covenant) *in the day of his wrath.*

Vers. 1.

* As Isa. 60. 7. & 64. 11. Psal. 96. 6.

This to be the true and genuine meaning of this phrase of *worshipping the Lord towards his footstool*, besides the confessed Custome of the time, is evidently confirmed by a parallel expression of this worshipping posture, *Psalm* 28. 2. *Hear the voice of my supplication when I cry unto thee, when I lift up mine hands* אֶל־דְּבִיר קָדְשֶׁךָ *towards thine* HOLY ORACLE; that is, toward the *most Holy place* where the Ark stood, and from whence God gave his answers. For that the דביר DEBIR, which is here translated ORACLE, was the *Sanctum Sanctorum* or *Most holy place*, is clear out of the 6. and 8. Chapters of the first Book of *Kings*; where in the * former we reade, that *Solomon prepared the* ORACLE or DEBIR, *to set the Ark of the Covenant of the Lord there:* in the * latter, that *the Priests brought in the Ark of the Covenant of the Lord unto his place, into the Oracle of the House, to the most holy place, even under the wings of the Cherubims.* Wherefore the Authors of the Translation used in our Liturgy rendred this passage of the Psalm, *When I hold up my hands toward the Mercy-seat of thy holy Temple*; namely, having respect to the meaning thereof. Thus you see that one of the two must needs be this *Scabellum pedum* or FOOTSTOOL *of God*, either the *Ark* or *Mercy-seat* it self, or the *Adytum Templi*, the *Most holy place* where it stood. For that it is not the whole Temple at large (though that might be so called) but some thing or part to those that are within it, the first words of my Text [*We will go into his Tabernacles*] do argue. If then it be the *Ark*, (whose *Cover* was that we call the *Mercy-seat*) it seems to have been so called in respect of God's sitting upon the Cherubims, under which the Ark lay, as it were his Footstool: whence sometimes it is described, *The Ark of the Covenant of the Lord*

* V. 19.
* V. 6.

1 Sam. 4. 4.

Lord of Hosts, which sitteth upon the Cherubims. If the *Ark*, with the *Cover* thereof the *Mercy-seat*, be it self considered as God's *Throne*; then the place thereof, the *DEBIR*, may not unfitly be termed his *Footstool*. Or lastly, if we consider Heaven to be the Throne of God, as indeed it is, then whatsoever place or monument of Presence he hath here on Earth is in true esteem no more but his *Footstool*. Psal. 132. 7.

Thus the meaning of the Text is plain, which I thought good to make choice of for the Argument of my Discourse at this time, for our better information concerning the lawfulness of that practice of worshipping God towards the holy Table or Altar: For it becomes not us who live in such places as these, where Knowledge is taught, and should be derived to other parts of the Church, to be ignorant of the reason and quality of any thing, especially concerning the Worship of God, which either we doe our selves, or see others doe; lest in the first we be guilty of Imprudence, in the other of Uncharitableness in miscensuring others. And in this particular, Information is so much the more needful, because many scruple at this kind of posture in God's Worship, esteeming it little better then Idolatry, as being of like nature with worshipping God by an Image: wherein how much they are deceived I shall make now to appear.

Know therefore, That to worship God by an Image, and to worship him towards some place or monument of his Presence, are things of a differing nature: For the first is absolutely forbidden by the Divine Law; the latter we find continually practised by the people of God in the Old Testament, and that with his allowance and approbation. Thus in the Wilderness they worshipped him towards the Cloud, as the sign or monument of his Presence going with them, *Exod.* 34. 5, 8. In the Tabernacle and Temple they directed their posture toward the Ark of the Covenant, or most Holy place, as my Text (and that parallel place now alledged out of *Psalm* 28. for confirmation) witnesseth; namely, as to the place of his *Throne* and *Footstool*. Unto which I adde for a third Testimony, that of *Psal.* 99. 5. *Exalt ye the Lord our God, and worship towards his Footstool:* There goes before it in the beginning of the *Psalm*, *The Lord reigneth, let the people tremble; he sitteth between* [or *upon*] *the Cherubims.* The same thing is meant or implied by that expression of *worshipping the Lord toward his holy Temple*, in the 5. and 138. *Psalms*; in the first whereof, v. 7. *I will come into thine House* (saith *David*) *in the multitude of thy mercy, and in thy fear will I worship toward thy Holy Temple.* Mark; *I will come into thine House*, and then *worship*, &c. This form the *Jews* at this day are wont to pronounce in the Adoration which they make at their entrance into their Synagogues, turning themselves at the same time toward an *Ark* or Cabinet, wherein they lay the Book of the Law, made and placed in imitation of the Ark of the Covenant with the Two Tables. In the other *Psalm* likewise, v. 1, 2. the Psalmist saith, *Before the Gods* (that is, the Angels) *will I sing praise unto thee: I will worship towards thy holy Temple*; that is, toward the place of the *Ark* or *Mercy-seat*. For we are to take notice, that the people or Layety came no nearer then into the Courts of the Temple onely, and the Priests themselves entred no farther but when they were to order the Lamps, and burn Incense evening and morning, or renew the Shew-bread; otherwise they also stood and officiated without in the Court appointed for them, called the *Priests Court*: so that both (the people especially) standing in the Courts when they worshipped, they directed their faces toward the Temple or ΝΑΟΣ strictly so called, where the Ark and Mercy-seat were. Hence comes this expression of *worshipping the Lord toward his holy Temple*: as much as to say, We will come into thy Courts, and worship thee toward the place where thy memorial, or

Psal. 132. 7. monument of thy Presence is. With these places may be compared that of the 134. *Psalm*, where the Levites (standing namely in the *Priests Court*) are exhorted to *lift up their hands toward the Sanctuary* [LXX. εἰς τὰ ἅγια· *Targ.* לות דוכן קודשא *toward his holy seat*] *and to bless the Lord.*

Besides this, when they were absent from the Temple, yea though in a strange and forein Country, and that farre remote, yet when they prayed or worshipped, they turned their faces thitherward: as appears by 1 *Kings* 8. 44, &c. in the prayer of *Solomon* at the dedication thereof; and the example of *Daniel*, *Dan.* 6. 10. who *opened his windows towards Jerusalem, and kneeling upon his knees three times a day, prayed, and gave thanks before his God, as he was wont*; yea, even then when the Temple and holy City were burnt and destroyed, and the Ark of the Testimony not then there, but onely the place where it was wont to be. *Zorobabel* also, 3 *Esd.* 4. 58. *lifted up his face to heaven toward Jerusalem, and praised the King of Heaven.* And this custome the *Jews* in their devotions still observe unto this day. Yea all this may seem (for ought that can be shewed to the contrary) to have been done out of the use of mankind, without any special Precept to that purpose, which is no where to be shewn. For as for the prayer of *Solomon* (besides that Precepts are not wont to be given in prayers) it is there presupposed only as a rite of custome; * Nature it seems having taught mankind, as in their addresses unto men to look unto their Face, so in their addresses unto the Divine Majesty to look that way, or toward that place, where his Presence is more demonstrated then elsewhere; whether φύσει, (if I may so speak) as in the Heavens, or θέσει, as in Temples and like sacred places, where his Name and Presence either is, or is wont to be recorded. Hence it appears, that to worship God *versus locum præsentiæ*, towards the place where any sign or specification of his Presence is, is no *Idolatry*, nor forbidden by the Second Commandment: For surely that which was no *Idolatry* in the Old Testament, is no *Idolatry* in the New; whatsoever fault otherwise it might have.

* Plutarch. *in* Aristide *de* Pausania: *Lacrymis oppletus convertit se ad Fanum Junonis, manúsque ad cœlum tendens, precatur Citheroniam Junonem*, &c. Varro *l.* 4. *de lingua Lat. de* Curtio *se devovente: Ad Concordiæ* (*sub. ædem*) *conversus*, &c. *Sic emendat* Scalig. *quem vide in Collectaneis, & quæ ibidem ex* Livio *adducit ad hanc rem facientia.*

The reason of this difference, between worshipping God by an Image and worshipping him towards some place where his Presence is specified, is this, Because in the first the Creature is used *objectively* to the act of Divine worship, (that is, as the thing worshipped;) but in the other as a *local circumstance* of worship onely. For we are to know that a Creature may be used in the act of Divine worship by way of *Object*, by way of *Local circumstance*, or by way of *Instrument*. The first, by way of *Object*, that is, as that to which the Act of worship is directed and terminated upon, without question is Idolatry. For the Lord our God is a jealous God, and cannot endure that any created thing should partake with him by way of *Object* in the Act of his worship. But he that useth an Image in the act of Divine worship as an Image, that is, interposing it in the same as the representation of that he worshippeth, makes it not the term of his posture onely (as any other Creature might be, and some always will be,) but the *Butt* (as I may so speak) or *Object* of his Act. For in the act of worship, to look or attend unto any thing as that which representeth unto him the *Object* unto which he is tendring his act, is to make it an *Object representative*; and consequently, such as in part and as by way of intervention receiveth the Act which by it is tendred to the Prototype. Which although it be no more but to be only relatively worshipped, and for the examples sake, and not absolutely and for it self; yet is it more then the jealousie of God can endure, as is manifest by his so strict prohibition and frequent detestation thereof.

But as for the two other ways of using a creature in the act of God's worship, by way of *Instrument* onely, or *Local circumstance*, neither of them is impious or unlawful.

First,

First, Not to use it therein as (or by way of) an Instrument whereby it is performed: for then it would be unlawful to use a Table or a Chalice in the celebration of the holy Eucharist, or the like; to use a Book when we pray, sing, or give thanks unto God; to praise him with Instruments of Musick, as *David* ordained; to use a Book to swear upon, when we take an oath; for to swear is as much an Act of Religious worship, and as much appropriated unto God in Scripture, as any other worship due unto him. Wherefore the Rites used therein (as to turn toward, lay our hands upon, and kiss the Book of the holy Gospels, as the Tables of the new Covenant of God with men in Christ) if they be well examined, will afford much light toward the decision of this Question of posture in our adoration of God in the Church: especially if it be considered that the very same Rites, for the same purpose, have been anciently used upon an * Altar. But this by the way.

Psal. 132. 7.

Secondly, Neither is it impious or unlawful in God's worship to use a creature in way of a *Local circumstance* thereof; namely, as that whereby the place of our worship is determined: for then it would be unlawful to use Temples or Churches to worship God in, or to have any designed place there accommodated for the Priest to minister or officiate at. But this our practice shews we esteem and acknowledge lawful. Now if it be lawful to make use of a creature for the *Ubi*, or place *where*, of the worship we give unto God, why not as well for the place *WHICH-WARD*, or *which-way* we worship him? *UBI & QUO Where* and *Which-way* being both alike differences and relations of Place; and the worship of God no more communicated thereby with the Creature, whereby we determine the one, then whereby we determine the other. Indeed the Creature by this means is honoured and dignified; but that honour the Creature receiveth lies onely in this, in being chosen and preferred before any other for such sacred use. Which honour, I trow, is of no other or higher nature, then what any Sacred thing according to the fitness and propriety it hath may be respected with.

* See 1 King. ch. 8. v. 31. *Furantes Aras tangebant*; Cicer. *pro* Flacco. Plautus *Rudent.* Virg. 12. Æneid. Juven. Sat. 14. Justin. *l.* 24. *Vid.* Pont. *p.* 3. *p.* 146.

Moreover, if it should not be lawful in Divine worship to direct our posture towards a Creature, and that too in regard of some special relation it hath to God-ward; it would be unlawfull to set our faces and lift up our hands and eyes to Heaven in our prayers and invocations tendered unto the Divine Majesty, which I know not any that makes scruple of. And yet if the determination of our posture only by a creature in Divine worship be Idolatry; why might we not justly scruple, lest this posture of our hands and faces to Heaven-ward at such a time might make us guilty of worshipping the Host of Heaven, that is, the Sun, Moon, Starrs and Planets, as the Gentiles and *Israelitish* Idolaters did? But for our warrant herein, our Blessed Saviour, in that Prayer he hath left unto his Church, hath taught us to say, *Our Father which art in heaven.* For without doubt, if we may without impiety determine the Divine presence thus in our speech, we may also (yea fit, I think, we should) doe the like at the same time with our posture; which is no more but to express that visibly by our gesture, which we utter vocally with our mouths. For not that which is before us only in our posture, but that which is the *terminus* of our Act, is the Object of our Worship. Nor to determine our posture only by a creature, but to communicate the Worship we give unto God therewith, is that which the Divine Law forbiddeth. And that this difference must be admitted, is evinced by the severe and peremptory prohibition of the one, and the frequent examples of the other practised by holy men in Scripture. Besides that the admission thereof openeth the true way how to answer our adversaries, when they alledge the aforementioned places of Scripture in patronage of their Idolatrous worship.

Psal. 132. 7.

Now then to apply all this to the *Hypotheſis*: ἡ ἁγία τράπεζα, the *HOLY TABLE* or *ALTAR*, (for the difference is but verbal) in our Chriſtian Churches, anſwers unto the Ark or Mercy-ſeat in the *Jewiſh* Temple, being *Solium Chriſti*, and in the language of Antiquity the Chriſtian * *Sanctum Sanctorum*; where the Book of the *Goſpels* (by ancient cuſtome laid thereon) parallels the * two *Tables*, the holy *Euchariſt* the golden *Pot of Manna*, that is, the ſacred monuments and ſymbols of the new Covenant thoſe of the old. Why may not then a like reſpect be had to it in the poſture of our Chriſtian adoration, which the *Jews* in their worſhip had, not only to the Ark of the Teſtimony, but to the Altars which ſtood before it, yea even to the Temple it ſelf, when they could not come to perform their devotions therein; and that too (as I have already obſerved) when that Ark which *Moſes* made by God's appointment, with thoſe two ſacred Symbols (the *two Tables* and *Pot of Manna*) were no more there, as in the ſecond Temple they were not, but onely the place ordained for them, or at the moſt (if that) ſome imitative Ark onely with a Roll of the Law put therein, ſuch as the *Jews* at this day are known to have in their Synagogues, and to direct their poſture toward it when they worſhip, as formerly they did to that in the Temple? See *Buxtorf. Synagog. Judaic. cap.* 5.

* *Orat. Paneg. ap.* Euſeb. *Hiſt. lib.* 10. *cap.* 4. Dionyſ. Ar. *ep.* 8. *ad Demophilum.*

* May not our order of ſetting the Ten Commandments over the Communion-Table have had ſome reference this way? See Orders Anno 1565. 7 *Eliz.* Artic. 7.

Laſtly, all Nations and Religions have been wont to uſe ſome reverential geſture when they enter into their Temples. And our Bleſſed Saviour in the Goſpel would not have his Diſciples to enter into a man's houſe without ſome ſalutation; εἰσερχόμενοι εἰς τὴν οἰκίαν (ſaith he) ἀσπάσασθε αὐτὴν, *when ye enter into an houſe, ſalute it.* Why ſhould we not think it to be a part of Religious manners to doe as much when we come into the houſe of God? Now of all Geſtures, Adoration or bowing of the Body ſeems to be the moſt comely and ready for that purpoſe; and of all poſtures in the doing thereof (and ſome poſture there muſt needs be) that which is directed towards that which is the moſt ſacred and of moſt preeminent relation to God in the Church; that, namely, where he is commemorated, and the bleſſed Symbols of his Body and Bloud reached forth unto us, (who is our * *Propitiatory* through faith in his Bloud, and by whom alone and whoſe Sacrifice we have acceſs unto his Father,) the *HOLY TABLE* or *ALTAR*. What place then ſo fit to be both in our eye and mind, when we make our addreſſes unto Him, as this?

Matt. 10. 12.

* ἱλαστήριον, *Rom.* 3. 25. the name whereby the *Mercy-ſeat* is called in the old Teſtament.

The *Iſraelites* worſhipped towards the place of their ἱλαστήριον, which was a Type of ours; why may not we worſhip in like manner toward the place of our ἱλαστήριον, the Truth of theirs?

Of the practice of Antiquity.

THAT the ancient Chriſtians worſhipped * towards the *Eaſt*, (that is, the ſame way they did their firſt homage to God * in their Baptiſm) is manifeſt to all that have but looked into Antiquity.

* See the Author *Quaſt. & Reſp. ad orthod. in Juſtin Mart. Quaſt.* 118. Clem. Alex. *Strom.* 7. *ante med.* Tertul. *Apol. c.* 16. *item Ad nationes l.* 1. *c.* 13. Origen. *Hom.* 5. *in Numer. cap.* 4. *p.* 210. * Dionyſ. Areop. *de Eccleſiaſt. Hier. c.* 3.

That their Altars alſo were uſually placed toward the ſame in their Churches, is a Truth that can hardly be queſtioned.

It follows therefore that when they worſhipped, they turned themſelves or looked toward the Altar alſo.

If it be asked, Which of the two they reſpected in this their poſture: I anſwer, they reſpected both; and therefore placed the Altar accordingly to the *Eaſtward* that both might be obſerved; even as the *Jews* placed their Altars both of Incenſe and Burnt-offering toward the *Weſt*, becauſe they worſhipped

ped that way. But if they could not observe both, then they preferred the Altar, as in that Church at *Antioch*, where (if * *Socrates* say true) the Altar, or place thereof, the Chancel, (for so θυσιαστήριον sometimes signifies) stood toward the *West*, contrary (as he there acknowledgeth) to the manner of other Churches. Now he that considers well the Custome of Antiquity, and remembers that which *Gregory Nazianzen* testifies of his mother * *Nonna*, will not think it credible they should either turn their backs upon the Altar, or their faces from the Priest, whilest he officiated thereat, as then he alwaies did; which yet they must needs doe, if, notwithstanding that situation of the Altar, they had worshipped toward the *East*. Howsoever, if the nature of the things be considered, there can be no difference given, for the point of lawfulness, between the one and the other; nor why this should more intrench upon impiety and Superstition then that.

Psal. 132. 7.

* *Lib. 5. Histor. Eccles. c. 22.* Ἐν Ἀντιοχείᾳ ἡ τῆς Συρίας, ἡ ἐκκλησία ἀντίστροφον ἔχει τὴν θέσιν· οὐ γὰρ πρὸς ἀνατολὰς τὸ θυσιαστήριον, ἀλλὰ πρὸς δύσιν ὁρᾷ.

* Namely, that she at no time turned her back upon the Altar; that is, not so much as out of the time of worship.

Thus much we find of the Christians posture in general, when they worshipped God. But what reverential Guise, Ceremony or Worship they used at their ingress into God's House in the Ages next to the Apostles (and some I believe they did) is buried in silence and oblivion. The *Jews* before them (from whom the Christian Religion sprang) used, as I have already shewn, to bow themselves down with their faces toward the Testimony or Mercy-Seat. The Christians after them, in the *Greek* and *Oriental* Churches, have, time out of mind, and without any known beginning thereof, used to bow in like manner, with their posture toward the Altar, or Holy Table, saying that of the Publican in the Gospel, Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ, *God be merciful to me a sinner*; as appears by the Liturgies of S. *Chrysostome* and S. *Basil*, and as they are still known, both Laietie and Clergie, to doe at this day. Which custome of theirs, not being found to have been ordained or established by the Decree or Canon of any Council, and being so agreeable to the use of God's people of the Old Testament, may therefore seem to have been derived unto them from very remote and ancient Tradition. Nothing therefore can be known of the use of those first Ages of the Church, farther then it shall seem probable they might imitate the *Jews*, God's people before them, or have given beginning to the custome of the Churches after them. And if kneeling, bowing or inclination of the head could be proved, or, for want of testimony, may be supposed to have been their gesture at their ingress; surely there were no reason why we should not believe they bowed, kneeled, or inclined their heads the same way then, which they used to pray and worship at other times.

In the *Latine* Church this gesture of bowing towards the Altar may seem to have been proper to the Clergie in their approches to it, and recess from it, at least to such as came into the Quire; the Laiety at their first entrance into the Church kneeling onely. *Card. Bessarion*, (a *Greek*) in his * Epistle to the Tutor of the Sons of *Thomas Palaeologus*, instructing them how to carry and behave themselves among the Latines, *In Ecclesiam Latinorum* (saith he) *cùm ingredientur, in genua procumbentes preces dicant, ut Latinis mos est: When they shall enter into any Church of the Latines, let them kneel down and say their prayers, as the manner of the Latines is.* For in *Greece*, as is aforesaid, their manner was to bow. Yet whether they used not some other gesture in *Spain*, would be enquired, because of those words of *Isidorus Hispalensis*, *De Ecclesiasticis officiis lib. 1. c. 10.* concerning those that came into the Church after the Service or Lessons were begun; *Si superveniat quisque* (saith he) *cùm Lectio celebratur, adoret tantum Deum, & præsignatâ fronte aurem sollicitè accommodet: If any shall come into the Church when the Lesson is a reading, let him onely adore God, and crossing his forehead attend diligently to what is read.*

* *Apud Meursium, & in Notis Pontani ad Protovestiarium.*

Psal. 132. 7.

I will adde here two the most ancient Testimonies, I think, extant of a Reverential respect used to be given to the Holy Table or Altar; and that, as I conceive, (if not both of them, one at least) of a more direct nature then that wherewith the same is honoured by being made the term only of our posture when we worship God.

One is out of *Dionysius* called *Areopagita*, (or whosoever were the Author, for sure ancient he is) *Eccleſiaſt. Hierarch. cap. 2. De myſterio Baptiſmi*, where he saith, That after the Hymn accustomed was sung, the Priest or Bishop ἀσπασάμενος ἢ ἱερὸν ψάμμαν, having *saluted* or *kissed* (for either way may ἀσπασάμενος be rendered) *the Holy Table, he goes thence and questions the party to be baptized, &c.*

The other is of S. *Athanasius, in fine Sermonis Adverſus eos qui Humanæ in Chriſto Domino Naturæ confeſſores ſpem ſuam in Homine defigere dicunt, Edit. Commel. tom. 2. pag. 255.* in these words; *Quid? quòd & nunc* [οἱ προσιόντες ἁγίῳ θυσιαστηρίῳ] *qui ad ſanctum Altare accedunt,* [περιπλυσόμενοι δὲ τοῦτο, καὶ μετὰ φόβου καὶ χαρᾶς ἀσπαζόμενοι] *illúdque amplectuntur, & cum timore & lætitia ſalutant (vel oſculantur,) non in lapidibus aut lignis, ſed in Gratiâ per lapides aut ligna piis commemoratâ animo inſiſtunt.* Understand here by ΧΑΡΙΣ, or GRATIA, the holy *EUCHARIST*, for so the Fathers are wont to call it. See *Caſaubon. Exercit. 16. §. 46.* The meaning therefore is, *That those who, when they approch the holy Altar, do with fear and joy embrace and kiss it,* (as the manner then was) *attend it not as wood and stones, but as that whereby the Body and Blood of Christ is commemorated to his holy Ones.*

Concio

Concio ad Clerum,

DE SANCTUARIO DEI, SEU DE SANCTITATE RELATIVA.

LEVITICI 19. 30.

מִקְדָּשִׁי תִּירָאוּ *Sanctuarium meum reveremini.*

QUALEM Philosophi *Virtuti* sedem posuerunt ab Extremis utrinque remotam, talem quoque Sacræ Scripturæ stylus *Pietatis* laudat semitam; Viam nempe mediam, quâ neque dextrorsum itur neque siniſtrorsum: Hanc qui tenent, viam rectam insistere, perfectè coram Deo ambulare; qui verò ab ea aliquoversum deflexerint, tantundem dicuntur à recto deviâsse. Nos autem (heu miserum genus!) nescio quo Naturæ nostræ vitio, dicam? an fato, tantum ferè ab aurea hac Mediocritate absumus, quantum ipsa ab Extremis suis Mediocritas. In arduo illo regulatæ Pietatis jugo vix momento consistimus, quin, ut decantatum illud *Sisyphi* saxum, ad ima vitiorum relabimur inquieti.

Hoc cùm in aliis quamplurimis observatu est proclive, tum vel maximè in hac, de qua nunc agendum mihi est, *Reverentia Sacra*. Quid enim? naufragium hîc multorum video, his *Scyllæ* allisâ, illis *Charybdi* absorptâ nave; dum hi Venerationis prætextu Idololatriam, illi hujus fugâ Contemptum inducunt omnis rei Sacræ.

Mihi, (Viri Patres Fratrésque) dum rem istam altiùs paulò cogitatiúsque mecum expendo, utrique horum videntur in extrema abiisse nimis, & terminos movisse ab antiquo positos: Quos ego, pace Vestrâ, (Viri Ornatissimi) aliquatenus dignoscendi & reponendi spe, naviculâ meâ, tenui licèt, audebo per hoc fretum; nullo (Deum testor καρδιογνώστην) aut Superstitionis amore, aut Christianæ Simplicitatis odio, sed solius Veritatis investigandæ studio; neque tam ut mores obsoletos revocem, qui nobis fortasse ex usu non fuerint, quàm ut decoram rebus Christianis Majestatem asseram, & opportunam de aliorum factis judicandi modestiam charitati & prudentiæ Christianæ subjiciam.

Quod ut faciam, duo mihi hodie explicanda sunt ad totidem hujus Scripturæ Verba: Primum est *De Sanctuario Dei*, alterum *De Reverentia* seu *Veneratione Sacra*. De *Sanctuario* duo dicam; primò *Quid sit*, deinde *An locum usúmve habeat sub Evangelio*. Est igitur *Sanctuarium locus Sanctus*, id est, *Locus Deo consecratus ad usus Divinos*. *Sancta* autem quàm verè & quo sensu nuncupentur Loca hujusmodi, id verò ex diversa *Sanctitatis*

Levit. 19. 30.

notione eruendum est. *Diversam* dico, & quam triplici notâ disparaverim in *Essentialem*, *Virtuosam* & *Relativam*.

Sanctitatis triplex notio.

Essentiali Sanctitate Deus ipse *Sanctus est*, cujus Sanctitas non est aliud ab ipso. *Virtuosâ* nos debemus, id est, *Pietate*, imbui; qualitate nimirum sanctâ, quam *Virtutem* viri pii, seu Virtutem finieris religiosam; cujusmodi Græcis propriè Ὁσιότης dicitur, Latinis *Sanctimonia*.

Atqui *Locum*, puta rem inanimem, neque hâc neque illâ Sanctitate vel *Sanctum* ducimus, vel dicimus *Sanctuarium*, sed tertiâ solâ Sanctitatis notione, quam dixi *Relativam*. Hanc autem definio *Peculiaritatem rei versus Deum à certo Præsentiæ ipsius aut Dominii modo*. Hujusmodi Sanctitatem *Relativam* appello: Qualitatis enim aut Virtutis nihil habet quod inhæreat, ut superstitiosuli multi credunt, sed pura puta *Relatio* est, cujus participes res Græci ἱερὰς, Latini *sacras* nominârint; nec facilè in hac verbi notione alternârunt aut hi aut illi. Addo *versus Deum*: neque enim quod cuivis peculiare, neque si Angelis ipsis, id *Sanctum* ullo modo est habendum, sed quod soli *Deo* vivo & æterno. Postremò subjungo, *à certo Præsentiæ ipsius aut Dominii modo*: quibus verbis geminam Sanctitatis hujus efficientem designare volui, simúlque innuere duos inde oriri *Sanctitatis* modos, naturâ quidem diversos, re sæpenumero conjunctos, *Præsentiæ* & *Proprietatis*. Priorem ostendit illud Dei ad *Mosem*, *Exod.* 3. 5. *Extrahe calceamenta de pedibus tuis*; *Locus enim in quo stas*, *terra sancta est*: propterea scilicet, quòd Deus illic visibili specie apparuit, & singulari modo *præsentem* se exhibuit. Alioquin, quid, quæso, intererat inter istum Locum & reliqua illius Deserti loca? Sola *Præsentia* Dei singularis hunc locum singularem fecerat, & adhuc facit omnem locum ubicunque habet singulariter. Alterius modi sunt, ut omnes olim sub Lege *Oblationes*, ita sub Evangelio *Bona* (ut nunc loquimur) *Ecclesiastica*. Hinc enim (cùm in hominum Bonis ampliùs non sint) Deo peculiare illud jus & *Dominium* acquiritur à quo *Sancta* omnino sunt censenda.

Sanctitatis Relativæ definitio.

Quamvis jam *Loca* præcipuè *sancta* sunt ob *Præsentiam*; *Templi* tamen & *Sanctuarii* ratio utrumque Sanctitatis hujus modum comprehendit: quà enim *Locus* est, à *Præsentiæ* modo; quà Domus est Deo Diviníque addicta, à *Dominio peculiari* sacrum est. Ita *Templum Hierosolymitanum* utrâque ratione fuit sanctum; tum à *Dominio* Dei, nam *Dei Domus* dicebatur, & *Templum Domini*; tum à *Præsentiæ singularitate*, cùm * *Dei habitaculum* audiret, eò quòd ibi Deus cum hominibus colloqui, ibi homines Deum convenire, audire, orare, & de rebus obscuris consulere solebant: ut taceam, tot Sacrificia, tot rerum Typicarum Mysteria, totidem fuisse Dei *præsentis* Symbola.

* 2 Chro. 6. 2.

Duplicem hanc *Templariæ Sanctitatis* rationem mirum quàm pulchre Apostolus *Paulus* Fidelium corporibus accommodavit, primâ ad *Cor.* cap. 6. *An ignoratis* (inquit) *corpus vestrum esse Templum Spiritûs sancti qui in vobis est*, (audite Præsentiam) *neque vos esse vestri juris?* audite Proprietatem. Item alibi, * *Vos* (inquit) *estis Templum Dei viventis*. quare autem? *quia* (inquit) *dixit Deus*, *Habitabo in iis & inambulabo*, (hoc *Præsentiæ* est) deinde quia dixit, *Et ero illorum Deus*, *& ipsi erunt mihi populus*; hoc *Dominii* est.

* 2 Cor. 6. 16.

An *Evangelium* agnoscat *Loca Sacra*.

ATQUE ita *Locorum Sanctorum* indolem & naturam explicavi: Cujusmodi sub *Lege* obtinuisse cùm nemo dubitet, restat porrò inquirendum, an ulla Loca hujusmodi agnoscat *Evangelium*. Certè agnoscit Evangelium *Ecclesias* seu *Templa* Evangelica: habent Christiani & omnino habere debent sua *Oratoria*, sua (sic loquar) *Eucharisteria*, & Dei *Domus*, non ejusdem (fateor) cum *Judaico* rationis; si tamen *Typi* rationem excipias, perinde atque illud *sancta* atque reverenda. *Sancta* (inquam) non à *Dominio* Dei solo seu *Proprietate*, verùm etiam à *Præsentia peculiaritate*. Annon enim in illis nos Deum quasi convenire solemus, & Deus nos Ministerii sacri ore compellare?

pellare? **Ubi sunt duo aut tres* (ait Servator) *congregati in nomine meo, ibi ego sum in medio illorum.* Et verò, quod longè maximum est, ineffabili modo *adest* in mystico Panis & Vini Sacramento. Haud enim verebor dicere, in Sacrosancta Eucharistia non minùs peculiariter & visibiliter nobis adesse Deum, quàm *Mosi* in ardenti Rubo: nec Templum aut Tabernaculum Judaicum magis Christi Corpus præfigurâsse, quàm hunc Panem nobis exhibere. Locus igitur Rubo circumpositus sanctus erat; & non erit Sacra Mensa? Templum Judæorum, & non nostra Eucharisteria? Et quid si non ibi jugiter exhibeatur hoc Sacramentum? Locus tamen sanctus erit, ubi solet exhiberi. Filiæ *Pharaonis* fas non erat habitare in domo *Davidis, quia,* ut dicitur 2 *Chron.* 8. 23. *Sancta sunt ista, in qua ingressa est Arca Jehovæ.* Annon multò magis nostra Eucharisteria sacra (de *Sanctitate* enim *Relativa* semper loquor) ubi vera Domini *Arca* exhibetur, cujus illa tantùm umbra?

Levit. 19. 30.
*Matt. 18. 20.
[v. 11. sec. divis. Angl.]

Breviter igitur & uno quasi ictu sic concludo rem totam. Si ulla sint hodie usquam terrarum aut gentium Loca Deo magis *peculiaria* quàm omnia, aut verè hæc omnia *Sancta*, id est *Sacra*, dixero, aut *Sanctitatem Relativam* nondum verè definivi.

Summa dictorum.

AT verò inquiunt in *Evangelio* nulli loco alligatum esse Deum, neque nos ad Deum colendum. Id enim unius *Legis* fuisse proprium, ut in uno Loco invocetur & adoretur Deus, in Typum Mediatoris unici; hodie non ita. De nobis & nostris temporibus vaticinari *Malachiam, In omni loco suffimentum offeretur Nomini meo, & munus purum; quia magnum Nomen meum erit in Gentibus, ait Dominus Sabaoth.* Quin & *Paulus* ad * *Timoth. in omni loco* jubet *orare* Christianum. Ecce igitur Christianis promiscuè Deum colendum, non Templis, non Locis ad hunc usum Sacris: eodem illis loco habenda esse omnia omnino Loca. Secundò, (ut porrò sciamus hoc *Legis* fuisse proprium) nulla primæva illa Christianitas hujusmodi Loca sacra novit, non vidit Apostolorum ætas: Quin imo in privatis domibus obibant illi sua Sacra; non certis, non sanctis, sed quibusvis, ut occasio tulit, locis. Denique palmarium illud est, quo vel ex Gentibus erant qui oppugnârunt Templa Gentium; ubique esse Deum, non habitare in Templis manufactis.

Object.
Cap. 1. 11.
* 1 Ep. 2. 8.

Videtis, ut in campum elicui & in aciem præcipuas *Hieroclastôn* copias: cum quibus nunc strenuè mihi confligendum; & proterendæ singulæ eo quo produxi ordine. Aiunt, *Legis* fuisse proprium, ut loco certo, & peculiariter huc destinato, invocetur Deus; *Evangelio* liberum, ut in omni. Imò verò *Legi* fuit proprium, non tam ut certo, quàm ut unico Loco publicè colatur Deus; *Evangelio* liberum ut in multis, impossibile ut in omni. Quod igitur *Paulus, omni loco orandum*, de privata Oratione dixit, non de publica: Quod Propheta, *in omni loco suffitum Deo offerendum*, aut siquid simile ab aliis, de omnibus Locorum generibus aiunt, non de singulis omnium generum. Genera Locorum intelligo diversarum terrarum Loca; quasi dixisset *Malachias*, In omnibus terris erunt Loca ubi Gentes invocabunt nomen Dei. Nunquam enim futurum erat aut est ut in singulis singularum terrarum locis publico ritu invocetur Deus; sed tantùm in aliquibus omnis terræ locis.

Solut.

Præterea, Omnia Loca esse hodie æquè *sancta*, verum est de eo quod fas sit & liberum, non de eo quod sit actu. In *Evangelio* nullus Locus hoc privilegio gaudet, ut solus possit dicari in usum Præsentiæ Divinæ: & tamen multa hodie sunt Loca quæ sola actu sacra sunt Præsentiæ Divinæ. Ut enim si quotamvis Bonorum partem liceat Deo consecrare, non idcirco dixeris omnes esse sacras; nec si quemvis Septimanæ diem liberum sit sacris Conventibus obligare, ideo omnem diem esse diem Festum: idem hîc putate; Omni quidem Loco fas esse, omnem tamen non esse sanctum.

In *Lege* Ministerium sacrum erat uni Familiæ adstrictum; Ecclesia uni Genti. In *Evangelio* utrumque est Catholicum & commune; omni Familiæ

Ministerium

Levit. 19. 30. Ministerium, Ecclesia omni Genti: nec tamen sunt ex omni Familia Sacrorum administri, nec in omni Gente Ecclesia Dei. Idem hîc puta: liberum esse apud Christianos Deo Templum in omni Loco poni, non tamen positum esse in omni Loco.

Pergunt, & Apostolorum (inquiunt) ævo Templa nulla aut Fana. Imò vos, inquam, Objectionum vani estis. Nam quid ingeritis mihi Tempora extraordinaria ad legem & mensuram ordinariorum? Sed non utar hoc effugio, quinimo fidenter assevero, Christianis jam Apostolorum ævo fuisse *Loca* sua *Sacra* seu *Sacella*; neque in omni promiscuè loco ad publicum Dei cultum conveniisse. *Sacella*, inquam, habuerunt, in primis forsan initiis occulta illa, neque adeò vulgo Gentium conspicua; quia aut partes aut intra ambitum essent privatarum ædium; ipsa tamen nequaquam privata. Fallunt enim & falluntur qui, quasi publicum non esset quod semotum à conspectu publico, nimis importunè urgent, eò quòd palàm Synaxes suas non celebrârint primi Christiani, ideo non publicis, sed privatis conveniisse Locis. At verò aliud omnino innuit Apostolus de Ecclesia *Corinthiaca* 1 *Cor.* c. 11. De *Ecclesiæ* notione in hoc loco non contendam, an nempe Cœtum ipsum *Paulus Ecclesiam* dixerit, an Locum Cœtûs; sed de re ipsa. Habuerunt, inquam, *Corinthii* Locum Sacris usibus peculiariter destinatum; non privati, sed publici juris. Quid enim? Annon objurgat eos Apostolus quòd propriam quisque cœnam sumeret in loco sacro? *Enimvero*, inquit, *num domos non habetis ad comedendum & bibendum? aut Ecclesiam Dei contemnitis?* Ergò *Ecclesia* Dei, seu mavis, *Locus Ecclesiæ*, non erat domus ad comedendum & bibendum; ergò non privati juris, neque ad usus cujusvis privatos & communes. Iterum, *Quòd siquis esurit, ἐν τῇ οἰκίᾳ*, id est, *domi, edat; nè ad condemnationem conveniatis:* Ergò locus sacrorum Conventuum non erat ubi quispiam *domi* erat. Hæc enim duo adeò abjungit Apostolus, ut contrarium ei significet ἡ οἰκία Loco ad Religionis Conventum sacro.

Ultimum mihi restat sternendum agmen, quod sub *Omnipræsentiæ* Vexillo. Ubique aiunt esse Deum, & ex Sacris Literis nos doceri *non habitare eum in Templis manufactis*. Rectè. At verò idipsum sub *Lege* dictum aio, & de *Templo Solomonis*: non magis igitur nobis Templi rationem adimet quàm Judæis ademerat. Certè, inquies, apud *Jeremiam* dicit Dominus, *Ego cœlum & terram impleo.* Fateor: At tu interim mihi expedias velim, quare Cœlum speciatim vocetur *Dei Habitaculum*, quare ipsum Templum *Domus Habitationis Dei*, 1 *Reg.* 8. quorsum illud *Jacobi* spectat *Bethele* à Viso Divino evigilantis, *Certè*, inquit, *Jehova est in hoc loco; attamen ego nesciveram:* Quid hîc putas? an ignorâsse *Omnipræsentiam* Dei? an nondum fortè satis evigilâsse Patriarcham? Vide sis ergò, quisquis es, Argumentator, quàm non privatim in nos tuum telum: imò, si te sequamur, quàm manifesta pugna, & indissolubilis planè nodus.

Cap. 23.

Nos idcirco totum hoc difficile hujusmodi expedimus responso: Nempe Deum in Templis habitare non dici *inclusione Essentiæ*, sed *speciali Præsentiæ suæ usu*; apud Judæos quidem usu hoc ipsi loco astricto, & tantùm non sacramentaliter alligato; apud Christianos verò libero, singulari tamen: Quod ad Essentiam quidem, ubique esse; quoad specialem Præsentiæ modum, non esse ubique: illâ cœlum & terram implere, hoc in cœlo singulariter habitare, in terra non adeò; in Locis Sacris, non in omnibus adeò Locis. Idcirco *Jacob*, qui Essentiæ Ubiquitatem probè didicerat, in *Bethele* tamen nesciverat præsentem fuisse Deum; nimirum tam speciali Præsentiæ modo. Enimvero hic est ille *Præsentiæ Divinæ modus*, quem *Faciem Dei* nuncupat Scriptura; hic ille peculiaris Præsentiæ Divinæ usus, quò qui venerint, *coram Deo venire, coram Deo stare* dicebantur olim Hebraico & prisco usu loquendi. Quod quidem nos, quamvis non planè perinde atque illi, verè tamen

men & absque superstitione usurpemus de omni loco ubi solenni ritu Deum aut accedimus audiendum, aut convenimus invocandum. Levit. 19. 30.

ABSOLVI jam de *Sanctuario*. Transeo itaque ad alteram & longè maximam pensi mei partem, quæ de *Veneratione* est seu *Reverentia Sacra*; re profectò, siquid aliud, perplexâ & obscurâ; sed & valde lubricâ: de hac una re tumultuatur Orbis, de hac scinduntur Ecclesiæ. Unde siquid ego in re tanta ac tali ex mea stultitia protulero, & non ex Dei Verbo & Orthodoxæ Fidei analogia, id omne pro non dicto haberi volo; adeóque nullius præjudicio exacerbari, sed omnium charitate tegi & emolliri cupio. Quâ spe fretus, liberè dicam, sed breviter, & multa paucis. Quid enim vela pandam? hoc ipsum timidè, quòd pedem omnino pono in hanc cymbam.

Veneratio igitur universè mihi est *Agnitio Eminentiæ habita*; eáque duplex, *Interna* & *Externa*. *Internam* finio, quam *Mens* & *Affectus* habent: *Externam*, quæ ab illis foras ostenditur actu aliquo externo; ab illis dico, *Mentem* autem innuo & *Affectum*; idque jure, Omnis enim *Externa* Veneratio aut Significatio, utut operosa, intrinsecùs non oriunda, inanis est; nec Venerationem verè dixeris, sed larvam hujus. *Veneratio* definita. *Veneratio* duplex. *Interna*. *Externa*.

Porrò utraque harum adhuc trifariam mihi dispertienda, in *Religiosam*, *Sacram*, *Civilem*. *Religiosam* voco, quæ Essentiali Sanctitati deferenda, & Eminentiæ super omnia sublimi, id est, Deo vero & vivo; & hanc *Adorationem* propriè dicimus. *Sacram* appello, quæ *relativè Sanctis* debetur; & hanc verâ & nativâ vi verbi speciatim *Venerationem* dicendam arbitror. *Civilem*, quæ Civili ratione eminentibus. Utraque triplex. *Religiosa*. *Sacra*. *Civilis*.

Jam ex hac *Venerationis* triga *Sacram* solam destinavi hodierno sermone illustrandam. Nec id quemquam moveat, quòd *Sacram* hanc dixi ad differentiam, quasi *Religiosa* etiam non esset *Sacra*: ad has enim angustias distinctionum cogit me verborum inopia; quam ut vos (Viri Ornatissimi) rectâ mente suppleatis, quæso sic capiatis meam mentem. Nimirum, *Religiosam* Venerationem *Sacram* esse, sed & *plusquam Sacram*: hanc autem à me speciatim dici *Sacram*, quæ sit nudè *Sacra*, non etiam *Religiosa*.

Utcunque sit, Trichotomiam hanc aliorum in negotio isto Dichotomiis prætuli, ut tutam magis & illustrem. Horrui enim Λατρείας & Δουλείας *Acroceraunia*; Divisionem principio & ex se non malam, nisi eâ quidam usi malè; nunc certè à λογομαχίᾳ lubricam & perplexam. De altera quoque illa quorundam è nostris in *Religiosam* & *Officiosam*, vereor nimis ut illud *Officiosum* parùm absit à *Civili*: aut si *Sacrum* admittat, non tamen pro bono aut claro hujus doctrinæ futurum, ut *Sacrum Civili* sic eamus confusum.

HACTENUS de *Reverentia* & *Veneratione* generatim dixi, deinceps de *Veneratione Sacra* in specie dicturus. *Venerationem* igitur *Sacram* definio *Actum rem sanctam sanctè habendi*; vel, *Quâ verenter habemus rem sanctam*. Quid verò sit *rem sanctam sanctè habere*, id ex *Relativa Sanctitatis* natura & ingenio sic demonstrabo. Tria sunt *Sanctitati Relativæ* insita & nativa, *Peculiaritas*, *Discretio*, & *Eminentia*. *Peculiaritas* de essentia est Sanctitatis, ut ex Definitione est manifestum; duæ reliquæ Proprietates sunt. *Discretio*, quâ res in aliquo genere sanctæ discriminantur ab aliis in eodem genere rebus. *Eminentia* dignitas est rebus sanctis à Sanctitate adscita. Differunt res sacræ à non sacris, & præstant res sanctæ communibus. Unde tria hæc simul complexus est *Moses*, *Deut. 26. vers.* 18, 19. *Jehova*, inquit, *stipulatus est à te sponsionem hodie; te fore ei populum peculiarem——ut efficiat te sublimem supra omnes Gentes quas fecit, laude, nomine, & gloriâ; & ut sis Populus sanctus Jehovæ Deo tuo.* Audite hîc populum *peculiarem*, *sanctum*, *sublimem*: *Peculiarem*, ideo *sanctum*; *Sanctum*, ideo *sublimem* supra omnem populum. Hinc ergò apparet *rem sanctam sanctè habere* nihil aliud esse quàm *habere prout sanctitatem decet*, id est, *peculiariter*, *differenter*, & *sublimiter*. Et *Veneratio Sacra* definita & illustrata.

hoc

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hoc demum est ad meam mentem rem sanctam *revereri* & *venerari*; nimirum tum interno animi sensu, tum externo agendi usu eam præ aliis *peculiariter*, ab aliis *differenter*, & suprà res communes *eminenter* & *sublimiter* habere.

Proinde Spiritûs Sancti verbo veneranter habere rem sanctam, *sanctificare* dicitur. *Sanctificabis diem septimum*; id est, sanctè seu veneranter habebis, vel sanctè ages hunc diem. Ità *Solomon* 1 *Reg.* 8. vers. 64. *sanctificavit internam partem atrii quæ erat ante Domum Domini, eò quòd parâsset ibi holocausta & munera*; id est, non consecravit, (hoc enim jam antè factum) sed sanctè habuit, & quasi honoravit actibus ibi religiosis. Item *sanctificare nomen Domini* eodem sensu est nomen ejus sanctè & veneranter habere.

Sanctificatio duplex.

Sciendum tamen est, non semper hoc sensu usurpari *sanctificandi* verbum: Imò aliquando *sanctificare* est *ex non sancto sanctum facere*, id est, Deo addicere & *consecrare*; hoc *Hebræis*, si rectè observavi, est * הִקְדִּישׁ in conjugatione *Hiphil*: Cùm verò significat, ut dixi, *sanctè habere*, seu *sanctè uti*, tum iidem * קִדֵּשׁ dicunt in conjugatione *Piel*. Quo conjugationum discrimine observato, facile erit conciliare duo *Mosis* loca alioquin apertè pugnantia, quod unum idémque & sanctificari præcipitur & prohibetur. Primus, *Exod.* 13. 1. *Allocutus est Jehova Mosem, dicendo,* קַדֵּשׁ *Sanctifica mihi omne Primogenitum—— ex hominibus & jumentis; meum enim est.* At contrà est locus alter, *Levit.* 27. 26. *Veruntamen*, inquit, *Primogenitum quod primùm gignitur Jehovæ ex bestiis, nè quis sanctificato* (לֹא יְקַדֵּשׁ) *illud; Domini est.* Hîc facilis, inquam, est conciliatio, si posterior locus de *Consecratione* loquatur, (non enim iterum consecrandum quod Deus semel sibi consecraverat;) prior de *Sancto usu*, sanctè enim usurpandum quod Deus sibi sanctum fecerat. Differentia hæc insignis est, ut minùs sit perpetua; & tamen ex iis quæ haud putares ad eam flectas multa. Ego verò me ad id à quo deflexi.

* חִקְדִּישׁ

* קִדֵּשׁ

Confirmatur *Venerationis sacræ* Definitio.

Dixi *Venerationem sacram positam esse in rem sanctam peculiariter & differenter habendo.* Hoc quamvìs sit de omni significatione honoris etiam civilis verum, speciatim tamen monstrabo de honore Sacro. Primò igitur de *Sacro unguento* præceptum, *Exod.* 30. 31. ut veneranter & sanctè haberetur. *Oleum*, inquit, *unctionis sancta est hoc mihi per generationes vestras*; ideo vos usu peculiari illud sanctè habebitis. *Carnem* enim *hominis* (inquit) *nè quisquam eo ungito, aut secundum confecturam ejus nè facitote simile ei.* Rationem subjungit; quia nempe *res sancta est*: id est, Totum hujus confecturæ genus Deo & sanctis usibus addicitur; ideo (inquit) *Res sancta esto vobis*, id est, ideo vos sanctè & reverenter habebitis, peculiariter & differenter ab aliis unguentis utendo.

Idem planè de *Suffitu sacro* legitur vers. 37.

Atqui omnium apertissimè *Ezech.* 22. 26. *Profanatio rerum Sanctarum* per Exegesin exponitur *non discernere inter sanctum & profanum*, hoc est, promiscuè habere utrumque. Et ut tandem testimoniorum desinam, hoc ultimum adducam ponderis non ultimi, Apostolum nempe *Paulum* profanationem Sacræ cœnæ non aliâ dictione expressisse quàm μὴ διακρίνειν σῶμα τοῦ Κυρίου, id est, peculiariter non habere, neque discernere panem mysticum: Ut hinc discamus Discretionem rei Sacræ esse Venerationem ejus; discretim habere, venerari & sanctè uti.

SATIS jam cognovimusquid sit & in quibus sita *Veneratio sacra*. At quî, inquies, patebit, hanc quam explicavi talem adhuc dum deberi rebus sacris? Quî, inquam, nisi quòd adhuc in re Christiana sunt res sacræ; ergò & debitum sacrarum rerum? Objectum enim quamdiu manet, manebit etiam officium circa ipsum. Hæc una ratio est, & firma; cui addo idipsum à Deo mandatum in Quarto Decalogi Præcepto.

In hoc enim Præcepto *de Peculiis Dei* agi affirmo, id est, de quibusvis rebus

rebus sacris, ut sanctificentur, id est, sanctè & reverenter habeantur. At, inquis, sola hîc mentio de *Sabbato*, seu de *Tempore Sacro*; de reliquis omnino nulla. Mihi verò hoc satis est, quòd de *Tempore sacro sanctificando* præcipitur; cùm hæc sit Synecdoche Decalogi propria, ut ex una specie intelligeremus omnes ejusdem generis species, ex una rerum sacrarum specie omnes omnino res sacras. Quod quidem ex hoc ipso, de quo ago, versu est manifestum, *Sabbata mea sanctificate, & Sanctuarium meum reveremini.* Quorsum enim hîc componitur *Sanctuarium* cum *Sabbato*, hujus *Sanctificatio* cum illius *Reverentia*, nisi quòd idem sit de utroque præceptum, & simile utriusque officium? Præterea, Particularis propositio rationem annexam habens æquipollet Universali quæ foret integri Syllogismi major. Ità hîc, Dies Septimus est Dei dies; Ergò, Dies Septimus est sanctificandus. Enthymema hoc si compleveris, Major propositio erit, Omne quod Dei est jure peculiari, id nobis sanctè habendum est. Jam assumo, Non solùm Tempus sacrum, sed omnes res sacræ, Personæ, Res, Loca, Dei sunt: Ergò, Unumquodque horum est sanctè, id est, honorificè & veneranter, habendum. Levit. 19. 30.

ATQUE ità hactenus *definivi, illustravi* & *asserui Venerationem Sacram*: sed id promiscuè & *universé*. Nunc ampliùs videndum, quid ea *Specierum* habet, quid *Divisionum*; quas certè *geminas* ostendit tum *ex se*, tum *ex Objectorum varietate* sumendas.

Per se dividitur, ut omnis universè Veneratio, ità speciatim Sacra, in *Internam* & *Externam*. *Internam* hîc speciatim dico, cùm internè & animo rem sacram habemus peculiarem, differentem, sublimem, id est, uno verbo, *sanctè*. *Externam* cùm idipsum externè præstamus actu aliquo externo, nempe *Oris*, *Gestûs*, *Operis*. *Ore*, cùm honorificè, & pro decoro sublimitatis Sanctæ, si Res fuerit, loquimur; si Persona, alloquimur. *Gestu*, cùm corpus ipsum singulari & præcipuo quodam motu, situ, habitu, quod intus est Venerationis effigiat. *Opere* denique, cùm item præcipuo tractamus modo, id est, Sanctis nec ut vulgaribus utimur, nec in iis quæ vulgaria. *Veneratio sacra* duplex, *Interna*, *Externa*. Utraque illustrata.

De *Interna* Reverentia aut nulla, aut modica lis est; idcirco sufficiat posuisse, non evolvisse. De *Externa* multa & magna: tum, An sit in Evangelio seu rebus Christianis ullo modo ferenda; tum, si hoc constabit, Quomodo sit facienda. Prior lis iniquissima est, & procul ab omni ratione. Quæ enim cogitare fas, & affectu intus concipere, cur non & proferre liceret *Ore*, *Habitu*, *Opere*? Certè quæ istis ostentare & foras repræsentare nefas, etiam concipere, etiam cogitare impium est. Argumentatio hæc solida est & ἀποδεικτική. Sed rem aliis porrò argumentis evincam, cùm speciatim mihi ventum ad Venerationem Locis Sacris asserendam.

Altera de *modo* hujus Venerationis lis est, Quâ formâ, quo actuum externorum genere exhibenda. Eam quidem, nè cum Religiosa confundatur, ancipitem agnosco & magnis tenebris involutam: mihi quoque ut difficilem, ità nec adeò tutam explicatu. Quoniam verò mihi in integro jam non est ut sortem quam elegi diffugiam, libabo etiam hîc aliquid, sed suspenso pede &, Homeri verbo, ὑποτροχάδην.

Omnis itaque *Externa Veneratio* aut *Personalis* est, aut *Realis*. *Personalem* appello quæ actione transeunte absolvitur; idque vel motu gestúve corporis; ut inclinando, incurvando, demittendo, item caput aperiendo, vel certis compellandi & appellandi formulis. *Realem* Venerationem voco, quæ præter actionem ipsam, rem aliquam inter agendum adhibet, aut agendo efficit, in honoris quem significat symbolum; ut qui Principem aut Dominum suum munere honoraverit, non transeunte ceremoniâ, sed præterea *Reali* honore ipsum afficit, quia Muneris rem adhibuit inter honorandum. *Externa Veneratio* duplex, *Personalis*, *Realis*. Utraque explicata.

Ità Augurum more, partibus in hoc Venerationis cœlo signatis, venio jam ad Augurium ipsum; dicóque *Personalem* Venerationem extrinsecus indiffe-

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renti usu posse & Deo tribui, & hominibus; aliâ quidem atque aliâ mente fateor, utrique tamen rectè, si mens & intentio recta Venerantium. Ita Deo & hominibus promiscuè genuflectimus, inclinamus, caput aperimus, supplices manus attollimus, alia de externa specie similia promiscuè facimus.

At verò de *Reali* Veneratione alia ratio est; nam multa hîc deprehenduntur ingenio & indole esse ad Deum solum & unicum spectantibus. Quæcunque nimirum aut *De Re* fiunt, aut *Ad Rem* solius Dei propriam. *De Re* dico, id est, de Objecto in solius Dei potestate & jure: & *Ad Rem*, id est, ad finem ipsi peculiarem. In hoc genere est omnis *Consecratio*; est enim ad rem sacram faciendam. At res sacra Dei est solius, & ab respectu ad ipsum. Soli igitur Deo est consecrandum. In illo est *Sacrificium*; est enim *Sacrificium* de re Animæ quæ subjecta soli Deo: Soli igitur Deo est Sacrificandum. Eódem pertinet *Primitiarum* & aliarum quarumvis rerum oblatio; sive pro frugum & pecoris incremento, quæ *Eucharistica* est *oblatio*; sive pro exauditione precum, quæ *Euctica* & *Votiva* oblatio est: nam hæc de rebus sunt in solius Dei potestate ad conferendum. Uni igitur & soli Deo est de his rebus & similibus offerendum.

Porrò etiam illi *Venerationis Externæ* modi, qui naturâ suâ sunt promiscuè & Deo & hominibus communes, possunt restringi causâ vel *Circumstantiæ*, vel *Moris*. Causâ *Circumstantiæ*, Dei & sacrarum rerum fiunt propria quæcunque fiunt inter ipsa sacra. Causâ *Moris*, Dei fiunt propria quæ more & instituto legitimo usurpantur erga solum Deum: rerum similiter humanarum quæ in solis humanis rebus.

De *Externa Veneratione* 4. Consectaria.

Ex hisce Fundamentis quatuor duco Consectaria, quibus de *Externa Veneratione* quid fas, quid nefas, si mihi censere fas, ita censeo.

1. Qui Creaturis venerandis adhibet quod naturâ & ingenio suo ad Dei solius honorem spectat, purus & propriè dictus *Idololatra* est: & tales assevero omnes qui sacrificant, qui consecrant, qui vota faciunt Creaturis.

2. Quam *Venerationis* ceremoniam vel omnium Gentium publicus, vel alicujus privatus mos Deo fecit propriam, extra Deum usurpare *Sacrilegium* est. Ejusmodi forsan est (aliud in *Gestu* vix memini) *Oculorum elevatio ad cœlum*. Sin minùs, tales certè dixerim istos Ecclesiasticæ melodiæ modos Psalmis Deo cantandis peculiariter consecratos.

3. Quod naturâ alioquin adiaphorâ, Circumstantiæ tamen causâ fit rei sacræ proprium, qui tali circumstantiâ transfert ad rem non sacram, profanator est rei sacræ. Hoc Consectarium damnat Salutationes, honoris delationes & allocutiones civiles inter sacra & in loco sacro: Nam quæ impietas est, cùm ad Deum cœperis, ad homines converti, misso Deo? Quodcunque feceris tali loco, tali tempore, ad Deum solum erat faciendum.

4. Quod naturâ pariter & usu indifferens est, aut instituto humano privatim humanis datum, illud fas est Deo & sacris adhiberi; si tamen non abfuerit à decoro sacro. Ut si quæ fuerit Gestûs decori ceremonia adhuc in civilibus tantùm usurpata, potest ea, si Ecclesiæ videbitur, etiam Deo adorando & Sacris reverendis adhiberi.

Altera Divisio *Venerationis Sacræ*, scil. in Veneration*em* *Personarum, Rerum, Locorum, Temporum.*

ABSOLVI de Divisione prima: insequor alterum quæ *ex Objectis*; unde quadruplex mihi exit Veneratio sacra, *Personarum*, *Rerum*, *Locorum*, *Temporum*; tot enim sunt Peculiorum Dei, seu rerum sacrarum, genera. Ubi in singulis, quæ genere una, specie diversa est Veneratio, propter accommodationem diversam: idque de Veneratione tam *Interna* quàm *Externa* verum. Suus est *Internæ* cuique in affectu modus; *Externa* in effectu mos venerandi. Virum Dei veneror; etiam mensam Dominicam verenter habeo; item alias res sacras. Atqui lapis est, qui eodem affectu lapidem veneratur quo debuit personam. Simile de *Locis* & *Temporibus sacris* mihi cogitate.

Interim non negabo in Veneratione *Interna*, ut non facilè animadverti,

ita

ita difficillimè explicari quam indico differentiam: Et certè quanta quanta est, non aliunde eris discernendo, quàm ex mente rectâ & recto de re veneranda sensu. Jam verò *Externæ* Venerationis admodum clara sunt discrimina. Ut enim in rebus naturalibus *Formarum* differentias vix aut nè vix assequimur; *Materiarum* oculis usurpamus: eadem hîc ratio; later quod intus est; quod foras prodit, varium se prodit & multiforme. Quod quidem manifestum erit ex ternis istis quas dedi *Externæ* Reverentiæ partibus, *Oris, Gestûs, Operis.* Ab ea quæ *Ore* fit Reverentia incipiam. Ea duplex est, *Loquendo, Alloquendo. Loquendo* cohonestamus cujusque generis res sacras; *Alloquendo*, personas solas: honorificè enim loqui oportet de omni re sacra; personas solas alloqui decet honorificé. Jam verò *Gestus* sive *Habitus* aut totius corporis est, aut partium. Totius gestu, id est, incurvando, inclinando, procumbendo, gestu, inquam, ipso, aut fallor, aut personis solis exhibenda Veneratio: Partium verò sive gestu sive habitu, etiam non personis, ut *Manuum lotione*, quam in sacris reverenter tractandis usurpârunt veteres; & *Pedum nudatione*, quæ solennis erat olim in calcandis locis sacris. At *Tempori sancto* honorando *Gestûs* ceremonia nequit adhiberi, nisi quis fortè usitatum illud Festis diebus ornandi & vestiendi studium eò referat. Reverentia denique seu Sanctificatio Externa quæ *Opere* fit, ea quidem, quod ad personas sacras spectat, in officio peculiari sita est, nempe aut ipsorum erga se, aut aliorum erga ipsos. Levit. 19. 30.

Quod verò ad *Res*, & reliqua sacrorum genera, *Loca* nimirum & *Tempora sacra*, eorum Sanctificatio & Veneratio sita est in usu eorum sacro; ita ut in omnibus hisce suus cuique proprius debeatur usus, opus proprium: Ut Personæ sacræ sint sacris reverenter tractandis & administrandis; Res personis sanctis inservirent sanctè; in Locis & Temporibus sacris Sacra fiant Locis & Temporibus dignè, id est, sanctè, decorè, ordinaté.

SED omnia hæc non audeo singillatim pertransire; adhuc littus tantùm legi. Faciam dehinc quod postulat hujus Scripturæ scopus. Unicam mihi excerpam *Locorum* & *Templorum Reverentiam sacram*; in quam altiùs penetrabo, ut exquisitè vobis renuntiem sensum mentémque horum verborum, *Sanctuarium meum reveremini.*

Primùm igitur hujus Reverentiæ *modos* & *genera* indicabo: deinde muniam argumentis & autoritatibus tam Sacris quàm Ecclesiasticis. *Locorum Sacrorum Reverentia* explicatur secundùm ejus modos & genera.

Reverentia *Loci* sacri alia *Rei* est, alia *Circumstantiæ rei.* Reverentia *Rei* est, cùm actio ipsa, seu res quæ fit, ad *Loci* ipsius honorem fit immediatè. Qualis apud nos est *Capitis apertio*; apud Orientales, præsertim Judæos, *Pedum nudatio*; ideo quod hæ corporis partes videbantur maximè Locis reverendis accommodatæ, quibus ipsa Loca insistimus & calcamus. Uterque ritus *Locum* spectat immediatè, neque ullo præterea respectu intuetur; unde mihi *ex ipsa Re* Veneratio est dicenda.

Jam Reverentia *Circumstantiæ* est, cùm Actio quidem ipsa Deum, eúmque solum intuetur, Circumstantia verò agendi honorem loci. Hujusmodi sunt *Preces, Sacrificia, Adoratio*, & siqua præterea sunt similia officia sacra, dum in Loco sacro fiunt, aut, ut olim Judæorum ritu, versùs ipsum. Nam ipsæ quidem *Preces, Sacrificia* & reliquus cultus Religiosus Deum solum intuentur, & Deo soli fiunt, & ipso quidem cultu Deum veneramur solum; Circumstantia verò colendi, precandi, adorandi, quòd nimirum hîc loci fiant, quòd huc vel illò versùs, illud ipsi Loco honori est, quòd ex illo sanctè habetur & reverenter.

Ut qui Cœlum versùs orat aut adorat, non idcirco cœlum adorat, sed Dominum cœli: ita neque Locum, neque mensam Dominicam, aut mysticum Sacramentum, qui in illo, aut coram illis, aut versùs illa. Ut autem cùm ad cœlum conversi adoramus, hæc gestûs circumstantia in honorificam prælationem

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expetit cœlo: idem hîc putandum, ità honorificè, veneranter, & ex decoro sancti tatis haberi Loca & Mysteria sacra, cùm in ipsis habentur aut apud ipsa quos Deo soli præstamus actus religiosi. Cogitate mihi *Tempus sacrum*, ut invicem comparando illustrius fiat quod volo. Vult Deus ut sanctè habeatur, id est, dignè & veneranter agatur, *Dies Septimus*. At quî tandem hoc aut meliùs fiat, aut magis ex Dei voluntate, quàm solenni Religionis exercitio & cultu publico? Atqui nemo idcirco verè dixerit *ipsum Diem* religiosè coli, quin imò Deum in die. Idem hîc censete: Cultu ipso Deum, Circumstantiarum accommodatione in cultu & ipsum Locum sanctè cohonestari; atque adeò debere, quia Dei locus.

Hinc ego (ut liberè dicam) sententiæ adeò severæ non sum, ut temerè Superstitionis damnarem omnem precum etiam privatarum usum in locis sacris; mente modò rectâ & sanâ fiat, à recto & sano. Nam si quis ità utatur, Venerationis hujus quam ingero partem dixerim, & ab iis qui alterius fortè negotii causâ opus habuerint Templorum ingressu verè ex decoro sacro usurpari. Non quòd à Loco accedat precibus efficacia, sed quòd Loco honor & reverentia à precibus. Actibus enim civilibus & alienis, etiam privatis, profanantur Templa: quidni ergo religiosis honorentur? Quod igitur Nuptiis conciones nuptiales, quod funeribus funebres, quod martyrum cœmeteriis synaxes veterum Christianorum, id sunt Loco sancto preces: Singulæ, inquam, singulis honori adjunctivè (sic loquar) non objectivè; non à re facta, sed à circumstantia faciendi.

Loc. Sacr. Reverentia probatur Ratione, Præceptis & Exemplis.

DIXI de *Modis* Sacræ Locorum Reverentiæ. Jam afferam ipsam *argumentis* specialibus & privatis; nam communibus feci, cùm de Reverentia Sacra dixi communiter. Aio igitur *Reverentiam* etiam *Externam* esse Sacris Locis exhibendam. Idque primò probo *ab impari*. Quid enim? Regiæ præsentiæ (ut vocant) Cameram reveremur nos caput aperiendo, suo modo alii: quantò magis locum Divinæ præsentiæ sacrum? Imò Solium Regium veneramur vel absente Rege, eò quòd ibi soleat Rex sese populo ostentare: quantò magis locum sacrum, etiam cùm non fiunt sacra, ideo quia solent ibi fieri?

At inquies, *Præceptum* aliquod mihi volo è sacris literis. An verò quidquam potest disertiùs præcipi quàm hoc ipsum, *Sanctuarium meum reveremini?* Audi etiam è rubo *Mosi* præcipientem Dominum, *Exod.* 3. 5. *Extrahe*, inquit, *calceamenta tua à pedibus tuis: locus enim in quo stas, terra sancta est.* Quod nè aliorsum capias quàm de Loco ob præsentiam Dei sancto externâ ceremoniâ venerando, idem omnino scias à Gentibus factitatum, *Justino Martyre* attestante, Apol. 2. Horsum spectabat tertium *Pythagoræ* Symbolum, *Discalceatus nudisque pedibus sacrificato, adoratóque.* Horsum illud *Solomonis*, Eccles. 5. *Custodi*, inquit, *pedem tuum, cùm intraveris Dei domum.* Cur autem *pedem?* ritum proculdubio indicat pedum excalceandorum; cujus usus etiam hodie manet apud *Abissinos* Christianos templa sua ingressuros: Et vestigia hujus moris hucusque cernere est in * Synagogis *Judæorum* & * *Turcarum* Moskitis. Quin & Ratio suprà *Mosi* allegata observanda est; *nam*, inquit Deus, *locus in quo stas, terra sancta est*: ergò, inquam, omnis locus sanctus (hic major erit Syllogismi) externâ ceremoniâ honorandus est. Non ego tamen hanc vel illam Externæ venerationis formam urgeo, sed Externam tantùm urgeo quacunque formâ, modesta modò sit, & Gentis cujusque moribus accommodata, & rebus Christianis decora.

*Buxtorf. Syn. Jud. cap. 5.

* Bart. Georgiez de Turcarum moribus.

Si verò quis *Exemplis* ducatur magis, audiat mihi *Jacobum Bethele* à somno experrectum, timentem & talia referentem, מה נורא &c. *Quàm reverendus hic locus!* quare autem *reverendus? quia*, inquit, *Jehova est in hoc loco, Dei domus est & porta cæli.* Verùm inquis, agnosco hîc Locum sacrum, agnosco *Internæ* Reverentiæ exemplum, *Externa* nondum video.

Gen. 28.

Non

Non vides? quid? in talia verba prorupisse, statuam erexisse, oleo imbuisse, aut *Externa* sunt dicenda, aut ego tantundem video. Levit. 19. 30.

Pergo, & *Israelitarum* omnium *Exemplum* attexo, *Exod.* c. 19. ubi eos *Moses* ex Dei præscripto instituit quemadmodum sese compararent ad Deum in monte *Sinai* conveniendum. *Sanctifices eos hodie & cras*, inquit, id est, Jubeas eos se sanctificare, ver. 10. *Estote parati*, ver. 15. primò internè procul dubio, deinde verò *externè*. Primò abstinentiâ, *nè accedite ad uxores*: Secundò munditie plusquam ordinariâ; *Lavent* (inquit) *vestimenta*, vers. 10. Tertiò de gestu & habitu corporis singulariter sese & reverenter comparando, ver. 12. *Cavete vobis nè ascendatis in hunc montem, attingatisve finem ejus.* Nimirum eo fine totum hoc factum est, ut mons ille, super quem Deus erat visibiliter descensurus, peculiariter, differenter, & sublimiter haberetur, seu, uno verbo, sanctificaretur. Ita disertè Dominus ad *Mosen*, *Terminum*, inquit, *pone huic monti, ut sanctifices illum*, וְקִדַּשְׁתָּ, id est, ut sanctè habeas seu revearis ritu isthoc externo.

De altera jam *Externa* Reverentiæ specie quam *à Circumstantia* dixi: Adjungo speciatim *Israelitas*, cùm Nubis columnam aspexerint descendentem ad ostia Tentoriorum suorum, adorâsse; ipsam quidem Nubem nequaquam adorantes, sed Deum: at Nubem versùs, quòd singulariter Deus in Nube. Ejusdem Reverentiæ sunt quæ apud *Davidem* in Psalmis: *Adorate ad Scabellum pedum ejus*, Psal. 99. 5. Item, *Adorabo versùs templum tuum sanctum*, Psal. 5. Item, *Adorate versùs montem sanctum*, Psal. 99. 9. Quousque verò Christianis liceat hanc Venerationis formam imitari haud facilè dixerim; vereor enim ut aliqua *Typi* ratio hîc latuerit: hoc tamen scio, Idololatriam non fuisse viris sanctis apud Judæos solennem; neque Christianos olim ab hac forma penitus abhorruisse, cùm apud *Dionysium* lego *Hierarch.* cap. 2. τὸν ἱερὸν χῶρον, i. e. *sacram qui ingrediebantur locum*, τὴν ἱερὰν ἀναπαυσάμενοι τράπεζαν, *sacram salutâsse mensam*; & nostros quoque sciam ad eandem tanquam quoddam præsentiæ Divinæ solium conversos & Deum laudare, & fidem suam confiteri.

Nazianzenus refert de matre sua *Nonna*, eam quidem Templum Dei adeò esse reveritam, ut in eo nè quidem vocem emitteret, nisi de rebus mysticis & divinis; neque unquam tergum Altari obverteret, aut sacrum pavimentum conspueret: planè *Pythagoricè*, ita enim ille Symbolo 1. Εἰς ἱερὸν ἀπιὼν προσκυνῆσαι, μηδὲν ἄλλο μεταξὺ βιωτικὸν μήτε λέγε, μήτε πράττε. Possunt forsan illa de pavimento & tergo Altari non obvertendo alicui aut levia aut superstitiosa videri; *Nazianzeno* tamen laudantur ut πίστεως ῥήματα καὶ πνευματικῆς ζέσεως ἐγχειρήματα· penes alios judicium esto. Ego Patrum *Gangrensium* Epilogo me defungar hâc pensi mei parte. Τὰς οἴκους, inquiunt illi, τῷ Θεῷ τιμῶμεν· οὐ συγκλείοντες τὴν εὐσέβειαν ἐν τοῖς οἴκοις, ἀλλὰ πάντα τόπον τὸν δι' ὀνόματι τοῦ Θεοῦ οἰκοδομηθέντα τιμῶντες· *Dei Domus*, inquiunt, *reveremur*; *non Templorum parietibus religionem includentes, sed omnem Locum in Dei nomine ædificatum*, id est, Deo consecratum, *honorantes*: in qua sana & religiosa sententia nos acquiescimus.

Gr. Nazianz. in Orat. 19. τὴν μήτε φωνὴν ἀφεῖσαν ἐν ἱεροῖς ἀκοσθῆναι συλλόγοις ἢ τόποις, ἔξω δὲ ἀναγκαίων καὶ μυστικῶν — Τὸ μήτε νῶτα δοθῆναι τῷ σεβασμίῳ πρὸς τράπεζαν, μηδὲ καταπτυσθῆναι θεῖον ἔδαφος.

PORRO Universam, quam Templis & sacris Locis affero Reverentiam, duplicem adhuc volo intelligi; *Reverentiam nudam*, & *Ornatum*. *Reverentiam nudam* appello quam hucusque exposui. *Ornatum* quoque sacræ Reverentiæ speciebus accenseo; quòd qui ornat, vel maximè videtur honorare. *Ornatum* idcirco requiro ad plenam locorum sacrorum Reverentiam; *Ornatum* quidem *duplicem*; unum ex *Structura*, *Splendore* & *Magnificentia*, ex *Munditie* alterum.

ultimò dividitur *Loc. Sacr. Rever.* in *Reverentiam Nudam* & *Ornatum*.

Ornatûs Templarii 2. *Species*.

Magnificentia, *Mundities*.

De Templorum *Magnificentia* dicturus, ut caveam quæ in hac causa multi in hanc vel illam *Ornatûs* speciem importuni objiciunt, non simpliciter, sed

Levit. 19. 30. comparatè definio de modo & mensurâ *Ornatûs sacri*; nempe Dei domum esse debere æquè, imò magis quàm profana magnificam. In urbe Templum ædificas? pulcherrimum id sit omnium in urbe Palatiorum. In villa? æquet, imò vincat, reliquas in villa ædes. Ratio mihi talis, Quia Deo non fuerit dignum quod non sit in quocunque rerum genere optimum & dignissimum: contrà si feceris, eandem apud Deum reportabis gratiam, quam qui Malac. 1. *claudum & cæcum* obtuleruut in sacrificium; *vultum tuum non suscipiet* cœli Dominus; imò nedum in honoris, sed contumeliæ partem interpretabitur, quòd tu Terræ hujus incola Deo teipsum antepoſueris, cœnum cœlo, creaturam Creatori. Nam Deo sese meliorem & majorem facit, quisquis aut malum ei offert, aut minus suo bonum.

Satis mihi validum videtur hoc Telum, satis firmum Argumentum, quod à Dei ipsius excellentia est ad eorum excellentiam quæ sunt Dei. Quòd si, ut fit, per se validum, à jacientis tamen manu videatur imbecille; agite iterum dabo non à mea, sed à sacra manu jaculatum. 2 *Sam.* 7. *Ego*, inquit David, *habito in Domo cedrina, dum Arca Dei habitat inter aulæa*; quasi diceret prorsus indignam rem esse ut Dei domus magnificentiâ cederet vel ipsis Regum Palatiis. Simile est Hag. 1. *An tempus est vobis desidere in domubus vestris contabulatis, cùm Domus hæc mea vasta est?* Eódem spectant *Solomonis* ad *Hiramum* verba, 2 Chr. 2. *Domus quam ædificaturus sum, magna erit*, (rationem audi,) *quia major est Deus noster omnibus Diis.* Cui consonum est illud 1 Chr. 29. *Opus verò hoc* (inquit, Templi scilicet) *magnum est*, (rationem adverte) *non enim hominis istud Palatium, sed Dei est.* Unde 1 Chron. 22. *Domum Jehovæ ædificandam* (ait) *oportet esse summè magnificam.*

Alterum quoque Argumentum appono *à Fine* sumptum. Nam à Fine mensuram accipiunt media quæ ad finem. Cùm igitur Finis sacer sit omnium Finium nobilissimus, & Loca huic Fini addicta debent esse aliis nobiliora Locis, id est, illustria magis & magnifica.

Objct. contra Templorum *Magnificentiam* solvuntur. SED Fumi aliquot Objectionum mihi tollendi, qui obfuscant hunc splendorem. *Typicum* aiunt fuisse hanc *Magnificentiam*; útque ipsum Templum Christum ὀνσαρκοδησόμενον, & Deum in carne habitaturum, ita & *Ornatum* figurâsse excellentiam & perfectionem hujus carnis seu humanitatis Christi. Audio; at verò neque omnis Templi finis Incarnationi figurandæ: quâ unicum, fateor, quâ sacrificiorum domus; non quâ Dei & orationum. Quid igitur tu *Ornatum* ad Typi solius partem refers? Apage conjecturas. *Davide* & *Solomone* arbitris decidatur lis ista; quos operis sui finem pervidisse haud negaveris. *Davidem* roga, quare Opus illud tam Magnificum: re- 1 Chron. 29. spondebit, *Quia Dei illud palatium est, non hominum. Solomonem:* Quia, 2 Chron. 2. inquit, *major est Deus noster omnibus Diis.* At hi fines ceremoniales non sunt: ergò præcipuus saltem *Magnificentiæ* istius scopus fuit moralis condecentia, non verùm rei in Christo futuræ umbra.

At magnam nobis invidiam conflatum eunt de pauperum indigentia: Indignum enim esse, ut Auro splendescant Templa hæc externa, dum viva Spiritûs sancti Habitacula fame contabescant & inediâ; in pauperes ut simus lapides, nimiùm in lapides profusi. Fatebor equidem, nec invitus, in Templa non insumendum quod alibi meliùs aut potiùs collocandum. Bonum enim quod efficit quò minùs fiat quod magis bonum, bonum mihi non videtur; malum censeo. At interim meminerint velim hujusmodi sermonis autores, nos non absolutè sed comparatè locutos de Templorum Ornatu, ut nè sint minùs quàm hominum ædes ornatæ. Deinde sciant non Templa sola hoc quod intorquent ariete, sed & Regum conquassari Palatia, sed multas privatorum ædes. Pauperes egent? Quin igitur tu ædes tuas dirue, quin Regum & Nobilium palatia demolire. Pauperes egent? Quid igitur tibi tantus

domi

domi aulæorum & tapetum apparatus? Quid tot contignationum & cameratioñum deliciæ? Quid reliqua supellex otiosa, ornatus supervacuus? Aufer, aufer hæc, inquam, sine quibus & tibi satis erit domi, & pauperi inde multum eleemosynæ. Postea si indigeant pauperes, causam non dico quin Templis omnem auferas ornatum, imò ipsa: non enim pro Templis homines, sed pro hominibus Templa sunt condita, ut in re Sabbatica dixit Servator. Levit. 19. 30.

Ut enim *David*, si aliunde habuisset quod comederet, sanctos panes non comedisset; ita neque tu extra hunc casum spoliabis Sacra. Dum aliunde Veritas potest confirmari, Deus non est eò advocandus *Juramento*; dum aliis res dubia disceptari modis, ad *Sortes* non est recurrendum: quippe hoc esset *temerè Dei nomen sumere*, & profanare quod sanctum est. Idem hîc puta; nisi extrema urgeant, nec spolianda Sacra nec minuenda.

Sed pergunt nobis adversari, & Patrum quosdam aiunt in hunc quem nos tuemur *Ornatum* effatos multa. At verò Patrum dicta nihil ad nos, qui nullum Ornatum in specie ponimus, sed Sacra non sacris Ornatu & Magnificentiâ præire volumus ædificiis. Nec Patrum istorum argumentis Templorum modò, sed etiam civilium ædificiorum ornamenta perstringi. Denique, nego Patres istos Templorum *Ornatum* simpliciter damnare, sed immodestum, sed indecorum, sed gravioris momenti rebus prælatum, sed superstitiosum & malâ mente susceptum. Ipsos videat cui otium est, & in verbis eorum disertè inveniet hoc ipsum. In summa; Quod Christus Pharisæis menthæ & anethi decimationem satagentibus, & graviora Legis omittentibus, id illi ingerunt sui ævi Pharisæis; Graviora illa præcipuè facienda, sed minora hæc non omittenda.

ATQUE ita jam absolvi de *Magnificentia*; transeo ad alteram quam feci *Ornatûs Templarii* speciem, *Munditiem* scilicet, rem cumprimis ἐυπρεπῆ & sacra decentem maximé.

Argumenta communia quæ multa possem, taceo: propria tantùm ingero. Et Primò, Præsentiam Divinam minimè decere *Immunditiem*. Id adeò verum est, ut Israelitarum Castris *Munditiem* mandaret Deus propter singularem suam in iis Præsentiam: *Quia*, inquit, *Jehova indesinenter ambulat in medio castrorum tuorum, eripiendo te; ideo Castra tua sancta sunto, neque conspiciat in te turpitudinem ullius rei, nè avertat se à te*, Deuter. 23. 14.

Secundò, Templa honorificè habenda sunt; at *Immundities* contemptum maximum & vilissimam vilitatem arguit. Unde *Jehu* 2 Reg. 10. 27. Ædem *Baalis* contumeliâ quam potuit maximâ affecturus, in Latrinam vertisse dicitur. At ille *Baalis* Idoleum, nos Christi (proh pudor!) Domus in Latrinas vertimus. Adeò nobis in Deum ignominia non est, quâ *Nebuchadnezar* majorem non invenit, quâ Dei nostri blasphematorum ædes conspurcaret, quàm ut in latrinas & sterquilinia redigantur? Dan. 3.

Postremò, adeò Templis *Munditiem* convenire putavit magnus ille Gentium Doctor, ut Corpora fidelium Templis assimilans, argumentum inde duceret de iisdem morum & vitæ impuritate non temerandis; *Vos Templum estis Dei viventis*——*quapropter impurum nè attingite*, 2 Cor. 6. Si imaginem Templi non deceat *Immundities*, certè non decebit ipsum.

The End of the Second Book.

The Third Book
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JOSEPH MEDE, B.D.

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IX. *Revelatio Antichriſti: Sive De Numeris Danielis* 1290, 1335. *Cap.* 12. *verſ.* 11, 12. *quò ſpectent; Eousq; nempe Myſterium Extremorum Temporum, ejúſque qui tunc rerum potiretur, clauſum & obſignatum fore; deinceps reſignatum iri.* pag. 882

CLA-

CLAVIS
APOCALYPTICA
EX
INNATIS & INSITIS
VISIONUM
CHARACTERIBUS
Eruta & Demonſtrata.

Ad eorum uſum quibus Deus amorem ſtudiúmque indiderit Prophetiam illam admirandam cognoſcendi ſcrutandíque.

Editio noviſsima ab Authore recognita.

Apocal. 1.3.

Beatus qui legit (id eſt, interpretatur) *& qui audiunt* (interpretantem) *verba Prophetiæ hujus, & obſervant quæ in ea ſcripta ſunt: Tempus enim propè eſt,* (id eſt, jam adeſt) quo eadem impleri cœperint, & indies magìs magíſque implebuntur.

LONDINI
Impenſis R. *Royſton* S. R. MAJESTATIS Bibliopolæ.
M DC LXIII.

CLAVIS APOCALYPTICA:

SEU

Vaticiniorum Apocalypticorum SYNCHRONISMUS ET ORDO

secundùm res gerendas, nullius interpretationis Hypotheſi, aut eventûs rerum præjudicio innixus; ſed ex ipſis Viſionum characteribus à Spiritu S. deditâ operâ inſertis firmiter demonſtratus, juxtáque luculento Schemate ad intuendum propoſitus: ut ſit tanquam *Theſeïum* filum in ſacro hoc Labyrintho verſaturis, & *Lydius* lapis ad veram interpretationem indagandam, & alienam redarguendam.

PRÆNOSCENDA.

1. SYNCHRONISMUM Vaticiniorum voco rerum in iiſdem deſignatarum in idem tempus concurſum; quaſi contemporationem dixeris & coætaneitatem: Prophetiæ ſiquidem de rebus contemporaneis *συγχρονίζουσι*.

2. Ordo *Sigillorum*, & in iſtis *Tubarum*, certus eſt & indubitatus; is nimirum quem numerus cuique aſcriptus indigitat I. II. III. IIII. V. VI. VII. Reliquis igitur Vaticiniis primùm inter ſe, deinde cum Sigillis per *Synchroniſmum* comparatis, elucebit Ordo totius Apocalypſeos: id quod nunc oſtendere σὺν Θεῷ aggredimur.

Tu *qui Throno inſides*, Túque *Agne Stirps Davidis*, qui *ſolus dignus erat Librum hunc accipere & aperire*, aperi oculos ſervi tui, manum ei mentémque dirige, ut in hiſce Myſteriis tuis aliquid cernat promátque, ad Nominis tui gloriam & Eccleſiæ emolumentum.

PARS PRIMA.

SYNCHRONISMUS I.

MULIERIS IN EREMO AGENTIS,
BESTIAE SEPTICIPITIS INSTAURATAE,
ATRII EXTERIORIS CALCATI A GENTIBUS,
TESTIUM IN TERRA PROPHETANTIUM IN SACCO.

HIC ordior; primúsque mihi Synchroniſmus erit nobilis iſtius quaternionis Vaticiniorum æqualibus Temporum intervallis inſignium. 1. Mulieris in Eremo agentis per Tempus, Tempora, & dimidium, ſeu (ut ibidem explicatiùs dicitur) Dies 1260. 2. Beſtiæ Septicipitis inſtauratæ rerúmque potituræ Menſibus XLII. 3. Atrii exterioris

Pars I.

(ſeu Civitatis Sanctæ) totidem Menſibus calcati à Gentibus. Denique, Teſtium in ſacco prophetantium Dies 1260.

Hujus Synchroniſmi veritas ferè in confeſſo eſt, & tum aſtrui poſſe videtur, tum verò ſolet, ex ipſa æqualitate Intervallorum: Nam *Tempus, Tempora, & Dimidium Temporis*, i. tres Anni cum ſemiſſe (ut patet ex collatione verſ. 6, & 14. Cap. 12.) efficiunt Menſes XLII; Menſes XLII Dies 1260.

Sed quoniam neceſſarium non eſt (utcunque in Viſionibus eodem tempore oblatis perquam veriſimile) ut Tempora æqualia ſint etiam σύγχρονα, cùm æqualitas non prohibeat quin alia aliis priora, alia poſteriora eſſe poſſint: ideo Character iſte æqualitatis intervallorum non erit præfracto cogendo idoneus. Proinde Characteres mihi aliunde accerſam, ex quibus demonſtratione clarâ & invictâ rem ſic conficio.

Beſtiæ & Mulieris.

Tempora Beſtiæ & Mulieris eremicolæ ab uno eodémque rerum termino egrediuntur, nimirum à *Dracone rufo* devicto & in terram deturbato: ergò, æqualia cùm ſint, toto intervallo concurriſſe, & ſimul tandem curriculum ſuum abſolviſſe, neceſſe eſt.

Ab illo autem principio ſeu termino utriuſque tempora inchoari, patet ex Cap. 12. Siquidem, cùm jam dejecto Dracone per Michaelem, ſimul *Mulier à facie ejus evadit in Eremum* [ver. 6, & 14.] *iratus Draco*, quòd ipſam eò jam ingredientem obruere incaſſum tentâſſet [verſibus 15, 16, 17.] *abiit ut gereret bellum cum reliquis ex ſemine ejus*; (iis nimirum quos in Eremo paritura erat, v. 17.] * *ſtánſque ſuper arenam Maris*, [v. 18.] *Beſtiæ Decemcornupetæ indè aſcendenti* [Cap. 13. 1.] *tradit virtutem ſuam, & thronum ſuum, & poteſtatem magnam*; ibid. v. 2.

* Nam procul dubio legendum cum Latinis omnibus, Græco Aldi, anno 1518. & Syro interprete (qui ex Græco vertit) *Et ſtetit*, non, ut hodie habent exemplaria Græca, Καὶ ἐστάθην *Et ſteti*. [*In Bibl. Polyglott.* MS. Alexandrin. habet Καὶ ἔστη *Et ſtetit*.]

Beſtiæ & Prophetiæ Teſtium.

Tempora Beſtiæ & Prophetiæ Teſtium, perinde æqualia, ſimul finiuntur ad exitum ſextæ Tubæ: ergò ſimul quoque incepiſſe, ac per totum intervallum contemporâſſe, manifeſtum eſt.

Jam quòd ſimul cum ſextæ Tubæ exitu finiantur tempora tum Beſtiæ, tum Teſtium Dei in ſacco & cilicio prophetantium, id verò liquet ex verſ. 14. cap. 11. ubi tam aſcenſus Teſtium in Cœlum (qui pullatæ prophetiæ terminus eſt) quàm Terræmotus iſte magnus (quo, Urbe regiâ disjectâ, de Beſtiæ regno actum eſt) ſignatur articulo, quo VÆ *ſecundum* (i. Tuba VI.) abierit, VÆq; *tertium* (ſeu Tuba VII.) protinus adventurum eſſet. Quippe eo temporis momento, Teſtes (quos *teſtimonium ſuum* in ſacco *jam jam finituros* (hoc enim eſt ὅταν τελέσωσι) *Beſtia quæ ex Abyſſo aſcenderat morte affeciſſet) divinitus reviviſcentes in cœlum aſcendiſſe*; [ver. 7, 11, 12.] *factóque eâdem horâ* [ver. 13.] *terræmotu magno*, Δίκατον Urbis *corruiſſe*; eóque rem deveniſſe, ut, ſeptimâ Tubâ clangente, *facta ſint regna mundi Domini noſtri & Chriſti ejus*, ver. 15.

Teſtium & Atrii (ſive Civitatis Sanctæ) à Gentibus occupati.

Tempora Teſtium & Atrii (ſeu Civitatis Sanctæ) occupati à Gentibus contemporare liquet, tum ex mente textûs, cap. 11. v. 2, 3. tum ex ira Gentium jam exturbatarum, ineunte Tubâ ſeptimâ; id eſt, à fine ſextæ, quando Teſtium quoque dies exierunt, ut jam oſtenſum eſt. Nam non aliæ ſunt Gentes quæ ver. 18. ad ſeptimæ Tubæ clangorem *irâ inflammari* dicuntur, quàm quæ hactenus totis XLII. menſibus Atrium Templi exterius (id eſt, Civitatem Sanctam) conculcâſſent, quæque nunc ideo ab ira

Dei

Dei perdendæ veniunt. Et hic quidem Synchroniſmus à nemine, quod ſciam aut meminerim, in dubium vocari ſolet. Pars I.

Teſtium, Atrii, Beſtiæ, Mulieris.

Si Atrii Civitatiſque Sanctæ conculcatio contemporavit Prophetiæ Teſtium, contemporabit quoque Beſtiæ, cui Teſtes contemporaverint; ideóque etiam Mulieri Eremiticæ, cui contemporavit Beſtia. Ità Mulier Eremitica, Dominium Beſtiæ, Calcatio Civitatis Sanctæ, & Prophetia Teſtium, ſingula ſingulis συγχρονίζωσι.

Synchronismus II.

Bestiae Bicornis (qui et Pseudoprophetâ) cum Bestia Decemcornupeta (quae et Imago Bestiae dicitur.)

BEſtia enim *Bicornis*, conditor eſt, ſeu inſtaurator, Beſtiæ illius *Septicipitis*, decem cornua diadematis redimitæ; quam ſcilicet, poſt lethalem plagam, ad priſtini cujuſdam ſtatûs Imaginem magno cum Sanctorum malo redintegravit, & verò rerum totis menſibus XLII potituram [cap. 13. ver. 3, 5, 12, 14, 15.] Quo facto, *ipſe in conſpectu ipſius omnem poteſtatem ejus exercet; edit quoque*, (ſeu *facit*) *ſigna magna in conſpectu ejus* [ver. 12, 13. & cap. 19. v. 20.] Tandem verò eadem hæc Beſtia *Bicornis* (quam aliàs *Pſeudoprophetam* Joannes vocat) unà cum Beſtia illa altera, *in cujus conſpectu ediderat ſigna*, tanquam comites individui *apprehenduntur, & vivi conjecti ſunt ambo in ſtagnum ignis ardens ſulphure*, cap. 19. v. 20. Cùm ergò Beſtia *Decemcornupeta* (fas enim mihi ſit Beſtiam illam *Septicipitem redintegratam* ſic evidentiæ causâ appellare) & Bicornis Pſeudopropheta à ſe invicem neque ortu ſuo neque interitu ſeparentur; quinetiam altera alterius poteſtatem ἐνώπιον αὐτοῦ, hoc eſt, *in præſentia ipſius*, adminiſtret: quis non videt illas omni ævo ſuo neceſſariò contemporare? Ut autem res tota rectè percipiatur, ſciendum, nullum alium Beſtiæ *Septicipitis* ſtatum cap. 13. deſcribi, quàm inſtaurationis, ſeu capitis noviſſimi, quo *Decemcornupeta* evaſit; id quod tota deſcriptionis ſeries evincit. Quicquid enim mali Beſtia patrâſſe dicitur, quicquid cultûs & adorationis eidem ab incolis terræ delatum eſt, id omne poſt inſtaurationem ipſius, ſeu plagæ curationem, factum perhibetur. Porrò, decem cornua ad caput ſeu ſtatum Beſtiæ noviſſimum (qui ſtatus Inſtaurationis iſtius eſt) pertinere, ex Angeli interpretatione cap. 17. manifeſtum eſt. Siquidem ibi, cùm *quinque capita cecidiſſent*, id eſt, vices ſuas compleviſſent, *ſextum* autem jam tum Joannis ævo vicem ſuam obiret; cornuum tamen tempus nondum adveniſſe dicitur. Ergò ad *ſeptimum* ſeu *noviſſimum* caput pertinere neceſſe eſt.

Appendix de alternatione Nominum Beſtiæ & Pſeudoprophetæ; *item* Beſtiæ & Imaginis Beſtiæ.

De utraque enim monebat Titulus Synchroniſmi. Et primò, eandem eſſe *Beſtiam Bicornem* atque *Pſeudoprophetam*, ex vetuſtiſſimis Apocalypſeos interpretibus obſervavit *Irenæus*. Id quod ex collatione ver. 13, 14, 15; 16. cap. 13. cum verſu 20. capitis 19. adeò clarum eſt & manifeſtum, ut ulteriori confirmatione non egeat.

Sed quod porrò præfert Titulus, *Beſtiam Decemcornupetam* nomine *Imaginis Beſtiæ* aliàs ſignari ſolitam, id minùs liquidum eſt, & de quo Lectori non nimis forſan attento nihil ſuboleret. Illud tamen ità eſſe, haud temere mihi obſervâſſe videor; ac proinde, ubicunque occurrit *Beſtia* cum *Pſeudopropheta*, (id quod ter factum reperio) ibi *Beſtiæ* cognomento non aliam

Pars I.

quàm *Decemcornupetam Beſtiam* intelligi; cùm per Pſeudoprophetam, Bicornem deſignari ſatìs liqueat. Contrà, ubi cum Beſtia *Imaginem Beſtiæ* componi videas [ut cap. 14. v. 9, 11. cap. 15. v. 2. cap. 16. 2. cap. 19. 20. & cap. 20. 4.] iſtîc per Beſtiam, Pſeudoprophetam intelligendum eſſe; per *Imaginem* verò ejus, *Beſtiam Decemcornupetam*, ſeu *Septicipitem reſtitutam*: Hæc enim, cùm Pſeudoprophetam inſtauratorem ſuum agnoſcat, ſéque totam arbitrio ejus tanquam ſupremi Domini regendam permittat [cap. 13. v. 12, 14, 15.] non immeritò *Imago ejus* dicitur; non quidem cujus ſimilitudinem gerit, Genitivo paſſivè ſumpto (eo namque reſpectu alîus Imago eſt, Draconis fortè Septicipitis, aut ſtatûs in quo viguit ante plagam, juxta cujus ideam ſcilicet de integro Deum blaſphemat, bellúmque gerit adverſus Sanctos) ſed Imago, cujus Bicornis iſte Draconiloquus & reſtituendæ author fuit, próque peculio ſuo vendicat, Genitivo nempe Agentem & Poſſeſſorem denotante; quemadmodum in iiſdem illis locis Character Beſtiæ non eſt qui ipſi Beſtiæ imprimitur, ſed quo Beſtia eadem illa cultores ſuos inurit.

Et quidem rem ità ſe habere, ut dixi, de *Imagine Beſtiæ*, argumento eſt primò, quòd cap. 13. ver. 15. dicitur, illam ipſam *Imaginem Beſtiæ*, quam ibi animavit Pſeudopropheta, *facere ut quicunque non adorârint Imaginem Beſtiæ, occidantur*; imò alibi (ut Beſtiam agnoſcas) *adorandi* verbo ferè ſemper ſubjicitur, tanquam aliquid in quod *adoratio* competat. Cùm igitur duas tantùm, non plures, delineet Apocalypſis Beſtias; hæc tam improba, cum non diſpari ſive jubendi ſive cogendi poteſtate, Majeſtas non poteſt non earum alterutri convenire. Porrò ubi Beſtia ſimul adeſt cum Pſeudopropheta, Imago Beſtiæ in eadem verborum conſtructione non comparet, quaſi nimirum tunc vicem ejus ſuppleret Appellatio Beſtiæ. Denique, ejuſdem illius eſſe dicitur *Imago* Beſtiæ cujus eſt *Nomen Numerúſque*, c. 15. 2. At verò Nomen & Numerus non alterius Beſtiæ dici videntur, c. 13. quàm Bicornis: Ejuſdem igitur (utputa Architecti & Domini) Imaginem quoque dici par eſt. Sed Imago hæc, ſive ſit, ſive non ſit Beſtia illa Decemcornupeta, inſtituto noſtro nihil officit quidquam: huic enim hypotheſi non innititur Synchroniſmus Beſtiarum.

Synchronismus III.

Meretricis Magnæ Seu Babylonis Myſticæ Cum Beſtia Eadem Illa Septicipite Decemcornupeta.

1. TEmpus Beſtiæ eſt tempus Deſerti [*Synch.* 1. §. 1.] Meretrix autem à Joanne conſpicitur in Deſerto, cap. 17. ver. 3, 4. Sed hic character non multùm cogit.

2. Beſtia Decemcornupeta portat Meretricem, ſeu mavis Mœchatricem, & Meretrix inſidet Beſtiæ: Ergò ambæ ſunt unius ejuſdémque temporis, ver. 3, 7.

3. Decem cornua Beſtiæ (quibus ſcilicet [*N. B.*] ſupremum ejus noviſſimúmque Caput frondeſcit, cujúſque ſolius ſub vicibus (quibus utique à lethali plaga revixit, reliquorum Capitum vicibus jam antea peractis) Meretrix Beſtiam agit, Beſtiáque Meretricem bajulat,) hæc, inquam, *decem Cornua ſunt decem Reges, qui autoritatem ſuam ut Reges ad unam horam accipiunt cum Beſtia*, reſtitutâ illâ videlicet, Mœchatricem bajulante, jámque *Decemcornupetâ*, hoc eſt, ultimi Capitis vices exercente. Hi, expleto tempore quo *autoritatem ſuam erant tradituri Beſtiæ* [ver. 13, 17.] id eſt, quando jam diſſolvenda venerat compago Beſtiæ, *Meretricem odio proſequuntur, deſertam illam reddunt & nudam*, tandémque *exurunt igne*, [ver. 16.]

Ità

Pars I.

Ità igitur Beſtia, quæ in Statu decacorni (quo ſolo eam Joannes propheticè contemplatur) cum Meretrice, hoc eſt, Mœchatrice, primùm cœperat, Meretrici quoque non erit ſuperſtes, neque illi Meretrix: Ergò, Meretrix & Beſtia illa universè & ad amuſſim *συγχρονίζουσι· ὅπερ ἔδει δεῖξαι.*

SYNCHRONISMUS IV.

CENTUM ET QUADRAGINTA MILLE SIGNATORUM, VIRGINUM, CUM MERETRICE BABYLONICA ET BESTIA.

1. PRimò enim *Virgines* dicuntur, atque ab eo laudantur, quòd meretriciis complexibus ſeſe non coinquinâſſent, cap. 14. v. 4. Incidunt ergò in meretricia tempora Mœchæ Babylonicæ, *quacum fornicantur Reges & incolæ terræ*, cap. 17. ver. 2. & 18. 3.

2. Ex Choro hoc Virgineo prodeunt qui ruinam Babylonis denuntiant [verſ. 8. ejuſdem cap. 14.] quíque abſterrent homines ab omni communione Beſtiæ, Imaginis, Characteríſque ipſius: Ergò Cœtus iſte Virgineus contemporat Babyloni & Beſtiæ.

3. Hi denique ſunt *Vocati iſti, electi & fideles* Agni ſtipatores, verſ. 4. cap. dicti, quibus comitatus cap. 17. 14. bellum gerit cum Regibus ſeu Cornubus Beſtiæ Babylonicæ; quíque ejus auſpiciis (utpote *Regis Regum & Domini Dominantium*) victoriam tandem reportabunt [ibid.] Illa enim, de *Domino Dominantium & Rege Regum*, per parentheſin cenſeo legenda, ubi dicit Angelus, *Hi cum Agno pugnabunt, & Agnus vincet eos (quoniam Dominus Dominorum eſt & Rex Regum) & qui cum eo ſunt Vocati, & Electi, & Fideles:* hoc eſt, Agnus, & qui cum eo ſunt Vocati, Electi & Fideles, vincent decem Reges Babyloniferos.

4. Sed hæc nondum ad contemporationem plenariam & in ſolidum aſtruendam ſufficiunt; poſſunt enim omnia vel cum partiali contemporatione conſiſtere. Sic igitur in univerſum & ad amuſſim Cœtum Signatorum Agni Beſtiæ contemporare demonſtro. Cœtus iſte Signatorum, Beſtiæ ſeu Beſtiiſequarum univerſitatis Ἀντίσυνχον coævum eſt; copiæ videlicet ſanctorum militum, tum cùm cæteri Orbis incolæ deſertores & transfugæ Beſtiæ characterem accepiſſent, in Agni fide etiamnum permanentium. Patet ex textu. Unde, ut olim priſco ritu ſervi & milites ejus cui fidem ſuam addixerant ſtigmate notari & nomine inſcribi ſolebant; ità iſti *nomen Agni & Patris ejus in frontibus* geſtare perhibentur. Hoc cùm ità ſit, ſequitur, utrumque alteri commenſum eſſe & pari omnino intervallo reſpondere. Poſcit enim hujuſcemodi ἀντισυνχίας ratio, ut Cœtus Signatorum Agni, pro eo quod Viſo iſto intenditur, ex oppoſita Beſtiæ ratione penitus æſtimetur; citra cujus nempe oppoſitionem ipſe, ex mente hujus Viſi, rationem nullam habeat; proindéque cum eadem incipiente incipiat, deſinentéque deſinat.

5. Porrò de finali Contemporatione, id etiam iſto charactere ex cap. 7. evinci poteſt: quia utriuſque, tam Beſtiæ tyrannidis, quàm Cœtûs iſtius Signatorum, limes eſt Turba Palmifera. Beſtiæ, quia de Palmiferis ibidem dicitur, *Hi ſunt qui venerunt ex tribulatione magna*: quâ verò tribulatione niſi Beſtiæ Sanctos tribulantis? Ergò Beſtiæ tyrannidem à tergo relinquunt, Cœtûs Signatorum, quia eum Turba Palmifera continuò ſequitur, ut ex Tranſitione iſta Μετὰ ταῦτα εἶδον manifeſtum eſt.

Pars I.

V.

CONSECTARIUM

De generali omnium hactenus memoratorum Synchronismo.

ITà Mulieri Eremicolæ, Conculcationi Civitatis Sanctæ, & Teſtibus interea ſacco plangentibus contemporavit Beſtia rediviva ſeu Decemcornupeta, *Synch. I.* Beſtiæ Decemcornupetæ Beſtia Bicornis, *Synch. II.* Utrique Meretrix, *Synch. III.* Meretrici & Beſtiæ Virgineus Signatorum Cœtus, *Synch. IV.* Ergò omnia omnibus συγχρονίζουσι.

Synchronismus VI.

Atrii interioris calamo Dei commensi Draconisque septicipitis insidiarum et praelii cum Michaele de Puerperio.

SUnt enim proxima antecedentia contemporaneorum; Prælium Draconis ac Mulieris puerperium, Habitationis Mulieris in Eremo Beſtiæque Decemcornupetæ; Atrium interius (ejus enim periphraſis eſt quod de Ναῷ τῷ Θεῷ, Thyſiaſterio & adorantibus illic pro more Sacerdotibus, dicitur) Atrii exterioris ſeu populi, ubi gentes præter jus & fas ſtabulari perhibentur.

Primò enim utrumque, tam puerperium Mulieris quàm dimicatio Draconis cum Michaele, in eundem omnino terminum impingit, Fugam Mulieris in Eremum; quæ utriuſque rem geſtam proximè excepiſſe dicitur. Nam Mulier, ſimul ac peperit, *fugit in Eremum*, ibi alenda dies 1260. cap. 12. v. 6. Similiter, Dracone deturbato, *fugit Mulier in Eremum, ibi alenda à facie Serpentis*, ſeu Draconis, *per tempus, tempora, & dimidium temporis*, v. 13, 14. Propterea duo hæc, ut vides, in unum confert titulus Synchroniſmi, tanquam ejuſdem temporis & junctæ omnino rei Viſiones, quáſque in hoc negotio ſeparare adeò opus non fuerit.

Porrò idem illud Duellum, quo Michael Draconem devicit, proximè anteceſſit Beſtiam *Septicipitem redintegratam*, ſeu *Decemcornupetam*: nam Draco, ſtatim ut deturbatus eſt in terram, *ſtans ſuper arenam maris*, Beſtiæ indè emergenti de cætero *tradit* vices ſuas, i. *virtutem ſuam, thronum ſuum & poteſtatem magnam*: & (ut cum * Irenæo habet Editio Complut.) *unum ex capitibus ſuis quaſi occiſum ad mortem; cujus curatâ plagâ, Beſtiam admirans ſequuta eſt univerſa terra*, cap. 13. v. 1, 2, 3.

* Lib. 5. cap. 28. al. 23. & huic quoque lectioni aſtipulatur textus apud Andream Cæſarienſem in Codice Auguſtano; nec non Syrus Interpres qui nuper editus eſt. Imò apud Latinos Primaſius illud (*vidi*) non legit, quamvis perindè accipit, addendo verbum [*fuerit.*] Illi impoſuit, quòd Latinè *Unum ex capitibus*, &c. de caſu ambiguum ſit, non item Græcè.

Atque hucuſque res plana & liquida eſt: ſed de anteceſſu *Atrii interioris* ad *Atrium exterius* (quod unum ad Synchroniſmum hunc conficiendum reſtat) paulò difficilior eſt probandi provincia, quia res diu aliter credita, ideóque præjudiciis impedita. Sic tamen oſtendo. *Atrium interius*, ratione ſtructuræ Templi, ſitu & ordine antecedit *Atrium exterius*, qui Throno Dei, ſeu τῷ Ναῷ (qui totius ſtructuræ caput) proximus erat. Ergò, ſi res ſignificatæ diverſorum temporum ſint (neque enim novum eſt, ordinem ſitûs ordinem temporis denotare, ut in ſtatua quam ſomniavit Nebuchadnezar videre eſt) ſanè *Interioris* Atrii ſignificatum *Exterioris* ſignificato tempore prius

prius esse, rationi consentaneum est. Esse autem Atriorum significata diversorum temporum, atque adeò *Interioris* Atrii significatum antiquius & prius altero, sic porrò demonstro. Quia Visio hæc Atrii *Templi & Altaris*, seu interioris, mensurandi, exordium est Prophetiæ repetitæ; quæ nempe (ut mox pluribus ostendetur) ab origine & quasi ab ovo relegit tempora Prophetiæ Sigillorum, quorum initium ab ipsa intervalli Apocalyptici Epocha accersendum, nemo dubitaverit: *Oportet te* (inquit) *iterum prophetare* (ità libri comesti symbolum explicat) *populis, & gentibus, & linguis, & regibus multis. iterum*, πάλιν, id est, ordine temporum, de quo antè prophetaverat, repetito. Incipit autem à dimensione isthac τοῦ Ναοῦ & Thysiasterii, eorúmque qui illic adorabant. Si igitur Visio *de Mulieris puerperio* & Draconis prælio (quæ ipsa pars est Prophetiæ hujusce repetitæ) ad ipsum caput periodi, seu Temporis Apocalyptici ascendat, usque adeò, ut nihil eâ antiquius habeat Apocalypsis, quódve altiùs originem ducat (id quod tum ex rei ipsius ingenio, quæ *Partus* est, tum ex hactenus firmatis & porrò firmandis patebit Synchronismis:) quidni multò magis ejusdem Prophetiæ exordium, & prima omnium Visio eódem ascendere putaretur? At Atrii exterioris Menses eò ascendere nequeunt; ut qui toti jam Bestiæ Decemcornupetæ contemporaverint. Ergò interioris Atrii τοῦ ἐμμήνου tempora exterioris τοῦ ἀσυμμήνου Menses non solùm antecedere, sed ab origine Prophetiæ repetitæ, unà cum Visione de Puerperio & Dracone, duci debere, mihi quidem liquidissimum est.

Jam tria hæc, Mulieris habitationem in Eremo, Bestiam Decemcornupetam, Atrium exterius à Gentibus calcatum, contemporanea esse, patet ex primo Synchronismo: Ergò Atrii interioris commensi tempora, & Puerperium Mulieris, , unà cum Draconis insidiis & Prælio cum Michaele, sunt proxima antecedentia contemporaneorum; & consequenter ipsa quoque sibi invicem non possunt non contemporare. ὅπερ ἔδει δεῖξαι.

Synchronismus VII.

Septem Phialarum et Bestiæ Babylonisque ad occasum vergentium.

Effusio Phialarum affert ruinam & interitum Bestiæ, ut ex textu ipso manifestum est. Canunt enim victores Bestiæ canticum Mosis ὠδὴν νικίων, cap. 15. vers. 2, 3. Atque porrò speciatim patet de Phiala prima [cap. 16. v. 2.] quæ ulceris plagam immittit *in homines habentes characterem Bestiæ & eos qui adorabant Imaginem ejus:* De quinta [vers. 10.] quæ effunditur *super thronum Bestiæ, & Regnum ejus reddit tenebrosum:* Itémque de ultima, quâ effusâ, Babylon funditus exscinditur, [vers. 19.] Ergò Effusio Phialarum contemporat Bestiæ & Babyloni finientibus.

PARS

Pars II.

PARS ALTERA.

PEregi Partem primam ſeptem Synchroniſmis: ſequitur Pars altera *Sigillaris*, in qua omnium hactenus dictorum, & ſi qua præterea ſunt, Vaticiniorum connexionem cum Sigillis, aliis totidem Synchroniſmis demonſtrabo; unde perſpicuum evadet, (res obſervatione digniſſima, & non parùm interpretaturo momenti, ni fallor, allatura) Apocalypſin totam indè à capite quarto (nam de Septem Eccleſiis jam nihil interpono) in duas diſpertiri Prophetias principales, quarum utraque ab eadem Epocha & quaſi carceribus egreditur, deſinítque in eandem metam. Prima eſt *Sigillorum*, in iísque *Tubarum*; nam Sigillum ſeptimum Tubarum eſt Sigillum. id quod ex Grammatico contextûs ſenſu ubique pro conceſſo ſumo. Neque enim qui in cæteris Sigillis omnibus ſenſûs ordo tenetur, is ſeptimo ſolo non convenire putandus eſt: ut quod Sigilli reſerationi ſubjicitur viſum, id Sigilli τὸ πρᾶγμα ſit. Jam autem ſeptimi reſerationem excipit viſio Angelorum ſeptem cum ſeptem Tubis. Altera *Prophetia* (ſeu mavis, Viſionum Propheticarum Syſtema) eſt τὸ Βιβλαριδίυ, ſeu *Libri aperti*, quæ ab eodem exorſa Temporis Apocalyptici principio, prioris, quæ *Sigillorum* eſt, Prophetiæ Tempora relegit, à verſu 8. capitis 10. ad finem libri: Háncque Prophetiæ repetitionem indicari Tranſitione iſtâ verſ. 11. cap. ejuſdem, ubi Joanni ait Angelus, *Oportet te iterum (πάλιν) prophetare populis, & gentibus, & linguis, & regibus multis.* Porrò illud quoque, Lector, animadverſione tuâ fortaſſe non erit indignum; ad utriuſque iſtarum, perinde atque primæ omnium Viſionis de ſeptem Eccleſiis, quaſi trium integrarum Prophetiarum, initia ſingula *Voce tanquam Tubæ de Cælo cum Joanne loquentis* proclamari: quaſi hoc indice diſtinguere voluiſſet Spiritus Sanctus à reliquis Vaticiniis, harum principalium partibus, in quibus nihil tale fieri videbis.

Sunt autem hæc, de quibus moneo, Prophetiarum initia, Viſionis quidem ſeptem Eccleſiarum, cap. 1. 10. his verbis, *Fui autem Spiritu correptus die Dominico, & audivi à tergo vocem magnam tanquam tubæ dicentis, &c.* Prophetiæ autem Sigillorum, cap. 4. verſ. 1. hujuſmodi, *Et vox prima, quam audiveram tanquam Tubæ loquentis mecum, dicebat, &c.* Denique Prophetiæ Βιβλαριδίυ, cap. 10. verſ. 8. *Et vox quam audieram è Cælo* (ſcilicet tanquam Tubæ loquentis) *rurſus loquebatur mecum, & dixit, &c.* Hactenus Præloquium fuit, neque id, ut ſpero, à re quam agimus alienum. ſequuntur jam Synchroniſmi.

CARDO

Pars II.

I.

CARDO SYNCHRONISMORUM,

Seu

Synchronismus

Sigilli septimi, quod ad priores sex Tubas, cum Bestia Decemcornupeta, Bicorni, caeterisque contemporantibus.

Primò enim, Initium Bestiæ contemporat cum initio Sigilli septimi, quod est Tubarum.

NEmpe, cùm Cœtus Signatorum, tanquam Bestiæ regnantis Ἀντίσυνχον, Bestiæ idcirco justè & ad amussim contemporet; idémque Cœtus Signatorum ineat ineunte Sigillo septimo, sive Tubarum; sequitur omnino Bestiam itidem inire cum eodem Sigillo septimo, sive Tubarum.

Jam verò Cœtum Signatorum Bestiæ in solidum & ad amussim contemporare, ostensum est *Synch. IV. Part. I.* Eundem Cœtum Signatorum inire cum Sigillo VII. liquet ex cap. 7. ubi Signatio ista sexto Sigillo continenter subjungitur. Siquidem sexti Sigilli Viso transacto, cùm septimum, quod Tubarum est, jam erat aperiendum, Electis Dei servis signaculo prospicitur, nè à calamitatum procellis, quæ (jam quatuor Angelis, quatuor mundi cardinum præsidibus, ventos, quos hucusque retinuerant, ad Tubarum sonitum laxaturis,) Orbi terrarum incubituræ essent, perderentur. Quibus deinceps quoque cavetur ad quintæ Tubæ clangorem, cap. 9. v. 4. ut vel eo indicio agnoscas, signationem istam ad Tubarum tempora pertinere. Esse verò finem & exitum Sigilli sexti initium septimi, extra omnem dubitationem est; cùm Sigillorum ad invicem series interrumpi nec possit, nec debeat. Ergò Cœtum CXLIV M Signatorum, qui Sigillum sextum transactum excipit, cum Sigillo septimo, quod eidem Sigillo sexto haud minùs continenter succedit, inire necesse est. Atque ità mirabili consilio (sic sentio) Spiritus Sanct. per hujus Signationis characterem prospexit nobis de connexione ineuntis Bestiæ cum initio Sigilli VII. cùm alia ratio nulla reddi possit, cur hâc Visione Signatorum cap. 7. interpositâ, turbaretur alioquin non interrumpenda Sigillorum series.

Secundò, Finis Bestiæ contemporat cum exitu Tubæ sextæ.

Nam cùm Testium in sacco lugentium Dies 1260 finiantur ad exitum Tubæ VI. seu ineunte septimâ; ibidem quoque Bestiæ Menses 42. finiri necesse est, & per consequens Bestiæ tyrannidem intra sex primarum Tubarum ambitum contineri. ὅπερ ἔδει δεῖξαι.

Bestiæ autem Menses XLII, perinde ut contemporanei eisdem Dies 1260 luctûs Testium, ad sextæ Tubæ exitum finiendos esse, jam suprà demonstratum est, *Part. I. Synch. I.* § 3. ubi ex capite 11. ostenditur, cùm Testes post triduanam mortem ad vitam denuo suscitati, atque in cœlum subvecti, luctuosæ Prophetiæ suæ Dies compleviſſent, factóque *eâdem horâ*, seu tempore, *ingenti terræmotu*, Urbs magna ruinam passa esset, Bestiáque, truculentus Testium hostis, præ clade quam tunc sentiret animam ageret, ut sciremus ubi intervalli Sigillorum & Tubarum hoc acciderit, continuò subjunxisse Spiritum, Væ *secundum* (hoc est, Tubam VI) *jam tum abiisse*, & Væ *tertium* (Tubam scilicet VII) *venturum citò*. Quem ego Characterem,

alterum

Pars II.

alterum magni hujus Synchroniſmi indicem, vel eo præcipuè ſine iſthîc loci inſertum credo, ut alter quaſi cardinum eſſet, quibus magna iſta & univerſalis τῦ Βιβλαριδίυ & Sigillorum Prophetiæ commiſſura verteretur. Siquidem alioquin & hoc monitum, & qui protinus ſequitur clangor Tubæ VII, recto & naturali ordine ad finem Prophetiæ Sigillorum cap. 10. collocanda fuiſſent. Sed Spiritus S. ſeptimæ Tubæ myſterio eò loci, ad modum præconii, leviter tantùm, & quantum tunc ſatis videbatur, præſignato, (fore nimirum ut, *eâ clangente, myſterium Dei Prophetis evangelizatum conſummaretur*) ipſius clangoris editionem & myſterii definitionem diſertam aliquantiſper (nec id proculdubio niſi gravi aliqua de cauſa) ſuſtinere & protelare voluit; donec, nimirum, ad novam Βιβλαριδίυ Prophetiam tranſitione factâ [cap. 10. à verſ. 8. ad finem] primam ejuſdem Viſionem, ſtadio Apocalyptico ſimiliter emenſo, ad eundem rerum exitum provexiſſet. Illud enim lector attentè admodum obſervet velim; unâ hâc capitis undecimi Viſione (Prophetiæ utpote repetitæ primâ) Spiritum ſapientiſſimum totum Sigillaris Prophetiæ intervallum, ceu tramâ ſtamen, percurrere; eandémque ſeptimâ Tubâ, quaſi fibulâ quadam, ſeriei Sigillorum, temporis dirigendi causâ, ſubnectere. Quorſum autem, niſi ut primæ Viſioni ſic fixæ & cum Sigillis comparatæ, per ſuos quoque characteres connexis reliquis quæ ſequuntur Βιβλαριδίυ vaticiniis, totum repetitæ prophetiæ ſyſtema cum Sigillis dextrè componi poſſit?

Porrò, nè illud fortè cuiquam ſcrupulum injiciat, quòd ea quæ in textu referuntur de Beſtiæ conſternatione, de ruina Urbis ſtragéque hominum à Terræmotu facta, minimè videntur de omnimoda Beſtiæ abolitione intelligi debere; aio, neque hoc ad eum de quo egimus Synchroniſmum poſtulari, ſed ut accipiantur ſaltem de tempore poteſtatis & regni finiendo, quod menſibus XLII determinatur; quóſque, dato Beſtiæ & Teſtium Synchroniſmo, ſimul cum Teſtium Diebus exire neceſſe eſt. Quod verò adhuc aliquantiſper ſupererit Beſtiæ, id adeò (ut hinc colligi datur) diſſimili à priore ſpecie futurum eſt, ut eodem cenſu non ſit habendum; ſed &, haud ità multò pòſt, ſub ſeptima Tuba delendum & abolendum penitus, *Factis regnis hujus mundi Domini noſtri & Chriſti ejus.*

Atque ità Synchroniſmo hoc cardinali bene conſtituto, reliquos indè Synchroniſmos facilè deduci & cum Sigillis colligari poſſe, manifeſtum erit.

Synchronismus II.

Contemporantium Atrii interioris et Praelii Draconis et Michaelis de Puerperio cum Sex primis Sigillis.

Quia ſunt proxima antecedanea Contemporantium ſuccedaneorum. Nam ſex prima Sigilla proxima ſunt antecedanea ſeptimi. Atrium Interius & dimicatio Michaelis cum Dracone proxima ſunt antecedanea Beſtiæ & Cœtûs CXLIV M Signatorum. Jam verò Sigillum ſeptimum, ſeu (quod perinde eſt) ſex primæ Tubæ, Cœtus Signatorum & Beſtia ſunt contemporanea; ut oſtenſum eſt priori Synchroniſmo.

Synchronismus III.

Phialarum cum Tuba sexta.

Septem Phialæ iræ noviſſimæ, cùm totidem ſint ruinæ & occaſûs Beſtiæ gradus [*Synch. VII. Part. I.*] proinde neceſſariò ineundæ ſunt ab initio ruentis & occidentis Beſtiæ. Beſtiæ autem regnum, ſextâ Tubâ adhuc

adhuc clangente, adeò labefactari cœpit, atque eò demum proceſſerat ruinæ, ut ad ejuſdem illius Tubæ exitum finiretur *poteſtas illa XLII. Menſium, quibus ipſi datum fuit dominari, & Sanctos vincere* [*Synch. I.* hujus.] Atqui eò ruinæ & fatalium calamitatum priùs delabi Beſtia non potuit quàm quinta ſaltem Phiala effunderetur : nam tum demum Sedem ejus concutiendam, & Regnum *tenebroſum* redditum iri, apparet cap. 16. v. 10. Ergò quinque ad minimum Phialarum effunduntur ante deſitum ſextæ Tubæ clangorem ; credo quòd etiam ſexta : Phiala verò ſeptima, quæ conſummationis Phiala eſt, [ibid. ver. 17, 18.] proinde concurret cum initio Tubæ ſeptimæ, quæ itidem conſummationis Tuba eſt, cap. 10. ver. 6.

SYNCHRONISMUS IV.

MILLE ANNORUM LIGATI DRACONIS SEU SATANÆ, CUM TUBA SEPTIMA, SEU INTERVALLO AB EXCIDIO BESTIÆ.

UT hoc de *Satanæ ligatione* eò meliùs intelligatur, illud demonſtrationi præmittendum eſt ; in * textu dici, Satanam tunc inſuper non tantùm *in Abyſſum conjectum*, ſed ibidem *occluſum eſſe ; adhæc ſignâſſe ſuper eum Angelum, ut non ſeduceret amplius gentes, donec conſummarentur mille anni* ; id eſt, firmiter muniiſſe, nè ullatenus pateret exitus. Nam mos erat Hebræis & vicinis gentibus, quando firmiter munitum & obſeratum volebant oſtium, ut ei ſigillum apponerent. Ità lapidem impoſitum foveæ Leonum, quò Daniel conjectus erat, *obſignavit Rex Darius annulo ſuo, & annulo procerum ſuorum*, Dan. 6. In hiſtoria Apocrypha miniſtri Danielis ædis Beli portas *claudunt & obſignant annulo Regis*. Similiter Judæi Matth. 27. 66. ſepulcrum Servatoris ἀσφαλίσαντο σφραγίσαντες τὸν λίθον μετὰ κυνοδίας, *munierunt*, ſeu *tutum reddebant, obſignato lapide*, &c. ubi obſervandum, ἀσφαλίζειν καὶ σφραγίζειν ſeſe mutuò explicare. Longè igitur aliud eſt, *Cælo dejici*, cap. 12. (quod adeò multi huic loco accommodant) aliud *ligari, abyſſo includi, obſignarique*. Illud vagandi & nocendi licentiam non adimit ; hoc de carcere ſuo nullâ ratione egredi patitur. Imò affirmare auſim, nihil prorſus eorum quæ referuntur capite viceſimo in duodecimo comparere ; neque viciſſim de eo quod capite 12. memoratur ullum in viceſimo verbulum exſtare, tantum abeſt ut idem utrobique repræſentetur. Examinemus pauliſper. Capite 20. quatuor de Dracone referuntur : Primum, ab Angelo qui cœlo deſcendit apprehenſum fuiſſe, 2. ligatum, 3. in Abyſſum conjectum, 4. occluſum atque obſignatum fuiſſe. Horum verò nullum in duodecimo reperies. Viciſſim quod unicum narratur capite 12. de Draconis projectione de cœlo in terram, de eo in 20. nè ψιὸ quidem habetur. Imò ex ipſo contextu apertè colligere eſt, illud nequaquam tunc factum eſſe. Dicitur enim ibi, Angelum qui Draconem ligatum veniebat, *cælo deſcendiſſe* : ergò Draco jam tum ſuper terram fuit. Quorſum enim alioquin Angelus cœlo deſcendiſſet eundem apprehenſum? Hinc c. 12. Michael cœlo non deſcendit, ſed in ipſo cœlo cum Diabolo manum conſeruit. His ità præmiſſis, ad Synchroniſmi ἀπόδειξιν veniamus.

Arg. 1. Sub primis ſex Sigillis Draco ſeu Satanas liber fuit & ſolutus ; itémque ſub primis ſex Tubis Sigilli ſeptimi : Ergò reſtat ut Mille anni ligati Satanæ conjiciantur in Tubam ſeptimam.

Non enim fuiſſe ligatum Satanam ſive Draconem primis ſex Sigillis vicem ſuam adhuc decurrentibus, ex eo liquet, quòd omni iſthoc intervallo, ſeptem capitibus & diadematis rubens, in cœlo dimicavit cum Michaele de puerperio Mulieris, ut modò demonſtratum fuit *Synch. II.*

Sed neque primis ſex Tubis ſequentis Sigilli id factum eſt : Nam hoc eſt Intervallum Mulieris in Eremo, & dominantis Beſtiæ Decemcornupetæ, ut conſtat ex *Synch. I.* hujus. Sanè, Muliere in Eremo agente, multum ab-

* cap. 20. 3.

Pars II.

fuit ut ligatus putaretur Draco, qui à Michaele de cœlo præcipitatus, primò eam abiturientem eluvione aquarum, *quam ex ore ſuo ejecerat*, peſſundare conabatur; deinde, cùm hoc ei ex ſententia non ſucceſſerit (terrâ flumen abſorbente, & Muliere jam in Eremum receptâ) *Irâ & furore accenſus, abiit ad gerendum bellum cum reliquis ex ſemine ejus, obſervantibus præcepta Dei, & habentibus teſtimonium Jeſu*, cap. 12. ver. 13, 15, 17. Numquid hæc ſunt *ligati* Satanæ indicia?

Sed de Beſtia quoque videamus; & quàm fuit ſub ejus Regno Draco vinctus, audi: Scilicet, *Dedit ei Draco virtutem ſuam, & thronum ſuum, & poteſtatem magnam; & admirans univerſa terra ſequuta eſt Beſtiam, & adorárunt Draconem qui dedit poteſtatem Beſtiæ*, [c. 13. v. 2, 3, 4.] At potuit forſan hæc omnia ex carcere ſuo agere Satanas? Certè occluſo & obſignato non potuit. Sed ut nullus ſit tergiverſationi locus, & liquidò appareat quàm adhuc fuit Draco ad ea ipſa facinora liber & ſolutus, à quibus in cuſtodiam ſemel datus coercendus dicitur; en alterum ejus Alumnum *Pſeudoprophetam*, Decemcornupetæ comitem individuum & Beſtialis poteſtatis Adminiſtratorem, de quo exſertè ſcriptum habes, *quòd edat ſigna magna, quódque ſeducat Incolas Terræ per ſigna quæ datum eſt ei facere.* Ecquis jam facilè credet, Beſtiis iſtis rerum potiuntibus Draconem, hoc eſt, Satanam, *fuiſſe vinctum, fuiſſe in Abyſſum conjectum, & obſignatum ſuper eum, ut non ſeduceret gentes ampliùs?* juxta cap. 20. ver. 2, 3.

Quinetiam ex ipſis Tubis (de medio ſaltem tempore) liberi & ſoluti Diaboli non deeſt argumentum. Quid enim? Annon Rex ille Locuſtarum Tubæ quintæ, qui *Angelus abyſſi* cluet, cui nomen Hebraicè *Abaddon*, Græcè verò Ἀπολλύων, quémque τὸν ἐκ τοῦ οὐρανοῦ πεπτωκότα, *eum qui è cœlo jampridem ceciderat in terram*, Joannes indigitat, ipſiſſimus eſt Draco & Satanas, quem Michael, nondum clangentibus Tubis, de cœlo in terram deturbaverat? Neque enim in tota Apocalypſi de alio præter ipſum legi memini, *in terram cecidiſſe*; neque ſcio an in alium quenquam niſi in iſtum competere poſſint elogia illa *Angeli Abyſſi* & *Abaddonis*. Utut ſit, certè non fuit tunc temporis *ligatus Satanas*, non *puteus Abyſſi* (ut inibi dicitur) *ſuper eum occluſus & obſignatus*; ſed (ut videre eſt c. 9. 2.) *apertus*, idque adeò, *ut fumus indè aſcenderit ut fumus fornacis magnæ, & obſcuratus eſt Sol & Aer à fumo ejus.*

Denique, quin hæc Draconis ſeu Satanæ in ſeducendis Gentibus libertas ad ipſum uſque Beſtiæ excidium perſeverârit, ac proinde fuerit ſex primis Tubis omnino coæva, eum dubitare neutiquam poſſe puto qui ſatis attenderit quid ab Effuſione Phialæ ſextæ factum legatur: quòd nimirum ſeptimâ, hoc eſt, noviſſimâ, mox effundendâ, atque ideo ſupremo Beſtiæ fato jam tum inſtante, *Ex ore Draconis atque* Vicariorum ejus *Beſtiæ & Pſeudopropheta, tres Spiritus impuri, Spiritus damoniorum edentes ſigna abierint ad Reges terræ & totius mundi, congregatum eos ad prælium magni illius Diei Dei omnipotentis*, cap. 16. v. 13, 14.

Ità Mille Anni ligati Satanæ, ut Gentes ampliùs non ſeduceret, neque ſub primis ſex Sigillis, neque ſub primis ſex Tubis locum habere poſſunt: Ergò relinquendi ſunt Tubæ ſeptimæ.

Arg. 2. Poſteaquam, Mille Annis abſolutis, Satan de carcere ſuo ad breve tempus ſolutus novos motus concitâſſet; igne cœlitus delapſo conſumptâ, quam collegerat, deceptarum gentium colluvie, ipſe Planus captus & comprehenſus *mitti* dicitur *in ſtagnum ignis & ſulphuris*, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, *ubi erat & Beſtia & Pſeudopropheta.* Adverte hîc, Lector, characterem chronicum, quo innuitur hoc quicquid eſt, de Satana poſt iteratam ſolutionem capto & damnato, id ſuperioris capitis Viſioni de Beſtia & Pſeudopropheta ab eo qui equo albo inſidebat debellatis, captis,

&

Pars II.

& perinde *in ſtagnum ignis ardens ſulphure conjectis*, ut narrandi ordine, ità quoque tempore rei geſtæ ſuccedere. Non enim alioquin dictum foret, eò miſſum eſſe Satanam, *ubi erat & Beſtia & Pſeudopropheta*, niſi eò jam antè & Beſtia & Pſeudopropheta miſſi fuiſſent.

Nec cordatus aliquis ad effugium dixerit, hoc capitis 20. poſt Mille annos Bellum non eſſe ab illo ſuperioris capitis diverſum; cùm non tantùm jam allatus character, ſed & omnes utrinque circumſtantiæ refragentur, partes, pugna, & modus cædis, illic gladio, hîc igne; imò & diſſimilis, ut mox re demonſtratâ pateſcet, Belli utriuſque eventus, illic Satanæ ad tempus duntaxat ligatio, hîc verò damnatio ad ignem æternum.

Bellum igitur quo Beſtia & Pſeudopropheta capti mittuntur in ſtagnum ignis, quandoquidem diverſum ſit ab hoc noviſſimo, ad quod eódem tandem ſtagni mittendus Satanas ſtatim à ſolutione ſua Gentes concitâſſet, aut intra ipſos Mille annos geſtum fuiſſe neceſſe eſt, aut illis nondum inchoatis. Intra Mille annos geri non potuit, quia tamdiu Satan *vinctus fuiſſe* dicitur *& occluſus in Abyſſo, ut Gentes non ſeduceret ampliùs, donec Mille anni conſummarentur*, cap. 20. verſ. 3. At in Bello quo de Beſtia, Pſeudopropheta & Sociis tandem triumphatum eſt, ſi unquam aliàs, liberrimus & ſolutiſſimus fuit ad decipiendum, ut ex iis conſtat quæ modò ex capite 16. de hujus Belli apparatu allegavimus; quòd nempe ab effuſione Phialæ ſextæ, cùm jam ſeptima, quâ Beſtia penitus conficitur, in propinquo eſſet ut effunderetur, *Ex ore Draconis, ex ore Beſtiæ, & Pſeudoprophetæ, tres Spiritus impuri, Spiritus dæmoniorum edentes ſigna abierint ad Reges terræ & totius mundi, congregatum eos ad Prælium magni illius Diei Dei omnipotentis.*

Quoniam ergò Mille annorum ratio hujuſmodi turbas & motus Satanicos nequaquam admittit; neceſſe eſt ut Bellum hoc Beſtiale eoſdem tempore præceſſerit. Atque ità demum Mille anni alligati Satanæ contemporabunt Intervallo ab excidio Beſtiæ. quod erat demonſtrandum.

Arg. 3. Denique, cùm per eoſdem Mille annos quibus Satan in cuſtodia detinetur, Chriſtus cum ſuis Regnum illud auguſtum & magnificum regnâſſe dicatur; proinde eiſdem argumentis & notis quibus alterutrius Synchroniſmus ſtabilitur, confirmabitur & alterius. Quòd igitur Regnum illud Chriſti auguſtum cum ſeptima Tuba ineat, ſeu ab excidio Beſtiæ, jam eſt ut oſtendamus.

Synchronismus V.

Mille annorum Regni Chriſti Auguſti, et Septimæ Tubæ ſeu intervalli ab Excidio Beſtiæ.

1 REgnum Chriſti ſingulare & auguſtum, iterum & ſæpius in Apocalypſi memoratum, déque cujus adventu Chorus Animalium & Preſbyterorum ovantium hymnos & Doxologias Deo concinere ſolent, ubique ſuccedit Beſtiæ & Babyloni devictis & triumphatis. Primò enim illic ubi de hoc Mille Annorum Regno propriè agitur c. 20. ex numero eorum qui cum Chriſto regnant ſunt *Qui Beſtiam non adoraverant neque Imaginem ejus, neque acceperant Characterem ejus in frontibus ſuis aut in manibus ſuis.* Annon hæc verba ſatis indicant hoc Chriſti Regnum Regno Beſtiæ, Imagini & ſtigmaticis ejus ſucceſſiſſe? Quorſum enim illis Regni filiis hoc elogium tribueretur, quòd *Beſtiam non adoraverant, &c.* niſi Beſtia jam præceſſiſſet? Sanè enim benemeritum remunerationem & præmium tempore antecedit. Jam verò Regnum iſthoc (prout ſeries narrationis indicat) Sanctis ut fidei ſuæ & conſtantiæ præmium tribuitur; ídque causâ eorum priùs in ſolenni Judicio cognitâ; cujus utpote confeſſus iis verbis deſcribi-

Pars II.

tur, *Et vidi thronos, & ſederunt ſuper eos, & judicium datum eſt illis*, id eſt, *poteſtas judicandi facta, &c.* Ergò tempus quo Sancti, Beſtiâ rerum potiunte, fidem & conſtantiam ſuam Deo approbârunt, Judicium anteceſſit; remuneratio decretum tum factum ſequitur.

2. Idem porrò adhuc magis apparet ex Pæane Presbyterorum & Animalium cantato ad excidium Babylonis cap. 19. 6. Ἀλληλούϊα· ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ. verſ. 7. *Gaudeamus, & exultemus, & demus gloriam ei; quia venerunt Nuptiæ Agni, & Uxor ejus præparavit ſeipſam.* Nam quin idem ſit utrobique Regnum nullus dubito.

3. Sed omnium clariſſimè ex cap. 11. verſ. 15, 16, &c. ubi ad ſeptimæ Tubæ clangorem, Teſtium diebus, Beſtiæque & Gentium menſibus decurſis, in cœlo acclamatum eſt, *Facta ſunt Regna hujus mundi Domini noſtri & Chriſti ejus, & regnabit in ſecula ſeculorum. Et viginti quatuor Seniores in conſpectu Dei ſedentes in thronis ſuis, ceciderunt in facies ſuas, & adoraverunt Deum, dicentes, Gratias agimus tibi, Domine Deus omnipotens, qui es, qui eras, & qui venturus es; quia accepiſti potentiam tuam magnam, & regnum inieris.*

Hæc eſt illa *conſummatio Myſterii Dei per Prophetas evangelizati*, quam ſub ſeptimæ Tubæ clangorem Angelus ſuprà cap. 10. futuram prædixerat; quando nec Beſtiæ Menſes, nec Teſtium lugentium Dies, neque omnino aliquid de Periodo *temporis, temporum, & dimidii temporis* ſupererit ampliùs, ver. 6, 7. Planè juxta quod Danieli prædictum fuit, cap. 7. ver. 25, 26, 27. & antè, de Dominatu Chriſti Oecumenico, ſeu Regno Sanctorum poſt eadem Tempora, eundémque prorſus Judicii conſeſſum, futuro. Item quod cap. 12. verſ. 7. ubi idem qui hîc apud Joannem Angelus, eodem certè geſtu, ritu, iiſdémque ferè (quod ſummè notandum eſt) juris jurandi verbis aſſeverâſſe legitur, Finito demum intervallo iſto *Temporis, Temporum, & dimidii* * *Temporis, diſperſionem populi ſancti*, cúmque ea ſimul *Noviſſimum* illud *mirabilium*, conſummatum iri.

* Annon hæc ſunt *tempora* illa *gentium* Luc. 21. 24 ?

Qui ulteriorem confirmationem hîc deſiderat, etiam ſuperioris Synchroniſmi characteres adhibeat: nam mutuas, ut dixi, præſtant operas.

Synchronismus VI.

Novæ Jerusalem Agni Sponsæ cum Septima Tuba seu intervallo ab Excidio Bestiæ.

1. Nuptiæ Agni & Regnum illud auguſtum Domini Dei omnipotentis ambo ineunt ab excidio Babylonis, unde init Tuba ſeptima. Conſtat ex Hymno Presbyterorum & Animalium, quem in ſuperiori Synchroniſmo laudavimus, ex cap. 19. v. 6, 7. *Halleluja, quoniam regnum iniit Dominus Deus noſter omnipotens. Gaudeamus, & exultemus, & demus gloriam ei; quia venerunt Nuptiæ Agni, & Uxor ejus præparavit ſeipſam.* At *Nova Jeruſalem* eſt *Sponſa illa Agni, ornata & parata viro ſuo*, cap. 21. v. 2. *Et civitatem ſanctam* (inquit) *Novam Jeruſalem vidi deſcendentem à Deo de cœlo, ſicut Sponſam ornatam viro ſuo:* & ver. 9. *Veni, & oſtendam tibi Sponſam Uxorem Agni, &c.* Ergò & illa inibit & contemporabit Tubæ ſeptimæ.

2. Nova Jeruſalem eſt *Civitas dilecta*; at dilecta illa Civitas, ſtatim atque finiuntur Mille anni, à noviſſimis illis Satanæ tunc laxati copiis circumvallari dicitur, cap. 20. v. 9. *Et circuierunt Caſtra Sanctorum & Civitatem dilectam:* ergò, jam antè exſtitiſſe eam oportuit, dum adhuc Satan ligabatur. Hiſce duobus argumentis ſive confirmandis, ſive illuſtrandis & ornandis, duo alia viſum eſt adjungere.

3. Effusâ

Pars II.

3. Effusâ Phialâ septimâ, quâ prorsus conficitur & aboletur Bestia, *prodiit vox magna è Throno dicens*, ΓΕΓΟΝΕ, cap. 16. ver. 17. Itidem, *Is qui insidebat Throno dicit Joanni* spectanti Novam Jerusalem è cœlo descendentem, [cap. 21. v. 5, 6.] *Ecce nova facio omnia* —— ΓΕΓΟΝΕ, *Ego sum* A & Ω, *Initium & Finis*. Ergò Nova Jerusalem Agni Sponsa init ab ultimo termino Phialarum ΓΕΓΟΝΕ, jam extinctâ Meretrice; atque ità contemporat Intervallo ab Excidio Bestiæ.

4. Unus ex Angelis Phialarum [cap. 17.] ostendit Joanni judicium Meretricis, utpote dum Phialæ effunduntur, & ab illarum saltem una, peragendum. idémque Phialarum Angelus [cap. 21. v. 10.] monstrat eidem Joanni *Sponsam Agni Civitatem magnam sanctam Jerusalem*; utpote Phialis jam defunctis, hoc est, Bestiâ Babylonéque extinctis, conspicuam futuram.

Synchronismus VII.

Turbæ Palmiferæ innumerabilium ovantium ex omnibus gentibus, tribubus, populis, et linguis, Cap. 7. v. 9. Cum Tuba Septima seu Intervallo ab Excidio Bestiæ.

1. Turba Palmifera proximè succedit Cœtui CXLIV M Signatorum: Cœtus autem iste (ex oppositâ Bestiæ, cui contemporavit, ut ratione, sic duratione, metiendus) cum Bestia quoque periodum suam complevit [*Synch. IV. Part. I.*] Ergò Turba Palmifera utrumque consequitur; ac proinde cadet in Tubam septimam, quod est Intervallum ab excidio Bestiæ.

2. Turba Palmifera sunt cives Novæ Jerusalem: de ambobus enim dicitur, quòd *non esurient, neque sitient, ampliùs, &c.* quòd *Agnus pascet eos, & ducet eos ad vivos fontes aquarum*; quódque *absterşurus sit Deus omnem lacrymam ab oculis eorum.* Jam Nova Jerusalem contemporavit Tubæ septimæ; ergò & Turba Palmifera.

Epocha Apocalypseos.

Epocha Apocalypseos, quà de futuris vaticinium est, sive eam initio Christianismi statueris, sive in Excidio Politiæ & Ecclesiæ Judaicæ, sive in eo temporis momento quo Revelatio Joanni facta est, seu quomodocunque statuatur (nolo enim interpretem agere, instituti mei memor) quin indè Sigillorum, quod ad res inibi gerendas, initium deducendum sit, dubitaturum arbitror neminem. Sed & ab eadem Epocha arcessendum esse secundæ quoque Prophetiæ seu Βιβλαριδίου initium, si cui ipsa contextûs verba de Prophetia repetenda, & quæ præterea diſſeruimus suprà, ad *Synch. VI. Part. I.* & in vestibulo *Part. II.* non satis persuaserint; is vel Synchronismi necessitate eò tandem adigetur, si, juxta jam factas ἀποδείξεις, singulas prophetias ordine & loco suo disponere tentaverit.

Clausula Synchronismorum et Apocalypseos.

Mille annos Regni & damnationem Satanæ excipit Universalis Resurrectio mortuorum, & Judicium ultimum cum Gehenna, c. 20. à v. 11. ad fin. Novam Jerusalem descriptam c. 21. excipit Paradisus, quam scilicet, E-

Pars II.

denis inſtar, hinc atque hinc ambit Fluvius, in medio habentem Arborem vitæ: ſic enim capio verba cap. 22. 2. Ἐν μέσῳ τῆς πλατείας αὐτῆ καὶ τοῦ ποταμοῦ, ἐνθεῦθεν, καὶ ἐνθεῦθεν, ſcilicet τῆς πλατείας, ξύλον ζωῆς. Atque hic finis Seculi & Apocalypſeos.

QUod ſupereſt, Lector, en tibi Ordinem & Seriem juxta res gerendas omnium in Apocalypſi Vaticiniorum, in iſthoc Schemate ad oculum delineatam, & uno intuitu ſpectandam: quod ad amuſſim Synchroniſmorum jam demonſtratorum, in meum & (ſi patiaris) in tuum conſtruxi uſum. Retegat Deus oculos mentis utriuſque noſtrûm, ut intueamur mirabilia ejus. AMEN.

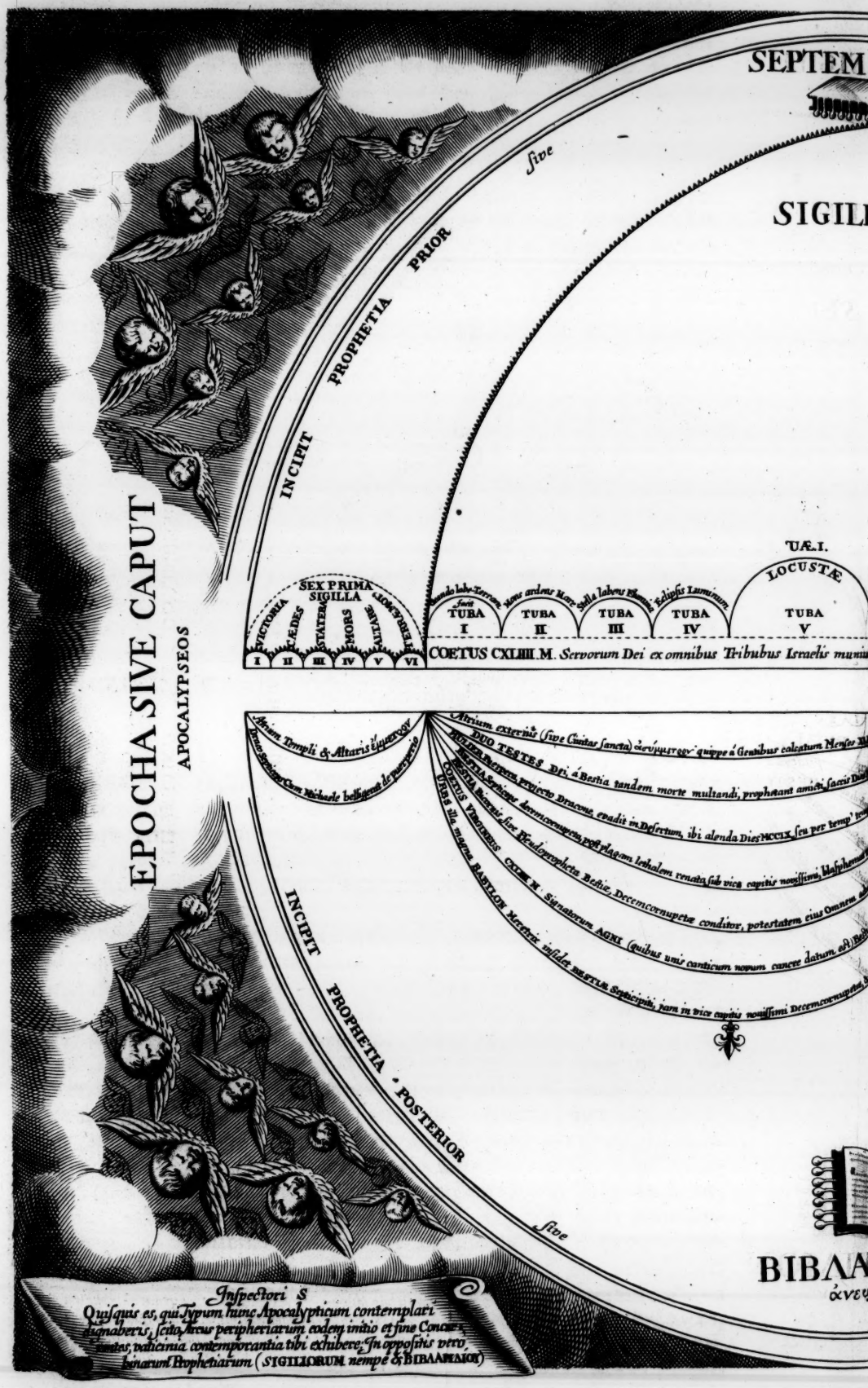
COROLLARIUM DE USU CLAVIS.

1. EX jam dictis conſtare arbitror, Apocalypſin juxta literam tantummodo ſpectatam, ac ſi nuda quædam eſſet rerum geſtarum Hiſtoria, non item Vaticinium myſticis allegoriis & typis involutum, ſignis tamen & characteribus ejuſmodi à Spiritu S. per totam narrationem inſertis inſtructam eſſe, ut indè legitima Viſionum omnium, juxta res ſuo quaſque tempore gerendas, Series, Ordo, Synchroniſmi, erui, componi, & demonſtrari poſſint, abſque Interpretationis ullius datæ hypotheſi aut adminiculo.

2. Tum præterea, prout in Hiſtoriis fieri conſuevit, ut res plures diverſæque à pluribus & diverſis ſimul eodémque tempore geſtæ, ſimul tamen narrari nequeant, ſed ſeorſim & deinceps; ità quoque in Prophetiis iſtis & Viſionibus rerum gerendarum (utut ordine longè commodiſſimo ſapientiſſimóque patefactis) uſuvenire: ut omnino fruſtrà ſint qui Apocalypſin ità interpretatum eunt, quaſi eventus eodem ubique ordine & ſerie ſibi invicem ſuccederent quo Viſiones.

3. Viſionum enimvero Apocalypticarum mentem feliciter indagaturo, principio earum ad ſe invicem juxta res gerendas Series & Connexio, ex memoratis characteribus & notis perveſtigata, atque intrinſecis argumentis demonſtrata, conſtituenda eſt, tanquam omnis ſolidæ & legitimæ interpretationis baſis & fundamentum. Non enim (quod à plurimis perperam factum cernimus) ad Interpretantis arbitrium, pro qualicunque interpretationis concinnitate, Ordo ipſe conformandus eſt; ſed ad jam præſtructam, per Synchroniſmorum characteres, Ordinis hujus chronici Ideam, omnis interpretatio, quaſi ad normam & perpendiculum, exigenda.

4. Abſque hujuſmodi enim fundamento, vix eſt ut ex Apocalypſi quidquam eruas quod interpretationis & applicationis ſuæ ſolidè fidem faciat, quódque authoritate divinâ, ſed mendicatis principiis & puris putis conjecturis nitatur humanis. Contrà verò admiſſo, cùm jam temporis ordiníſque ſepta licenter & pro libitu vagari Applicationem non permiſerint, illico tot variantium, imò & pugnantium, interpretamentorum multivia maximam partem ſublata miraberis; paucis omnino in quibus adhuc mens, de generali ſaltem applicatione, anceps hæreat, iíſque minoris ferè momenti, differentiis relictis: Adeò ut ex hoc libro deinceps, perinde atque ex reliquis Novi Teſtamenti libris, argumenta peti poſſint, in re etiam Prophetica, de interpre-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LOCUSTÆ
COETUS CXLIII M. Servorum Dei ex omnibus Tribubus Israelis munit
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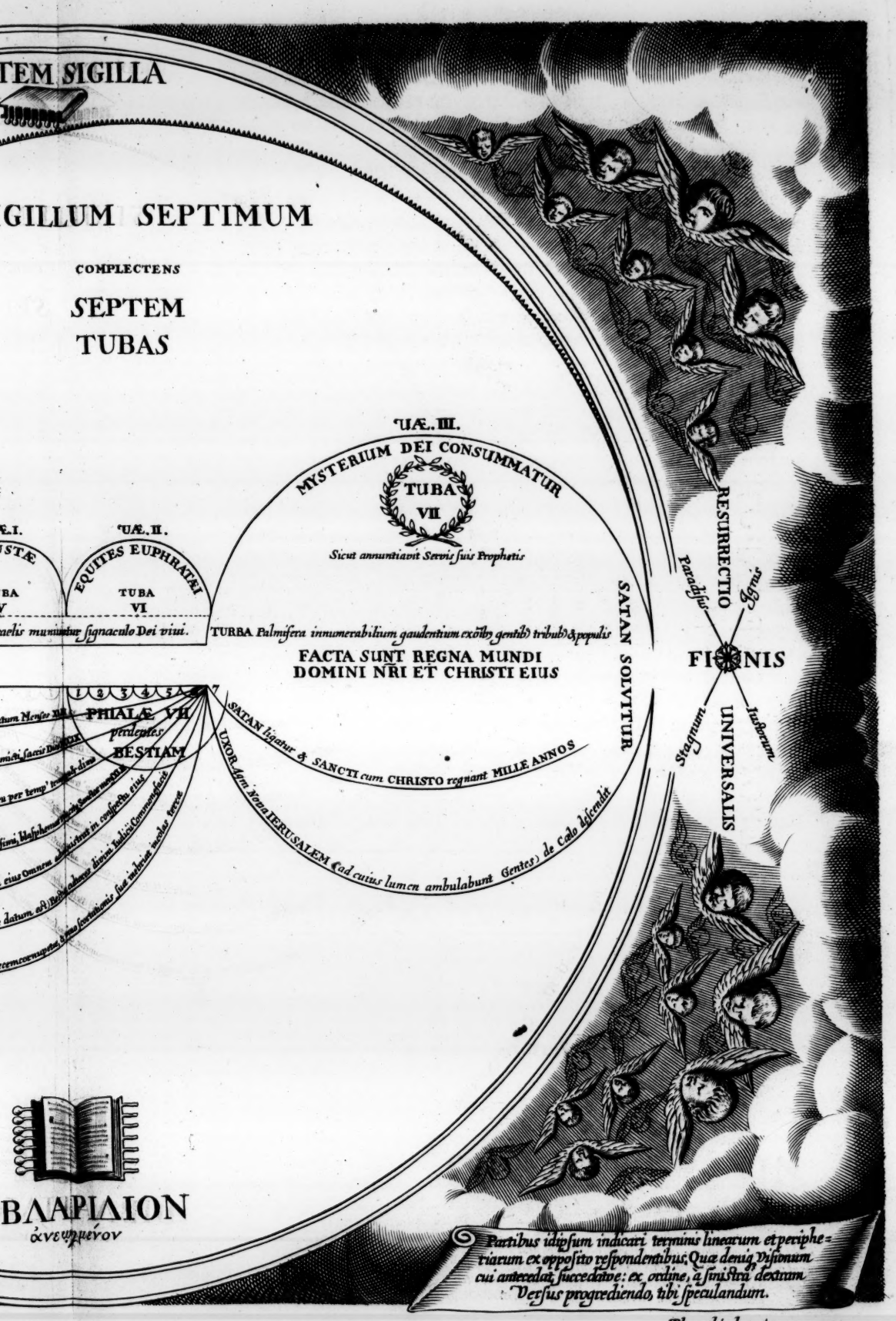
Inspectori S
Quisquis es, qui Typum hunc Apocalypticum contemplari dignaberis, scito, Arcus peripheriarum eodem initio et fine Concentus, vaticinia contemporantia tibi exhibere. In oppositis vero binarum Prophetiarum (SIGILLORUM nempe & BIBAAPAIOI)



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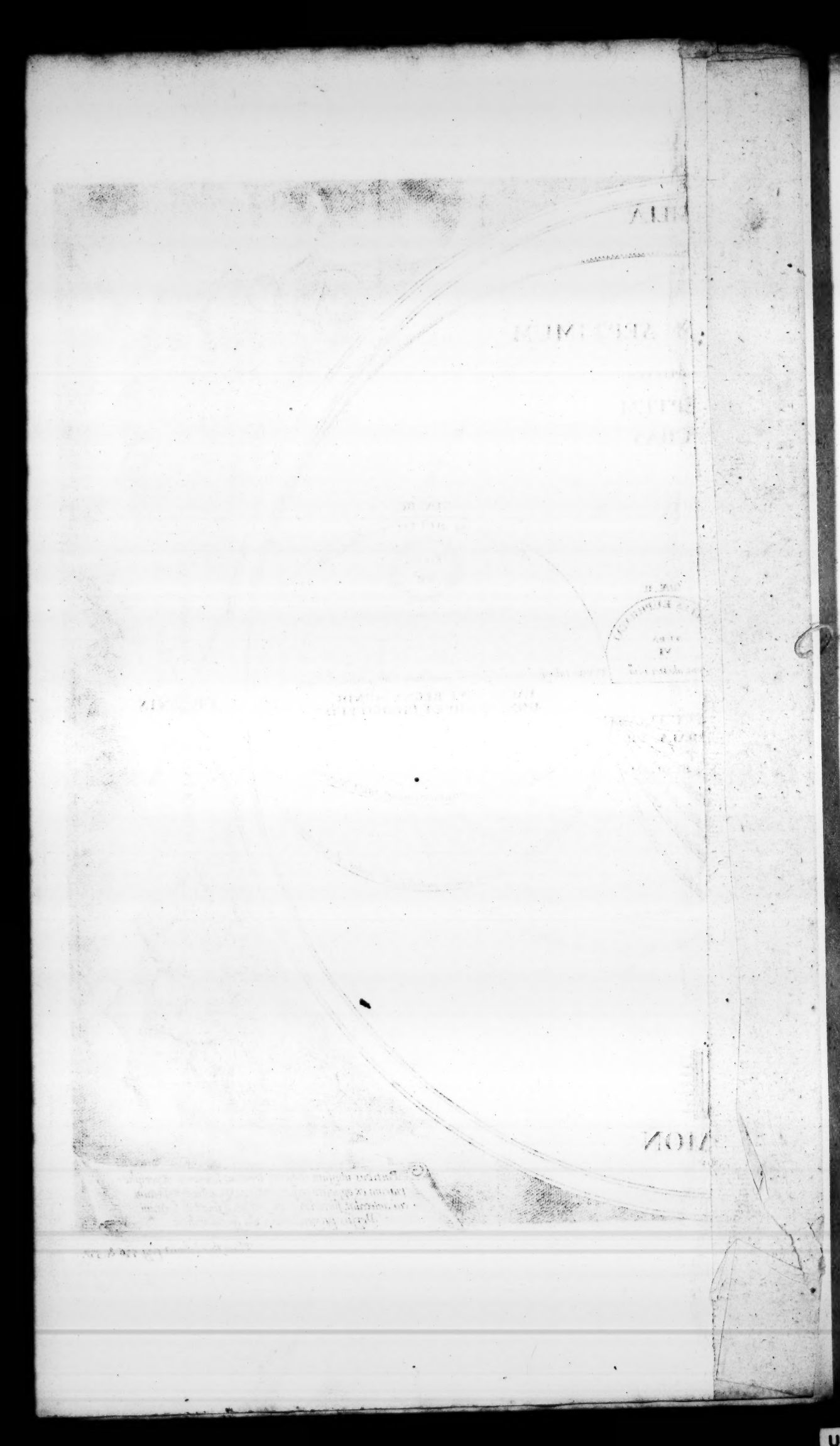

interpretamento ſecura, quibúſque, tanquam Spiritûs S. oraculis, non humani duntaxat ingenii inventis, fides acquieſcat.

5. Talem tibi, Lector, Clavem, imò Compaſſum, ſi fortè mavis, Apocalypticum, pro ea quam mihi indigno peccatori Deus bonus & benignus in hiſce myſteriis indulſit intelligentiæ menſura, in iſtis Synchroniſmis pro virili demonſtro, & adjuncto Schemate, brevi facilíque compendio, ſpectandum propono. In quo (nè uſum ejus adhuc fortè ignores) ſi modò de præcipui alicujus Vaticinii ſenſu, ejúſque temporibus impletis, ſemel tibi conſtiterit; methodum deinceps ſignatam habes quâ, ex Synchroniſmorum atque Ordinis filo, reliquarum Viſionum mentem perveſtigare, imò & demonſtrare, poteris. *Siquidem, quæ iſti tuo Vaticinio jam, ut dixi, cognito cætera contemporaverint Vaticinia, iiſdem proculdubio temporibus ſunt applicanda; quæ autem præcedunt, non niſi de præcedaneis; quæ ſuccedunt, pariter de ſuccedaneis eventibus ſunt interpretanda.*

6. Et nè fortè dubites, an uſquam in Apocalypſi ex omnibus illic Viſionibus ullam reperire ſit ejuſmodi, in qua eo quo dixi modo pedem tutò figas, undéque, tanquam ex Statione aliqua aut Specula, reliquam dimetiaris Apocalypſin; ecce huic quoque rei à Spir. Sancto ſapientiſſimo conſilio proſpectum, *Illuſtri illâ Viſione de magna* MERETRICE, quam nimirum unicam & ſolam omnium Viſionum Angelus præter morem ſuum interpretatur Joanni. Quorſum autem, niſi ut per eam ad reliquas, alioquin inacceſſas, tanquam per januam, aperiatur aditus? Quid vis ampliús? Hàc igitur, invocato Patre luminum, intrato; ingreſſus, ad cætera reſeranda Clavem adhibeto. Experire, expertus fateberis, admirabilem eſſe hanc Prophetiam, quâcum, re penitiùs introſpectâ, nulla Veteris Teſtamenti (ſic decuit Evangelium) nè quidem ipſius Danielis, aut ſingulari patefactionis artificio, aut interpretationis viâ & ratione eruendæ, certitudine ſit conferenda.

Id extremum te volo, Lector, qui in hæc incideris, ut ſi mihi *aſſidenti quid* fortè *revelatum eſſe* perſpexeris, aut tibi ipſi aut aliis ad hæc myſteria profuturum, id totum Dei in me miſericordiæ acceptum referas; cui & ego, ob tantillum ſapientiæ ejus radiolum, grates perſolvere nunquam deſinam: ſin quid aberratum ſit, id ſolum meum eſſe memineris, hominis quamtillarum virium, & nullatenus ad hæc (quod probè mihi conſcius ſum) ex meipſo idonei.

Benedictio, honor, & gloria
EI
qui inſidet Throno, &
AGNO,
in ſecula ſeculorum.

IN SANCTI JOANNIS APOCALYPSIN COMMENTARIUS, AD AMUSSIM CLAVIS APOCALYPTICÆ.

Editio Secunda ab Authore recognita.

APOCAL. 6. 2.
Exivit vincens, & ut vinceret.

CAP. 1. 7.
Ecce, venit cum nubibus, & videbit eum omnis oculus, etiam qui eum transfixerunt.

LONDINI,
Impensis R. *Royston* S. R. MAJESTATIS Bibliopolæ.
M DC LXIII.

IN

SANCTI IOANNIS

APOCALYPSIN

COMMENTARIUS

AD

AMBROSIUM CLAVIS

APOCALYPTICUM

LECTORI BENEVOLO

Salutem.

ANNUS *jam quintus agitur, Lector benevole, cùm* CLAVEM *meam* APOCALYPTICAM *primitus typis dederim; ſed propriis impenſis, inque amicorum ſolummodo gratiam. Nihil tum cogitabam de interpretatione adornanda; utpote cui me, tot ab eruditione præſidiis quæ ad eam rem requiri videbantur deſtitutum, planè imparem fore exiſtimavi, neque etiamnum parem puto. Sed cùm opuſculum illud pluribus quàm ſperaverim placuiſſe intelligerem, nonnullíque inſtarent ut ipſe, juxta methodum in* CLAVE *mea monſtratam, quæ quibus eventis rebúſque geſtis vaticinia applicanda eſſent, manuductionis vice indicare vellem: illis morem geſturus ſententiam meam breviter in chartas conjeci; quódque indè natum fuit,* SPECIMINA INTERPRETATIONUM APOCALYPTICARUM *indigitavi. Hoc cùm multis lectum & deſcriptum, necnon eo favore ſuſceptum comperi, ut induſtriæ meæ qualiſcunque pœnitendi cauſam non haberem, animos tandem mihi fecit, textum Apocalypticum* κατὰ πόδας *interpretandi. In hoc incepto cùm aliquouſque progreſſus eſſem, & prout quodque perfeceram amicis legendum tranſmiſiſſem; factum eſt ut Commentationes meas, immaturas adhuc, necdum ad umbilicum perductas, in publicum protruſerit nimia quorundam importunitas, qui utrùm judicio ſuo, an curioſitati potiùs, hac in re indulſerint, equidem neſcio: illud tamen verè teſtari poſſum, admodum moleſtum mihi accidiſſe, à concepta in contrarium ſententia dimoveri, quódque ipſe non probâram, id aliorum voluntati gratificari; nedum ut ambitio ulla aut gloriolæ ſtudium me huc impulerit. Non quòd aliis inviderem, ſi quid fortè eruiſſem quo myſticæ illius Scripturæ ſtudioſi (quos beatos pronuntiat Spir. S.) juvari poſſint; ſed quòd melius fore ſtatuiſſem, privatâ communicatione contentum delitescere, quàm publicâ editione, tot variantia hominum judicia, tot præjudicis partiúmque ſtudiis agitata, cum meo periculo experiri. Hoc te monitum velim.*

Alterum eſt quod te rogem: ut (quoniam minimè tibi ignotum ſit in quàm lubrico verſer argumento, quámque ad vanitatem temeritatémque prono) nè ſingula rigidâ nimis cenſurâ æſtimes; illud pro certo habens, niſi in hiſce talibus liberiùs paulò ſentiendi, imò & errandi, venia concedatur, ad profunda illa & latentia veritatis adyta viam nunquam patefactum iri. Sicubi autem à communi ſententia nimiùm fortaſſe

tibi

tibi divertiſſe videbor, ibi rem totam ad Eccleſiæ Catholicæ Reformatæ & virorum in ea doctorum tribunal defero: quódque ab illis maturè excuſſum erroris deprehenſum fuerit, à me neque dictum neque ſcriptum ampliùs haberi velle ſcito. Patronum operi meo neminem delegi; neque enim ſcio an Patrono dignum ſit. Tu, Lector, ejus defectum ſupplebis, ſi te, prout ſpero, candidum & benignum cenſorem præbueris. Quod quidem, ſi bonus es, vel hâc benevolentiæ tuæ fiduciâ promeritus videbor. Vale.

E Collegio Chriſti Cantabrigiæ, Menſe Julio,
Anno MDCXXXII.

COM-

COMMENTATIONUM APOCALYPTICARUM AD AMUSSIM CLAVIS APOCALYPTICÆ

Pars prima in Prophetiam primam, quæ *Sigillis* & *Tubis* continetur; præmisso

De Theatro Apocalyptico.

VISIONUM Apocalypticarum mentem indagaturo, primùm de Theatro illo cœlesti, quò Joannes eas, tanquam in Scena, spectaturus evocatur, deinde de ipsis singillatim Vaticiniis, ad *Clavem Apocalypticam* examinatis, mihi agendum est.

Christe, Dei Sapientia, cui *Apocalypsis à Patre data est, ut indicares servis tuis res futuras*, illumina jubare tuo mentem meam, immunditiem sanguine deterge. Da, Te favente, Spiritúque duce, abdita hæc mysteria perlustrem, aliísque pandam. Apoc. 1.

THEATRUM Apocalypticum voco Consessum istum augustum Dei Ecclesiæque capite 4 descriptum, atque ad priscæ illius in deserto cum Israele castrametationis * typum ad amussim conformatum: id quod utriusque ordinem inter se conferenti oppidò erit manifestum. * Num. 1. ver. 52. indéq; ad finem cap. 2.

Siquidem in medio castrorum Israelis collocatum fuit Tabernaculum, ceu Thronus Dei. In circuitu Tabernaculi, proximè castra metabantur Levitæ. Post Levitas demum, ad quatuor cœli plagas, reliquus cœtus Israelis in quatuor Vexilla tributus; ternis nimirum tribubus sub uno Vexillo missis, atque à primaria cohortis suæ tribu nomen sortitis. Unumquodque autem Vexillum signum præferebat: cujus etiamsi Moses generatim tantùm meminit, nec quæ cuique Vexillo inscripta esset effigies omnino exprimit; Hebræi tamen ex vetusta Majorum traditione, (hâc parte non temere aspernandi) rem integre descriptum eunt in hunc modum.

Ad Orientem erat Vexillum *Judæ* cum sociis tribubus, signo LEONIS.

Ad Occidentem Vexillum *Ephraimi*, signo BOVIS.

Ad Austrum Vexillum *Reubenis*, signo HOMINIS.

Ad Septentrionem *Danis*, signo AQUILÆ.

Aben Ezra ad 2 Num. קדמונינו אמרו, *Majores nostri dixerunt, quòd in* Reubenis *vexillo fuit figura HOMINIS, propter inventas* (inquit ille) *mandragoras* (sed hoc ineptum est;) *in vexillo* Judæ *figura LEONIS, quoniam ei* * *Jacob ipsum assimilavit*; *in vexillo* Ephraimi *figura BOVIS*, *juxta quod dicitur*, * *primogenitus Bovis*; *denique in vexillo* Danis *figura AQUILÆ*. Eadem hîc habet bar Nachman, & Chazkuni ad cap. 3. * Gen. 49. 9. * Deut. 33. 17.

Quamobrem verò horum Animalium effigies reliquis in hunc usum prælatæ fuerint, si quis fortè curiosiùs quærit; præter eam quæ ex *Judæ* &

Ephraimi ſaltem benedictionibus haud ineptè peti ſoleat, iſtiuſmodi rationem Talmudici innuere videntur. *Quatuor*, inquiunt, *ſunt ſuperbi* (vel *qui eminent*) *in mundo*; LEO *inter Feras*, BOS *inter Jumenta*, AQUILA *inter Volucres*, & HOMO *cui Deus ſupra omnes pulchritudinem largitus eſt, ut omnibus imperaret.* Ut ut de ratione ſit, firmari poteſt hæc Judæorum traditio ex quadruplici Cherubinorum facie (cave enim tot capita imagineris) apud Ezechielem; quibus nempe ſignificatum eſt, qui iiſdem vehebatur Dominum fuiſſe & Regem quatuor cohortum ſeu caſtrorum Iſraelis. Quemadmodum enim Principum quadrigæ dominorum ſuorum fulgent inſignibus; ità hîc Cherubini ſignis JEHOVÆ Regis Tetrarchiarum Iſraelis. Neque difficile admodum fuerit, ex Ezechielis & Cherubinorum ad invicem in iſthac viſione poſitu, quam quæque Cherubinorum facies mundi plagam reſpexiſſet colligere. Quippe cùm Ezechiel, * converſo ad Septentrionem vultu, Cherubinos quaſi obviàm ſibi prodeuntes conſpiceret, certè quæ tum ei è regione obverſabatur anterior erat & directa Cherubinorum facies, nimirum HOMINIS; eóque Hominis facies Auſtrum ſpectabat. Unde ſequitur, quæ eidem Ezechieli * ad dextram fuiſſe dicitur, facies LEONIS, Orientem; quæque ei ad ſiniſtram, BOVIS, Occidentem; AQUILINAM denique faciem ſpectâſſe Aquilonem.

Schindler, pag. 266. d.

* Ezech. 1. 4.

* Verſ. 10.

Atque eadem quidem ratio ſuadet ut illos quoque Cherubinos qui Arcam Dei in Templi adyto obumbrabant ſimili, hoc eſt, quadriformi, facie fuiſſe exiſtimemus; præſertim cùm de iis qui in Templi parietibus cælabantur rem ità ſe habuiſſe, teſtetur quod apud eundem de dimidiata ipſorum ſculptura legitur cap. 41. v. 19. ubi, duabus faciebus, ut in ejuſmodi cælatura neceſſe fuit, in plano parietis abſorptis, reliquæ tamen duæ, HOMINIS & LEONIS, hinc indè verſùs palmas utrinque aſcriptas, eminuiſſe perhibeantur. Et quorſum, obſecro, ſculperentur Cherubini aliâ formâ quàm fuiſſent?

Adde, quòd de quatuor Animalibus iſtis, totidem Iſraelis cohortum inſignibus, quidam accipiunt illud Pſalmi 68. 11. חַיָּתְךָ יָשְׁבוּ בָהּ. quod quidem Hieronymus, in verſione illa quæ ab Hebraica veritate nomen habet, ità tranſtulit, *Animalia tua habitaverunt in ea*; nimirum, ut præceſſit, *in hæreditate tua*, i. caſtris populi tui quem per Eremum deduxiſti. Similiter Septuag. &, quæ indè expreſſa eſt, Vulgata habent τὰ ζῶά σου, *Animalia tua*. Et ſanè de illo tempore hîc agi, liquidò oſtendit quod huic & præcedenti verſui præmittitur: *Deus, cùm egredereris coram populo tuo, cùm incederes per deſertum; terra tremuit, etiam cæli diſtillaverunt à facie Dei*, &c. Itémque quod ſubjungitur de *pluvia munifica*, pluvia, ni fallor, Mannæ; ideóque vertendum, *Pluviam munificam*, ſeu *liberalem, ſparſiſti, Deus*, [*quâ*] *hæreditatem tuam etiam laborantem confortâſti.* Nè illud quoque dicam, principium hujus Pſalmi mutuatum ex ea precationis formula quâ Moſes [Num. 10.] in profectione caſtrorum Iſraeliticorum uſus fuerat, *Surge, JEHOVA, & diſſipentur inimici.*

Spectavimus caſtrametationem Dei Iſraeliticam; jam porrò videamus ut eidem per omnia reſpondet Conſeſſus Apocalypticus.

Cap. 4. 2. ET *fui*, inquit Joannes, *in Spiritu, & ecce Thronus poſitus erat in cælo, & ſupra Thronum ſedens.* 3. *Et qui ſedebat aſpectu ſimilis erat lapidi jaſpidi & ſardio; & iris erat in circuitu Throni aſpectu ſimilis ſmaragdo.*

4. *Et in circuitu Throni ſedilia viginti quatuor; & ſuper ſedilia viginti quatuor Presbyteri ſedentes, circumamicti veſtimentis albis, & in capitibus ſuis habebant coronas aureas.*

5. *Et de Throno procedebant fulgura, & voces, & tonitrua; & ſeptem lampades*

pades ignis erant ardentes ante Thronum, qui ſunt ſeptem ſpiritus Dei: erat etiam à fronte Throni tanquam mare vitreum ſimile cryſtallo. Ad Cap. 4.

6. *In medio autem Throni & in circuitu Throni quatuor Animalia plena oculis antè & retrò.* 7. *Et Animal primum erat ſimile Leoni; & Animal ſecundum ſimile Bovi; & tertium Animal habens faciem quaſi Hominis; & quartum Animal ſimile Aquilæ volanti.*

8. *Et quatuor Animalia, ſingula eorum, habebant alas ſenas in circuitu, & intus plena erant oculis; & non interquieſcebant die & nocte dicentia, Sanctus, Sanctus, Sanctus Dominus Deus Omnipotens, qui erat & qui eſt & qui venturus eſt.*

9. *Et quando dabunt Animalia illa gloriam & honorem & gratiarum actionem ſedenti ſuper Thronum, viventi in ſecula ſeculorum;* 10. *Procident viginti quatuor presbyteri ante ſedentem in Throno, & adorabunt viventem in ſecula ſeculorum, & projicient coronas ſuas ante Thronum, dicentes,* 11. *Dignus es, Domine Deus noſter, accipere gloriam & honorem & virtutem: quia tu creâſti omnia, & propter voluntatem tuam ſunt & creata ſunt.*

Annon hîc ſingula ſingulis reſpondent? Primùm enim, Tabernaculum quod attinet, Thronum hîc in medio poſitum, cui Deus inſidebat, non aliud quàm Templum aut Tabernaculum fuiſſe (utriuſque enim hiſtoriæ, quod obſervandum, accommodatur deſcriptio) oſtendunt tum ſeptem lampades ante ipſum ardentes, tum *Mare* illud vitreum cryſtallo ſimile: quorum illæ Candelabrum ſeptem quoque lucernarum coram Adyto ardentium, hoc Labrum illud immane in Templo Solomonis *Mare* dictum repræſentat; ſed hoc diſcrimine, quòd illud Solomonis æneum fuit, noſtrum verò ex vitrea pellucidâque materia. Neſcio tamen an hîc alludi ad vetuſtius illud Moſaici Tabernaculi labrum fas ſit ſuſpicari: quandoquidem & illud ex ſpeculari, neſcio quâ, materiâ, videlicet *ex ſpeculis mulierum convenientium ad oſtium Tabernaculi*, conflatum fuiſſe perhibetur, Exod. 38. 8. Videſis autem Templum Dei *Throni* nomine inſignitum Eſa. 6. ver. 1. *Vidi Dominum ſedentem ſuper Solium excelſum & elevatum, & fimbriæ ejus replebant Templum.* Item Jerem. 17. 12. *Solium gloriæ altitudinis à principio locus ſanctuarii noſtri.* Et Ezech. 43. 7. *Locus ſolii mei & locus veſtigiorum pedum meorum, ubi habito in medio filiorum Iſrael in æternum*, &c.

Atque hujuſmodi *Solium* fuiſſe quod Joannes in medio Presbyterorum & Animalium poſitum vidit, paſſim pro conceſſo habet Apocalypſis. Ubínam enim ille *Altare* coràm vidiſſet, *ſub eôque animas mactatorum propter Verbum Dei*, cap. 6. 9. niſi in Templo? Undénam illi *Altare aureum thymiamatis ante Thronum*, cap. 8. 3. ni Templum aut Tabernaculum Thronus iſte fuiſſet? Quídve aliud innuere volunt *Quatuor cornua Altaris aurei quod eſt in conſpectu Dei?* c. 9. 13. Quid Templum, Atria Templi & Altare, quà calamo Angelico *metienda*, quà *foras ejicienda?* cap. 11. 1. Quid *apertum Templum Dei in cælo, inibíque Arca Teſtimonii viſui expoſita?* cap. 11. 19. Quid Angeli *è Templo prodeuntes?* c. 14. v. 15, 17, 18. ídque etiam in *cælo?* v. 17. Quid Citharœdi in crepidine *Maris* ſeu labri vitrei inſiſtentes, atque ὠδὴν cantillantes? c. 15. 2. & id quoque in cœlo? v. 1. Quid ibidem verſu 5. *Templum Tabernaculi Teſtimonii apertum in cælo?* idémque Templum v. 8. *fumo impletum à Majeſtate Dei?* Rem verò extra omnem contradictionis aleam ponit illud cap. 16. v. 17. *Et vox magna prodiit* ἀπὸ τοῦ Ναοῦ τοῦ ἀπὸ τοῦ Θρόνου, i. *è Templo Cæli è Throno.*

Porrò in hoc Throno ſeu Templo, nè quid fortè hæreas, Locus ſeſſionis Dei, ſeu (prout Helleniſtæ, 1 Reg. 10. 19. de Solio Solomonis loquuntur) ὁ θρόνος τῆς καθέδρας, interior illa & ſanctiſſima Templi pars fuit, quâ Arca Fœderis cum Propitiatorio condebatur. ibi nempe Deus habitare

Ad Cap. 4.

dicebatur & ſedere inter Cherubinos gloriæ. Quâ demum ratione, tum hîc ſeptem lampades, tum poſtmodum Altare aureum thymiamatis, rectè dicuntur fuiſſe *ante Thronum*, putà ante adytum Templi; prout id de utriſque totidem planè verbis habetur, 2 Par. 4. 20. & 1 Reg. 6. 20. quorum priore Septuag. habent τὰς λύχνους κατὰ τὸ πρόσωπον τοῦ δαβεὶρ (ſic Hebraicè vocatur *adytum*) altero, θυσιαςήριον κέδρινον κατὰ πρόσωπον τοῦ δαβεὶρ, mente juxtà cum Apocalypſi, ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ Θεοῦ. Ità reliquæ ſive Templi ſive Tabernaculi partes Throno ſpeciatim ſic dicto partim pro fulcris, partim pro gradibus erunt, partim pro ſcabello: cujuſmodi ſeu partes ſeu appendices habuiſſe legitur auguſtum illud Solium Solomonis. Hactenus de Throno.

2. Thronum autem proximè cingunt viginti quatuor Presbyteri, qui Epiſcopos exhibent & Antiſtites Eccleſiarum; reſpondéntque & loco & ordine Levitis & Sacerdotibus in caſtris Iſraelis; numerúſque eorum 24. totidem ephemeriis Sacerdotum & Levitarum, ſeu, quod eódem redit, principibus ephemeriarum. Unde, præterquam quòd Deo proximi ſunt, ipſi quoque thronos ſuos habent; præterea *coronas geſtant; quæ ſunt dignitatis & poteſtatis à Deo tributæ inſignia.

* In Oratione Paneg. apud *Euſeb.* lib. 10. cap. 4. Ω φίλοι θεοῦ καὶ ἱερεῖς, οἱ τὸν ἄγιον ποδήρη, καὶ τὸν ὐράνιον ΣΤΕΦΑΝΟΝ &c. πεπεβελημένοι.

3. Tertiò, idoneo poſt Presbyteros intervallo, quâ lineæ per *medium* Throni ductæ biſecant Throni latera *circumquaque* ad quatuor cardines cœli, quatuor viſebantur Animalia; primum figurâ Leonis, ſecundum Bovis (nam μόχος Helleniſtis * *bos* eſt) tertium effigie Hominis, quartum Aquilæ volantis: repræſentandis nimirum Eccleſiis Chriſtianis juxta quatuor plagas mundi; reſpondéntq; quatuor Caſtris Iſraeliticis, eorundem Animalium vexilliferis. Quod enim in textu Apocalyptico aliquantò obſcuriùs dicitur, ἐν μέσῳ τοῦ θρόνου, καὶ ἐν κύκλῳ τοῦ θρόνου, *in medio Throni, & in circuitu Throni*, per figuram ἓν διὰ δυοῖν Hebræis familiarem exponi debet; quaſi nimirum dictum fuiſſet, ἐν μέσῳ τοῦ κύκλου (id eſt περιβόλου) τοῦ θρόνου, *in medio ipſius circuitûs ſeu ambitûs Throni*; idque in hunc ſenſum: Si Throno, utpote quadrato, figuram quadrangulam parallelam quo deceat à Throno & Presbyteris eum cingentibus intervallo circumducas, in medio vel ad medium uniuſcujuſque quadranguli laterum (nam ἐν μέσῳ diſtributivè ſumendum) quatuor ſeſe exhibebant Animalia; nempe in medio cujuſlibet lateris unum.

* Vide Ezech. 1. 10. Exod. 34. 19. Num. 18. 17. & alibi quadrageſies.

Porrò Animalia iſta deſcribuntur *plena oculis antè & retrò, ſenas* inſuper *alas habentia in circuitu*, eaſdémque *intus oculorum plenas*. Tot *oculi* multitudinem denotant hominum oculatiſſimorum, & ſcientiæ myſteriorum Dei pleniſſimorum; cujuſmodi in Animalibus ſunt, id eſt, Eccleſiis, quas Animalia repræſentant. *Alæ* agilitatem & alacritatem ad Dei imperium exſequendum. *Alæ oculatæ* zelum cum ſcientia & fide conjunctum. *Sex* denique *alæ in circuitu*, quaquaverſum volaturientes denotant, id eſt, ad Dei mandata univerſaliter & integrè implenda paratiſſimos.

Additur poſtremò, cujuſmodi eſſet officium utrorumque, tam Animalium quàm Presbyterorum circa Thronum; nempe hujuſmodi, ut *quotieſcunque datura eſſent Animalia gloriam & honorem & gratiarum actionem Seſſori Throni*, id eſt, quoties Eccleſiæ ſacras ſynaxes facerent, totiès *viginti quatuor Presbyteri*, pro muneris ratione Animalibus præeuntes, *procidere ſoliti ſint coram Deo, dicentes*, * *Dignus es, Domine, qui accipias gloriam & honorem & virtutem, quia tu condidiſti omnia*, &c. Hâc autem interpretatione admiſſâ, dictio Joannis, quam plerique hîc ſolœciſmi inſimulant, quaſi *futuris* δώσουσι, πεσοῦνται, προσκυνήσουσι, pro præteritis abutentem, facilè ſeſe tuebitur; cùm Hebræis (quorum notione Apoſtolus paſſim utitur) *futura* denotare ſoleant *actum ſolitum aut debitum*: ità ut Joannes nequaquam hîc referre putandus ſit quid tum in viſione ab Animalibus & Presbyteris factum ſit, ſed quid pro re nata faciendum eſſet, quódque ipſe poſtmodum in

* Summa hymni illius Euchariſtici quo Eccleſia in omnibus veteribus Liturgiis Deum concelebrat; cujus initium Ἄξιον καὶ δίκαιον, &c. in M. Rom. *Præfatio* dicitur.

progreſſu

progreſſu viſionum, ſi quando Deum celebrandi occaſio incidiſſet, ab iiſdem factum vidit. Ad Cap. 5.

Atque ità (ut jam tandem finiam) Thronum in auguſto hoc Conſeſſu Tabernaculo ſeu Templo, Presbyteros Levitis & Sacerdotibus, quatuor Animalia quatuor Caſtris Iſraeliticis reſpondere, id eſt, totum Conſeſſum priſcæ illius Caſtrametationis in eremo imaginem eſſe, luculenter oſtendiſſe mihi videor. Quæ res eò quidem fuſiùs mihi pertractanda fuit, quoniam ab ejus potiſſimùm cognitione plurimorum in Apocalypſi typorum rationem pendere animadverteram: id quod quemvis, re penitiùs introſpectâ, juxtà mecum ſenſurum non dubitem.

THeatro in hunc modum adornato, is qui Throno inſidebat *Librum* intus & à tergo ſcriptum, ſeptémque ſigillis munitum, dextrâ manu porrigit; ſimúlque Angelus in ſcenam prodiens, editâ voce promulgat, ut, ſi cui aperiendi eum facultas data ſit, quò quæ in eo continerentur inſpici & legi poſſent, in manus ſibi ſumeret atque adniteretur; rem proculdubio, ſi perfecerit, omnibus rerum arcanarum ſtudio flagrantibus pergratam facturus. Ad Cap. 5.

Atque revera *Liber* erat dîgniſſimus, in quo reſignando quis omnes ingenii & induſtriæ ſuæ nervos contenderet; Codex utpote fatidicus ſeu conſiliorum Dei, quo ſeries & ordo rerum gerendarum ad ſecundum illum & glorioſum Chriſti adventum pertexebatur. Ejuſmodi enim certè eſſe liquet quæ deinde ſequitur gemina rerum futurarum Prophetia, quam Codex iſte continebat. Quæ cauſa eſt, ni fallor, cur Joannes, Viſiones ſuas expoſiturus, adventûs iſtius glorioſi hypotypoſin, tanquam ſtadii Apocalyptici metam, fronti hiſtoriæ ſuæ præſcripſerit. *Ecce*, inquit cap. 1. *venit cum nubibus, & videbit eum omnis oculus, etiam qui eum transfixerunt, & plangent ſuper eum omnes tribus terræ*; quaſi dicat, Hic ſcopus eſt, hæc meta, quas narrabo, Viſionum.

Sed cùm *nemo eorum qui in cælo, quive in terra, quive ſubter terram, Librum reſignare potuerit*, réſque jam conclamata videretur, ità ut Joannes præ dolore in fletum eumperet: ecce Agnus, ſpecie *tanquam qui occiſus fuerat*, id eſt, obitæ mortis ſigna & cicatrices gerens, in medio Throni, Presbyterorum & Animalium ſurrexit, *Librúmque* reſignandum patefaciendúmque recepit; putà qui ſolus omnium ejus rei facultatem promeruerat. Verſ. 6.

Hoc autem viſo, continuò Chorus Animalium & Presbyterorum, unà cum circumſtantibus Angelis & omnibus in univerſum creaturis, hymnum Agno Patríque gratulabundi decantant. In quo illud ſolum in præſenti obſervare lubitum eſt, quòd facultatem Libri reſignandi merito paſſionis Agni manifeſtò acceptum referant. *Dignus es*, inquiunt, *aperire Librum & ſignacula ejus; quoniam occiſus es, & redemiſti Deo nos in ſanguine tuo ex omni tribu & populo & lingua & gente.* Quo ſortaſſe lux fieri poſſit dicto Salvatoris nec dum paſſi nec glorificati, *De die verò illa & hora* (putà ſecundi adventûs ſui, citiúſne an ſeriùs futurus ſit) *nemo novit, neque Angeli in cælo, neque Filius, ſed Pater ſolus:* quippe, nondum Apocalypſin Chriſto à Patre datam, neque ordinem rerum ad adventum ipſius gerendarum patefactum fuiſſe. Nihil temere aſſero; rem ſecum Lector expendat.

Agno ſic Librum reſignante, ad ſingula ejus Sigilla ſingulæ rerum futurarum imagines exhibentur: quarum ſyſtema totum ſtadium Apocalypticum percurrit, adeóque primam Prophetiam univerſalem conſtituit. cujus nunc interpretationem, Seſſore Throni & Agno faventibus, aggrediemur.

Ad Cap. 5.

De *duabus Prophetiis Apocalypticis.*

PROphetia prima, SIGILLORUM, complectitur fata *Imperii*; altera, BIBΛΑΡΙΔΙΟΥ, fata *Ecclesiæ* seu Religionis Christianæ: donec tandem utrumque coaluerit in Ecclesia regnante; *factis regnis hujus mundi Domini nostri & Christi ejus.* Quemadmodum enim in V. T. Daniel, secundùm Imperiorum successiones, tum Christi adventum præsignavit, tum Ecclesiæ Judaicæ fata digessit: ità rem Christianam Apocalypsis, Romani, quod adhuc post Christum superfuturum esset, Imperii rationibus admetiri censenda est. Nec eventus abnuit. Primæ enim Prophetiæ interpretatio ex generali hac hypothesi sic procedit.

De Prophetia prima, quæ Sigillorum *est: primóque,*
De sex primorum Sigillorum significatis.

SEptem Sigillorum in universum scopus est, ut, discriminatis per eventorum characteres temporis fluxuri intervallis, indicetur, cujusmodi Imperii Romani casuum ordine decurso, futurum esset ut Christus mundi numina, quibuscum bellum susceperat, debellaret: sextâ nimirum vice, seu sexto Sigillo, Gentilis Imperii Romani Deos; septimo autem, cùm Tubarum series ad novissimam pervenerit Tubam, quicquid etiam postea ibidem de novo subortum fuisset, aut uspiam adhuc in mundo esset, idolorum & dæmonum cultûs destructum & deletum iri: *nam oportet eum regnare, usquequo ponat omnes inimicos sub pedes suos,* id est, omnem principatum, potestatem, & virtutem adversariam aboleverit. 1 Cor. 15. 24, 25. De priore periodo, prout ordo postulat, primo loco agemus.

Vid. Just. Mart. Apol. 2. pag. 82. & Dial. cum Tryph. p. 264. & 327.

Prima igitur sex Sigilla, sextuplici eventorum charactere, (iis haud multùm dissimilium quæ Servator, etiam tempori ruinæ Hierosolymorum designando, præstituerat) totidem distinguunt stantis adhuc & florentis Imperii Romani intervalla; quoad tandem sexto Christus potestatem idolorum & Deastrorum Gentilium in orbe illo funditus demoliretur. Characteres autem voco *Casus* Romani Imperii admodum insignes, quibus, tanquam emblematis, intervalla discernantur; eósque in prima hac periodo, non foris à Barbaris gentibus illatos, (cujusmodi erunt Imperii sub septem Tubarum plagis postmodum ruentis) sed casus intestinos, in ipsóque Imperio natos. Quod quidem discrimen idcirco à Spiritu S. institutum, uti dissimilibus notis dissimilia rei Romanæ, hîc vigentis, illic occidentis, tempora describantur.

Illud porrò hîc observandum venit: Cùm Characteres isti *casuum*, quos dixi, vix aut rarò totum Sigilli intervallum pervadant, eóque intervallis suis certo initio & fine circumscribendis neutiquam per se sufficiant; propterea Spiritum S. in quatuor primis Sigillis, (ubi id maximè, tum ob causam jam dictam, tum ob intervallorum inæqualitatem, opus foret) quatuor *Animalia* porrò in eam rem adhibuisse, quorum unumquodque indicaret Sigilli Epocham cardini suo competentem. Id quomodo fiat, mox videbimus: nunc monuisse sat est.

1. *Et*

Ad Cap. 6.

1. *ET vidi cùm aperuiſſet Agnus unum ex ſeptem Sigillis, & audivi unum ex quatuor Animalibus dicens, tanquam vocem tonitrui, Veni & vide.* 2. *Et vidi, & ecce Equus albus; & qui ſedebat ſuper illum habebat arcum, & data eſt ei corona; & exivit vincens, & ut vinceret.*

3. *Et cùm aperuiſſet Sigillum ſecundum, audivi ſecundum Animal dicens, Veni & vide.* 4. *Et exivit alius Equus rufus; & qui ſedebat ſuper illum, datum eſt ei ut tolleret pacem de terra, & ut invicem ſeſe interficiant; & datus eſt ei gladius magnus.*

5. *Et cùm aperuiſſet Sigillum tertium, audivi tertium Animal dicens, Veni & vide. Et vidi, & ecce Equus niger; & qui ſedebat ſuper illum habebat ſtateram in manu ſua.* 6. *Et audivi vocem in medio quatuor Animalium dicentem, Chœnix tritici denario, & tres chœnices hordei denario; & vinum & oleum nè læſeris.*

7. *Et cùm aperuiſſet Sigillum quartum, audivi vocem quarti Animalis dicentem, Veni & vide.* 8. *Et ecce Equus pallidus; & qui ſedebat ſuper eum, nomen illi MORS, & Infernus ſequebatur eum: & data eſt illis poteſtas ſuper quaternitatem terræ interficiendi gladio, fame, & morte, & beſtiis terræ.*

De SIGILLO I.

PRimus Imperii Romani *caſus*, & ſanè inſignis, *primordium* eſt *VICTORIÆ Chriſti*; quâ Dii Romani debellari, eorúmque cultores, ſagittis Evangelii confixi, paſſim deficere, Chriſtóque victori colla ſubmittere incipiunt. Ἐξῆλθε, inquit, νικῶν, καὶ (N. B.) ἵνα νικήσῃ· id eſt, Nondum jam plenè vicit, ſed fundamenta jecit victoriæ, deinde magis magíſque complendæ.

Ad Cap. 6. *Euſeb. Dem. Evang. l. 9. p. 424.* ὁ δὲ αὐτὸς τοῦ Θεοῦ Λόγος τοῖς νοητοῖς καὶ λογικοῖς αὐτοῦ βέλεσι τὸν ἐχθρὸν καὶ ἀντικείμενον αὐτῷ διάβολον, πάσας τε τὰς ἀμφ' αὐτὸν ἀοράτους καὶ πονηρὰς δυνάμεις, διὰ κρείττονος καὶ ἀκαταμάχου δυνάμεως ἤλαυνεν, εἰσέτι τε νῦν κυριεύει ἐθνῶν πολλῶν, &c.

Hujus Sigilli index eſt Animal primum, effigie *Leonis*, ſtatione ad *Orientem*: monſtrátque ex ſuo cardine prodire Equitem, id eſt, Imperatorem, à cujus in equum aſcenſu ad equitandum, id eſt, imperii ingreſſu, ineundum ſit primi Sigilli intervallum; nempe ab exaltatione glorioſa Domini noſtri Jeſu Chriſti: cujus ab Oriente Imperatoris ductu & auſpiciis bellum hoc geritur, victoriáque vincitur. Sequentium quidem Sigillorum initia Imperatoribus Romanis diriguntur; ſed ubi Chriſti res geſta deſcribitur, ejus ſolius Imperatoris ratio habenda fuit.

Jam verò, hoc Sigillo circumacto, Deorum oracula per totum orbem Romanum obmutuere; & Joannes, duodecim Chriſti Apoſtolorum ultimus, expletis militiæ ſuæ ſtipendiis, ex hac vita commigravit, coronam immarceſcibilem in cœlis, unà cum coapoſtolis fratribus ſuis, ob rem fortiter & feliciter geſtam, accepturus.

Quòd autem *equo vehi* poteſtatis ſymbolum ſit, eorúmque qui rerum habenas moderantur, vel ex Helleniſtarum interpretatione Pſal. 45. 5. videre eſt; quibus *Proſperare & equita* eſt, κατευοδοῦ καὶ ἐπίβαινε, *proſperè procede & regna*: neque ab hoc ſenſu abit Chaldæus, qui transfert, *ut equites ſuper thronum regni.* Ità Mulier Beſtiæ inequitans c. 17. exponitur ab Angelo πόλις ἡ ἔχουσα βασιλείαν· eâdémque notione adhibetur *equitandi* verbum, Deut. 32. v. 13. Eſa. 58. v. 14. Pſal. 66. 12.

De SIGILLO II.

SEcundus Imperii Romani *caſus* memorabilis, ſecundi Sigilli emblema, eſt Ἀλληλοσφαγία, *Cædes & laniena inteſtina*; cui vix alia ſimilis in omni hiſtoria Romana. *Et datum eſt*, inquit, *ſedenti in hoc Equo, ut auferat*

Ad Cap. 6.

pacem è terra (id eſt, ut, illo Seſſore, pax è terra auferatur,) καὶ ἵνα ἀλλήλους σφάξωσι, *& ut ſe invicem* homines *mactarent*. Quæ poſtrema ſententiæ pars firmat explicationem prioris. Nam quo demum ſenſu caperentur iſta, *datum eſſe ſedenti in equo, ut* homines *ſe invicem interficerent?* niſi, datum eſſe, ſeu factum, ut, eo quidem ſeſſore, homines mutuis cædibus & lanienis ſævirent.

Sigilli hujus index eſt Animal ſecundum, effigie *Bovis*, ſitu ad *Occidentem*: dúmque in Viſione ad ſe reſpiciendum jubet, eo monet, Sigillum hoc inire cùm Trajanus Hiſpanus rerum habenas capeſſeret, Imperator ab Occidente. Dion; *Trajanus homo Hiſpanus, nec Italus erat nec Italicus: ante eum nemo alterius nationis Imperium Romanum obtinuerat.* Atqui ab eo deinceps in eadem generis ſerie regnatum eſt ad Commodum uſque, ubi Sigilli hujus intercapedo definit.

Ab hocigitur Imperatore principio ducto, quæramus memorabilem iſtum Χλιλοσφαγίας caſum. Res verò geſta eſt, tum Trajano tum ſucceſſore ejus Hadriano Imperii clavum tenentibus, à Gentibus & Judæis, tunc unà per orbem Romanum cohabitantibus. Quid ſub Trajano factum, cape non meis, ſed junctis Dionis & Oroſii verbis. *Incredibili*, inquit Oroſius, *motu ſub uno tempore Judæi, quaſi rabie efferati, per univerſas terrarum partes exarſerunt. Nam & per totam Libyam adverſus incolas atrociſſima bella geſſerunt: quæ adeò tunc, interfectis cultoribus, deſolata eſt, ut niſi poſtea Hadrianus Imperator collectas illuc aliunde colonias deduxiſſet, vacua penitus, abraſo habitatore, manſiſſet. Qui circa Cyrenem habitabant,* (Dion loquitur) *Andreâ quodam duce, Romanos pariter atque Græcos concîdunt, veſcuntur eorum carnibus, edúntque viſcera; tum oblinuntur eorum ſanguine, & pellibus induuntur. Multos à vertice ſerris diſcidere medios, multos objecere beſtiis, multos etiam certare inter ſe coegerunt; ità ut interierint hominum ad* DUCENTA VIGINTI MILLIA. Pergit; *Præterea in Ægypto conſimilis cædes facta eſt, & in Cypro, Artemione duce; ubi etiam perierunt* DUCENTA QUADRAGINTA MILLIA. *Salaminem urbem Cypri, interfectis omnibus accolis, deleverunt.* [Oroſ. Euſeb.] *In Alexandria autem commiſſo prælio victi & attriti ſunt.* [Oroſ.] *Tandem & ab aliis, & maximè à Lyſio, quem Trajanus miſerat, ſubacti ſunt. In Meſopotamia quoque rebellantibus, juſſu Imperatoris bellum illatum eſt.* [Oroſ. Euſeb.] *Atque ità multa millia eorum vaſtâ cæde deleta ſunt.*

Hactenus quæ ſub Trajano. Sed an, inquies, quicquam ſub Hadriano cum iſtis conferendum? Fuerintne paria, Lector judicet. audeo dicere, haud multò minora. Nec dum enim aliquid de rebellione iſta famigerata, BARCHOCHEBA Pſeudomeſſiâ duce, retulimus. Audi igitur illam quoque ejuſdem Dionis verbis: *Cùm*, inquit, *Hadrianus in Urbem Hieroſolymam coloniam deduxiſſet, ac quo loco Dei Templum fuerat alterum Jovi Capitolino ædificari curaviſſet; magnum & diuturnum bellum indè moveri cæptum, totam Judæam commoveri, Judæos omnes ubique gentium tumultuari, multa damna occultè apertéque Romanis inferre, cúmque iis complures alias gentes lucri cupiditate conjungi, atque ea de re omnem ferè orbem terrarum commotum eſſe.* Pergit; *Hos Hadrianus, optimis quibuſque ducibus adverſus eos miſſis, ſed (multitudine eorum & deſperatione cognitâ) non niſi ſingulatim eos adoriri auſis, ſerò tandem oppreſſit fregítque; caſis in excurſionibus prælііſque non minùs* QUINGENTIS ET OCTOGINTA MILLIBUS. *Eorum autem qui fame, morbo, & igne interiere, tanta fuit multitudo, ut numerus indagari non potuit.* Sed num ea victoria Romanis facilis fuit & incruenta? Minimè verò: *tot* enim, ait, *ex Romanis quoque in eo bello periere, ut Hadrianus, cùm ſcriberet ad Senatum, non eſt uſus illo exordio quo uti Imperatores conſueverunt,* SI VOS LIBERIQUE VESTRI VALETIS, BENE EST, EGO QUIDEM ET EXERCITUS VALEMUS.

Hæc

Hæc ille de motu Judæorum ſub illo Stellæ, ut vocârunt, ſeu mavis, Stellionis filio: quem Euſebius porrò ſcribit nolentes ſibi Chriſtianos adverſùm Romanum militem ferre ſubſidium omnimodis cruciatibus necaviſſe. Ad Cap. 6.

Quòd ſi cui lubitum eſt Judæos ipſos audire cladem ſuorum æſtimantes; author libri Juchaſin ſcribit Hadrianum *duplo plures Judæos in hoc bello trucidâſſe quàm egreſſi ſint ex Ægypto.* Alius libro qui inſcribitur מלכי רומי, quem Druſius laudat in Præteritis, *Non ſic afflixiſſe eos Nebuchadnezarem* pag. 126. *neque Titum, ſicut Hadrianus Imperator.* Adeò hæc clades tribulationis iſtius inauditæ, quam Servator Judæis eventuram prædixerat, graviſſimus omnium paroxyſmus fuiſſe videtur; ideóque non immeritò, cùm tam gentis, quàm tam illuſtris complementi nomine præcelluerit, ſecundo huic intervallo ſignando præ aliis omnibus illius temporis eventis à Spiritu Sancto electus.

De SIGILLO III.

SIgilli tertii index eſt Animal tertium, effigie *Humanâ*, ſtatione ad *Meridiem:* proindéque monſtrat, Sigillum hoc inire Imperatore ex illo cardine prodeunte, putà Septimio Severo Afro, Imperatore à Meridie. De quo ſic Eutropius: *Oriundus ex Africa, provinciâ Tripolitanâ, oppido Lepti, ſolus omni memoriâ & antea & poſt ex Africa Imperator.*

Hujuſce autem Sigilli rem plerique *Famem* eſſe volunt, ſive annonæ caritatem; ducto argumento tum à colore Equi nigro, tum ab indicatura frumenti, *Chœnix tritici denario, & tres chœnices hordei denario:* cui quoque *trutinam* in manu Seſſoris inſervire putant; quippe non tam menſurandam quàm appendendam præ nimia penuria annonam.

Et ſanè hanc interpretationem (adeò primâ fronte concinna eſt viſa) nunquam in dubium vocâſſem, ſi eventus ei reſpondiſſet. Sed nihil hoc ævo hâcque Sigillorum ſerie de *Fame* reperio ſingulare, & characteris officio dignum. Nam quod ex Tertulliano ad Scapulam affertur, id nequaquam magni ducendum arbitror. Neque enim ſi, quod ille perhibet, meſſis aliquando Hilariano præſide in Africa defecerit, illico id aut generale per orbem Romanum fuerit, aut Severi ævo. Hinc factum, dum Symboli rationem paulò propiùs intueor, ut aliò potiùs ſpectare, haud omnino vanis indiciis, colligere mihi viſus ſim. Quippe non, ut illa interpretatio expoſcit, *Statera* cum *Chœnice* ſatis aptè componi poſſe videtur; cùm *Libra* ponderando, *Chœnix* verò menſuræ nomen ſit. Præterea, cùm reliquorum Sigillorum ſignificatis admodum congruat conditio Animalis indicantis, *Victoriæ* Leonis, *Mactationi* Bovis, ſubſequentis Sigilli *Cadaveribus* Aquila; hîc nulla futura eſſet ſocietatis ratio. Quæ enim Homini cum *Fame* convenientia? Color verò niger nec naturâ ſuâ, nec veterum Prophetarum uſu, uni fami alligatus eſt, ſed æquè triſtitiæ, ſqualori & terrori figurando inſervit.

Sit igitur hujuſce Sigilli Res, non *Fames* aut annonæ caritas, ſed JUSTITIÆ per orbem Romanum *procuratio & ſeveritas*, præ quàm in ullo retro aut ſubſequentium intervallorum inſignis & notabilis. Nam quod ad figuram attinet, color Equi *Juſtitiæ ſeveritati* convenit. *Libram* eſſe *Juſtitiæ* ſymbolum, tranſlatitium eſt; ut hodiéque *Juſtitiam* cum *Libra* pingi nemo neſciat. Illud verò quod de indicatura ſubjungitur, ſi auſcultes, ità tinnire videbitur; *Nè cuiquam triticum aut hordeum, niſi juſto pretio perſoluto, auferto: ſimilem quoque juſtitiæ legem in vino & oleo ſervato:* quaſi nimirum contra fures caveret, & dixiſſet, *Nè furator. Denarius* enim fuit operis diurni merces ordinaria, quod ex *Evangelio liquet. fuit etiam diurnum ſtipendium militum. *Chœnix* ſignificat demenſum diurnum, ἡμερομέτρησιν,

* Matt. 20.
* Vide Caſpar. Waſerum de Antiq. menſur. l. 2. c. 3.

Ad Cap. 6.

φίδα, ſed incertâ admodum menſurâ: variavit enim pro ratione gentium, locorum & hominum. Chœnix militaris (ut minores chœnices prætermittam, opilionum, villicorum, vinitorum) quatuor fuit ſextariorum. Sed veteri Lexicographo Græcolatino χοῖνιξ eſt *ſemimodium*, id eſt, militaris duplum: imò Helleniſtis Ezech. 45. 10, 11. Χοῖνιξ eſt *Bathus*, ampliſſima Hebræorum menſura. Ex tam incerta *Chœnicis* menſura quî poteſt aliquid de fame & annonæ caritate exculpi? *Chœnicem* igitur hîc accipio pro quolibet demenſo diurno, & *Denarium* pro quolibet demenſi pretio. Ità interpretationis quam dedi ratio conſtabit.

Jam eventus mirum eſt quàm interpretationi faveat, rerum potiuntibus Severo & Alexandro, maximè inclytis Equi nigri ſeſſoribus. De Severo quæ ſparſim apud Aurelium legas, retentis Authoris verbis, in unum colligam; idem poſtmodum Lampridio facturus de Alexandro. *Severo*, inquit Aurelius, *præclarior in republica fuit nemo, legum conditore longè æquabilium. Implacabilis delictis, ſtrenuum quemque præmiis extollebat. Nulli in dominatu ſuo permiſit honores venundari. Nè parva quidem latrocinia impunita patiebatur, in ſuos animadvertens magis, quod vitio ducum aut etiam præfectorum fieri vix experiens intelligeret.* Aurelio adſtipulatur Spartianus, dum eum *& implacabilem delictis, & latronum ubique hoſtem* vocat.

Sed hæc nullo numero fuerint præ iis quæ de Alexandro Mammeæ filio Lampridius; in quibus proinde characteris hujus Sigilli ſumma collocanda videtur. *Is*, inquit, *leges de jure populi & fiſci moderatas & infinitas ſanxit, neque ullam conſtitutionem ſacravit ſine viginti juriſperitis. Severiſſimus judex contra* fures, *appellans eoſdem quotidianorum ſcelerum reos, & damnans acerrimè; ac ſolos hoſtes inimicoſque reipublicæ vocans, juſſit* (de judicibus furibus, ni fallor, loquitur) *in civitatibus nunquam videri, & ſi eſſent viſi, deportari per rectores provinciarum. Referebat*, inquit, *Eucolpius, (quo ille familiariſſimè uſus eſt) illum, ſi unquam* furem *judicem vidiſſet, paratum habuiſſe digitum ut illi oculum erueret. Addit Septimius, qui vitam ejus non mediocriter exſequutus eſt, tanti ſtomachi fuiſſe Alexandrum in eos judices qui furtorum famâ laborâſſent, etiamſi damnati non eſſent, ut ſi eos caſu aliquo videret, commotione animi ſtomachi choleram evomeret, toto vultu exardeſcente, ut nihil poſſit loqui. Juſſit imò per præconem edici, ut nemo ſalutaret principem qui ſe Furem eſſe nôſſet, nè aliquando detectus capitali ſupplicio ſubderetur.* Pergit; *Si quis militum de via in alicujus poſſeſſionem deflexiſſet, pro qualitate loci, aut fuſtibus ſubjiciebatur in conſpectu ejus, aut virgis, aut condemnationi; aut, ſi hæc omnia tranſiret dignitas hominis, graviſsimis contumeliis; cùm diceret*, Viſne in agro tuo fieri quod alteri facis? *clamabátque ſæpius, quod à quibuſdam ſive Judæis ſive Chriſtianis audierat, & tenebat, idque per præconem, cùm aliquem emendaret, dici jubebat*, Quod tibi fieri non vis, alteri ne feceris. *Quam ſententiam uſque adeò dilexit, ut & in palatio, & in publicis operibus præſcribi juberet.*

En tibi, Lector, Equi nigri ſeſſorem auream illam & cœlitus demiſſam Justitiæ trutinam in Theatro orbis terrarum magnificè librantem, Quod tam inſigne fuit in Imperatore Pagano, ut eò in hoc Sigillo Spiritum S. reſpexiſſe nemini mirum videri debeat.

Aliter de tritici *&* hordei *indicatione.*

Poteſt & hæc *tritici* & *hordei*, &c. indicatura de procuratione rei frumentariæ per hæc tempora inſigni intelligi. Nam videri poteſt hanc quoque verbis iſtis ineſſe mentem; Ità rei frumentariæ de copia proſpiciendum eſſe, ut annona æquo, & cui quiſque ſolvendo ſit, pretio veneat. *Chœnix tritici Denario*, i. Demenſum diurnum tritici diurno laboris pretio

aut

aut ſtipendio aut reditu venditor: ut nè ſcilicet cui opus ſit, plus dietim ad victum erogare quàm ei dietim ſuppetat erogandum. Illud quoque, *Tres Chœnices hordei denario*, videri poſſit ad æquationem pretii, pro qualitate mercium, pertinere. Si cui iſtiuſmodi interpretatio placuerit, eventus hîc quoque ad amuſſim reſpondebit. Ad Cap. 6.

Spartianus de Severo; *Rei*, inquit, *frumentariæ, quam minimam repererat, ità conſuluit, ut excedens ipſe vitâ ſeptem annorum Canonem populo Romano relinqueret: ità ut quotidiana ſeptuagena quinque millia modiorum expendi poſſent. Populo Romano diurnum oleum gratuitum* (primus) *donavit; ejus verò tantum reliquit, ut per quinquennium, non ſolùm urbis uſibus, ſed & totius Italiæ, quæ oleo egeret, ſufficeret.* Quaſi nimirum implere voluiſſet quod hîc adjicitur, Καὶ ὃ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς, *In oleo quoque & vino nè ſis injuſtus.* Similia habet Lampridius de Alexandro: *Commeatum*, inquit, *populi Romani ſic adjuvit, ut cùm frumenta Heliogabalus evertiſſet, vicem de propria pecunia loco ſuo reponeret. Oleum quoque*, inquit idem, *quod Severus populo dederat, quódque Heliogabalus imminuerat, integrum reſtituit, addidit & oleum luminibus Thermarum.*

De SIGILLO IV.

SIgilli quarti index eſt quartum Animal, effigie *Aquilinâ*, ſtatione ad *Aquilonem:* quo monſtratur, initium Sigilli ducendum ab Imperatore illic oriundo, id eſt, Maximino Thrace Septentrionis alumno. Julius Capitolinus; *Maximinus de vico Thraciæ vicino Barbaris, Barbaro etiam patre & matre genitus.*

Hujus Sigilli *character* eſt *Concurſus* GLADII, FAMIS & PESTIS unà, ut aliàs nunquam, ſævientium. Unde Equi ſeſſori *Mortis*, id eſt, notione Hebræorum, qui abſtractis pro concretis utuntur, Θανατοφόρῳ, ſeu *Mortiferi* nomen inditum eſſe dicitur, eò quòd tot Mortes ſecum in Orbem inveheret. Nam iiſdem quoque Hebræis, Prophetis præſertim, *nomine vocari* idem quandoque valet atque *eſſe* vel *exſiſtere*, ſed eximio & præcipuo quodam modo: ut Eſa. 7. 14. & 9. 5. Jerem. 23. 6. & 20. 3. Zach. 6. 12. & hîc in Apocalypſi cap. 19. 13. adeò ut *Mortis nomen habere* nihil aliud hoc loco ſit, quàm eſſe ſingulariter & inſigniter Θανατοφόρον vel *Mortiferum*. cui rei quoque eſt illud, quòd *Orcus* eundem tanquam libitinarius comitetur.

Jam de eventu videamus. Et ſanè nunquam ex quo Sigilla cœpere hæc tria junctim támque inſigni modo ſæviere. A *Cæde* incipiam, & omitto quæ ab externo hoſte pertulit hoc ævum, ſanè graviſſima; Barbaris univerſum ferè imperium, ſub Gallo & Voluſiano Imperatoribus, rapinis & cædibus exhaurientibus: non enim iſta in hunc cenſum veniunt; quærimus inteſtina & domeſtica. Decem igitur plùs minùs Imperatores & Cæſares, qui legitimi habentur, Sigilli hujus intercapedine, id eſt, triginta trium aut paulò plurium annorum ſpatio, gladius, non hoſtium, ſed ſuorum, abſumpſit. Per idem intervallum, ſub unius Gallieni Imperio, triginta illi Tyranni, de quibus Pollio, aut uno aut altero fortè pauciores, in diverſis orbis Romani partibus exorti ſunt: atque hi plerique omnes aut à ſuis, aut à ſe invicem cæſi, aut ab Imperatoribus legitimis trucidati fuere: ut non immeritò de hac plaga dixerit Oroſius, *eam non per vulgi cædem, ſed per vulnera mortéſque Principum exaltatam eſſe.* De Gladio.

Denique Imperatores ipſi, primus Maximinus, & in noviſſimis Gallienus, quantâ ſævitiâ fuere? Maximinus, Julio Capitolino teſte, tam crudelis fuit *ut illum alii Cyclopem, alii Buſiridem, alii Scironem, nonnulli Phalarin, multi Typhonem vel Gygem nominarent. Senatus eum tantum timuit, ut vota in Templis*

Ad Cap. 6. *Templis publicè privatímque, mulieres etiam cum ſuis liberis, facerent, nè ille unquam Urbem Romam videret. Audiebant enim alios in crucem ſublatos, alios animalibus nuper occiſis incluſos, alios feris objectos, alios fuſtibus eliſos; atque omnia hæc ſine delectu dignitatis.* Pergit idem: *Ignobilitatis tegendæ causâ, omnes conſcios generis ſui interemit; nonnullos etiam amicos, qui ei ſæpe miſericordiæ & pietatis causâ pleraque donaverant; neque enim fuit crudelius animal in terris. Denique,* inquit, *ſine judicio, ſine accuſatione, ſine delatore, ſine defenſione omnes* (factionis Magni cujuſdam, viri conſularis) *interemit, omnium bona ſuſtulit, & plus quatuor millibus hominum occiſis ſe ſaturare non potuit.*

Audi etiam quid de Gallieno Trebellius Pollio, libro de 30. Tyrannis. *Occiſo,* inquit, *Ingenuo, qui à Mæſiacis legionibus Imperator eſt dictus, in omnes Mæſiacos, tam milites quàm cives, aſperrimè ſæviit, nec quemquam ſuæ crudelitatis exſortem reliquit: uſque adeò aſper & truculentus, ut pleraſque Civitates vacuas à virili ſexu relinqueret.* Idem in vita Gallieni: *Scythis,* inquit, *in Cappadociam pervadentibus, milites iterum de novo Imperatore faciendo cogitaverant; quos omnes Gallienus* more ſuo *occîdit.* Addit in fine: *Fuit nimiæ crudelitatis in milites: nam & terna millia, & quaterna millia ſingulis diebus occîdit.* Refert quoque in eadem Gallieni vita Pollio memorabile admodum lanienæ Byzantinæ exemplum, quà à militibus, quà ab ipſo Gallieno editum. *Nè quid,* inquit, *mali deeſſet Gallieni temporibus, Byzantinorum Civitas, clara navalibus bellis, & clauſtrum Ponticum, per Gallieni milites ità omnis vaſtata eſt, ut prorſus nemo ſupereſſet. Quorum cladi ulciſcendæ, Gallienus viciſſim Byzantio receptus, omnes milites inermes, armatorum coronâ circundatos, interemit, fracto fœdere quod promiſerat.*

De Peſte. Habes de Cædibus: ad PESTEM venio, quæ hîc ex uſu Orientis θάνατος dicitur. Ità Chaldæus Paraphraſtes pro דֶּבֶר *peſte* amat ponere מוֹתָא *mortem*, & Helleniſtæ plerumque vertunt θάνατον, ſimiliſque notione Eccleſiaſticis ſcriptoribus *mortalitas* dici ſolet; quæ jam in multas linguas vernaculas migravit. De *Peſte* autem res adeò notoria eſt & manifeſta, ut oraculi fidei aſtruendæ non opus ſit multa congerere. verbo expediam. Zonaras author eſt, nec cæteri tacuere, ſub Gallo & Voluſiano Imperatoribus *Peſtem* ab Æthiopia exortam omnes Romanas provincias pervaſiſſe, & per quindecim continuos annos incredibiliter exhauſiſſe. *Nec alia unquam*
Lipſ. De Conſtant. 2. 23. *major lues mihi lecta* (inquit vir noſtro ævo celebris) *ſpatio temporum, ſive terrarum.*

De Fame. Supereſt adhuc ex triga illa calamitatum *Fames.* Quam quidem ab hoc ævo abeſſe non potuiſſe, etiamſi nemo veterum id prodidiſſet, quivis indè colligat, quòd omne ferè Imperium à Scythis per hæc tempora rapinis & vaſtationibus adeò attonſum & attritum ſit, *ut nulla,* ſi Zoſimo fides, *Romana ditionis gens ab iis libera permanſerit; omnia ferè oppida mœnibus deſtituta, & iiſdem deſtitutorum maxima pars capta fuerint.* Quî fieri potuit ut non hujuſmodi vaſtationibus deſererentur agri, negligeretur aratio, & quicquid uſpiam erat ad victum repoſitorum peſſundaretur?

Apud Euſeb. Hiſtor. lib. 7. c. 17. Atque ità quidem reverâ eveniſſe, liquet ex Dionyſii Alexandrini, qui tum vixit, epiſtola ad fratres, ubi diram iſtam, de qua egimus, Luem *bello & fami* ſucceſſiſſe teſtatur. *Poſt hæc,* inquit, id eſt, perſecutionem quæ ſub Decio fuit, (nam eam intelligit quæ præceſſit peſtem) καὶ πόλεμος καὶ λιμὸς ἐπίλαβεν, *& Bellum & Fames ſecuta ſunt, quæ unà cum Ethnicis pertulimus.* & paucis interjectis, *At ubi,* inquit, *cùm nos tum ipſi reſpiraveramus, invaſit Lues iſta; res illis quovis terrore terribilior & calamitate quacunque lamentabilior, nobis verò exercitatio & exploratio nullis reliquis inferior.* Adſtipulatur Cyprianus Apologiâ ad Demetrianum: *Cùm dicas,* inquit, *plurimos conqueri, quòd bella crebriùs ſurgant, quòd* LUES, *quòd* FAMES *ſæviant, quódque*

quòdque imbres & pluviæ ſerena longa ſuſpendant, nobis imputari, tacere ultrà non oportet, &c. Ad Cap. 6.

De *Beſtiis* autem quod porrò in textu additur; ſi quidem à ſuperioribus diverſum ſit, & non potiùs innuat, Tyrannos, qui inſtar Ferarum per ea tempora in Orbe Romano ſævirent, calamitatibus iſtis cauſam daturos; indicabit ſolenne Orientalibus & Auſtralibus regionibus in hoc *caſu* malum: ut nimirum, *Fame* & *Peſte* ſævientibus, *Beſtiæ* contra homines invaleſcerent, eóſque occiderent; ut videre eſt Levit. 26. Ezech. 14. 15, 21. Sed priori Sententiæ magìs favet Syntaxeos mutatio, ἐν τῷ τέταρτῳ τῆς γῆς, ſi reddas, *atque id per Beſtias terræ.*

Τὸ τέταρτον τῆς γῆς, *quartam partem terræ*, in quam Orco & Morti poteſtas ſæviendi data fuiſſe dicitur, (niſi ſi quis vulgatum Interpretem hîc defendi poſſe putet, apud quem τέταρτον τῆς γῆς eſt τετράδιον, id eſt, *quaternio*, ſeu *quatuor partes, terræ*) expono de potiſſima & multò maxima Orbis Romani parte. Cùm enim tertia pars terræ (ut ſuo loco dicetur) Orbis Romani amplitudinem deſignet, conſequens eſt, quartam terrarum partem eſſe eandem Ditionem Romanam quartâ parte minús: eóque trigam iſtam ſeu quadrigam calamitatum tres Orbis Romani quadrantes pervaſiſſe, hoc eſt, ferme totum, unico tantùm quadrante ejus immuni. Et certè Oroſius aſtruere videtur, Peſtem non ultrà ſeſe extendiſſe quàm (ut ejus verbis utar) *ad profligandas Eccleſias edicta Decii cucurrerunt.* De cæteris nihil habeo dicere. Atque hæc de quarto Sigillo.

De SIGILLO V.

DUO quæ ſequuntur Sigilla nullum habent, ut ſuperiora, de exordii ſui tempore ab Animalibus ſubſidium; proindéque nulli hîc equorum Seſſores videndi ampliùs, unde illud Animalium indicium pendebat. Utriuſque igitur intervallum illic auſpicandum eſt ubi antecedentis Sigilli *caſus* deſierit. Quod quidem facile admodum ſit, ubi *Caſus*, ut hîc, ejuſmodi fuerint, ut eorum determinatio ob inſignem evidentiam latere nequiret.

Quintum proinde Sigillum inibit ab Imperio Aureliani, anno CC LXVIII. ad quod tempus, quæ diutiſſima fuit prioris Sigilli calamitatum, quindecim annorum Peſtis extincta eſt.

Jam maximè inſignis ſub hoc Sigillo rei Romanæ *caſus*, quíque omnibus aliis illius temporis eventis præcelluerit, eſt PERSECUTIO *illa Chriſtianorum* à Diocletiano incepta, ab aliis continuata, longè omnium quæ unquam fuerant acerbiſſima. Nihil præ iſthac viderunt priora ſecula. *Omnibus ferè anteactis* (verba ſunt Oroſii) *diuturnior & immanior fuit. Nam per decem annos incendiis Eccleſiarum, proſcriptionibus innocentium, cædibus Martyrum inceſſabiliter acta eſt.* Initio ſtatim decennii iſtius, intra dies triginta ad ſeptendecim hominum millia mactata feruntur, nec progreſſu temporis mitigavit perſequentium furor. In una Ægypto (quantulâ Romani Imperii particulâ?) ſi Domino Ignatio Patriarchæ Antiocheno, apud * Scaligerum, fides, mactata ſunt *centena & quadraginta quatuor hominum millia; ſeptingenta autem in exilium acta.* unde *Æra Diocletiana* apud Ægyptios nomen invenerit, ut hodiéque *Æra Martyrum* nuncuparetur. Quid jam cenſes factum in reliquis per orbem Romanum provinciis? *Omnis ferè ſacro Martyrum cruore orbis infectus eſt*, inquit Sulpitius Severus. *Nullis unquam bellis mundus ſanguine magìs exhauſtus eſt, neque majori unquam* (verba ſunt ejuſdem) *triumpho Eccleſia vicit, quàm cùm decem annorum ſtragibus vinci non potuit.*

* De Emendatione Tempor. lib. 5. de primo anno Diocletiani & Coptitar.

Figuratur hæc laniena viſione *Animarum interfectorum propter Verbum Dei*, Verſ. 9.

Ad Cap. 6.

Dei, & propter teſtimonium quod habebant, jacentium ſub altari, id eſt, humi ad pedem altaris, inſtar hoſtiarum recèns jugulatarum. Eſt enim * *Martyrium* genus quoddam ſacrificii. Unde illud Apoſtoli ad Timotheum, inſtante jam Martyrio ſuo, Ἐγὼ ἤδη σπένδομαι, *Ego jam libor, & tempus reſolutionis meæ inſtat*, 2 Tim. 4. 6. Quò etiam ſpectat illud ejuſdem ad Philippenſes, 2.17. *Si immolor ſupra ſacrificium & miniſterium fidei veſtræ*, &c.

* Ità Polycarpus martyrium ſubiturus orat apud Euſebium —ἐν τοῖς μαρτυρίοις προσδεχθείην ἐνώπιόν σου σήμερον ἐν θυσίᾳ πίονι καὶ προσδεκτῇ. *Euſeb. l. 4. c. 15.*

Quòd porrò ad Deum *voce magnâ clamare* dicantur, ultionem ſanguinis ſui poſcentes, periphraſis eſt crudelitatis extremæ judicióque maturæ, tanquam quæ jam præ immanitate ſua ipſam Dei patientiam ſolicitaret ad vindictam. [a] *Uſquè quò*, inquiunt, *Domine, ſanctus & verax, non judicas, & vindicas ſanguinem noſtrum de iis qui habitant in terra?*

a Vers. 10.

Interim [b] *datæ ſunt ſingulis ſtolæ albæ*, id eſt, cooptantur in ordinem Beatorum. Sumpta parabola ex more Judæorum in probandis & admittendis Sacerdotibus; quos nimirum de genealogia & corporis integritate idoneos judicâſſent, eos *candidis ſtolis indutos* in Atrium Sacerdotum recipientium, ſícque in ordinem ſacerdotalem cooptantium. Maiemonides in Miſchne lib. 8. tit. Biath hammikdasch, cap. 6. §. 11. Id quod luculenter exprimitur cap. 7. 13, 14, 15. ubi de iſtis qui *ſtolis albis* amiciebantur dicitur, quòd *ante Thronum Dei ſint & colant eum* (putà ut * Sacerdotes) *die ac nocte in Templo ejus.*

b Vers. 11.

* Ἐπὶ τὸ θυσιαστήριον καὶ ἐν ναὸν ἀνέβαινον, οἱ τῶν ἱερέων ἄμωμοι, βύσσον μὴ ἀμπεχόμενοι. *Joſeph. de Bell. Jud. l. 6. c. 15.*

De clamore verò ſanguinis reſponſum eſt, *Ut requieſcerent adhuc tempus modicum, donec compleantur conſervi eorum, & fratres eorum, qui interficiendi ſunt, ſicut & illi:* id eſt, ut pauliſper ſuſtinerent, donec fratrum ſuorum aliquot, qui, poſteaquam Chriſtianiſmus jam regnare inciperet, ſub Licinio, Juliano, & * Arrianis, ſimiliter atque ipſi jugulandi erant, numero accederent; túncque clangentibus Tubis, ſolennem vindictam de Imperio tanti ſanguinis reo ſumptum iri.

* In perſecutione Arrianica, ait Baſilius, pluribus tribulationibus afflictæ ſunt Eccleſiæ, quàm ab eo tempore commemorari poſſunt quo primùm Evangelium Chriſti annuntiari cœpit. *Baſil. in Epiſt.* 182.

De SIGILLO VI.

SIgillum ſextum init ubi quintum deſinit; id eſt, ab anno Chriſti CCCXI, quo atrox illa decem annorum perſecutio quievit.

Hujus autem Sigilli *caſus* eſt, Cœli terræque motus *admirabilis*; quo mirifica illa per Conſtantinum M. ejúſque ſucceſſores Agni ſigniferos rei Romanæ Ethnicæ *mutatio & ſubverſio* figuratur: quâ putà omnes Gentilium Dii cœlo ſuo excuſſi, Pontifices & Sacerdotes exaugurati, dejecti, reditibuſque ſuis in perpetuum exuti; Templa, fana, & delubra Dæmonum per omnem Romanum Orbem conquaſſata, direpta, inflammata, demolita. Adhæc Imperatores, Reges, Dynaſtæ, qui Diis ſuis tam enormiter periclitantibus ſubvenire, bellum Chriſti Vexilliferis indicere, ingentibus copiis decernere, etiam prælio ſuperati bellum vi ſummâ inſtaurare, in animum induxerint, inauditis ſtragibus cæſi, fuſi, fugatíque; donec tandem, re deſperatâ, nemo ampliùs Religioni Romanæ, tanto fragore ruenti, ſuppetias laturus reperiretur. Ità brevi verborum ambitu complexus mihi videor quicquid ſublimibus iſtis ad hoc Sigillum allegoriis Spiritus Sanctus depingere voluit. Atque hoc Victoriæ Chriſti, cujus primo Sigillo jactum erat fundamentum, primum complementum eſt: cui, quâ Imperii ætate futurum eſſet, deſignando, præſignatis temporis quod interea flueret diſcriminibus, quæ hactenus præceſſerint Sigilla inſerviêre. Reſtat jam ut datam interpretationem ſingulis allegoriæ propheticæ partibus applicemus, rationémque ejus oſtendamus: id quod faciemus, integro priùs contextu ob oculos poſito; qui ſic habet.

12. *Et*

Ad Cap. 6.

12. *Et vidi cùm aperuiſſet Sigillum ſextum, & ecce terræ motus magnus factus eſt, & Sol factus eſt niger tanquam ſaccus cilicinus, & Luna* [*tota*] *facta eſt ſicut ſanguis.*

13. *Et Stellæ cœli ceciderunt in terram, ſicut ficus abjicit groſſos ſuos, cùm à vento magno commovetur; receſſitque cœlum ſicut liber qui convolvitur.* 14. *Et omnis mons & inſula de locis ſuis motæ ſunt.*

15. *Et Reges terræ & magnates & tribuni, & divites & potentes, & omnis ſervus & liber abſconderunt ſe in ſpeluncis & in petris montium:* 16. *Et dixerunt montibus & petris, Cadite ſuper nos, & abſcondite nos à facie Sedentis ſuper thronum, & ab IRA AGNI.* 17. *Quoniam venit DIES MAGNUS IRÆ EJUS, & quis poterit ſtare?*

Solennes ſunt iſtæ horridiorum cladium & rerum, ut ità loquar, ſuſque déque converſionis imagines, Prophetis de more Orientis uſitatæ; ut noſtris quoque Poetis ſua ſunt ſchemata, ſuæ picturæ. Ità Jeremias cap. 4. 23, &c. excidium Judææ depingit, ac ſi omnia iterum in antiquum chaos reditura eſſent. *Aſpexi terram*, inquit, *& ecce* תֹהוּ וָבֹהוּ *inanis erat & vacua; & cœlos, & non erat lux in iis. Vidi montes, & ecce movebantur, & omnes colles conturbati ſunt.* Vide cætera. Similiter Joel cap. 2. 10. de horrenda ejuſdem vaſtatione ab exercitu Locuſtarum Aquilonarium, *A facie ejus*, inquit, *contremuit terra, moti ſunt cœli; Sol & Luna obtenebrati ſunt, & ſtellæ retraxerunt ſplendorem ſuum.* Sed diſtinctiùs agamus de ſingulis.

Aben Ezra ad illud Hag. 2. 2.
אומרים בימים האלה בארץ ישמעאל בבוא שמועות רעות ממלחמות נהפך העולם.
Maiemonides, More Neb. Part. 2. cap. 29. Arabes, de eo cui ſingulare aliquod infortunium accidit, dicunt quòd *Cœlum ejus in Terram converſum ſit, vel ſuper Terram ejus ceciderit.* Conſer Thren. 2. 1.

Ecce, inquit, *Terræ motus magnus factus eſt.* Græcè σεισμὸς, id eſt, *Cœli terræque motus*, ut in ſequentibus palàm eſt: vox enim Latina Græcæ vim non adæquat. *Terræ motus* autem iſtiuſmodi, teſte Apoſtolo, Heb. 12. de loco Haggæi [*Adhuc ſemel & ego commovebo cœlum & terram*] denotat τὴν σαλευομένων τλὼ μετάθεσιν, *mutationem eorum quæ commoventur.* Quod firmari poteſt ex eodem Haggæo, verſ. 21 & 22 ejuſdem capitis, ubi ipſe hanc parabolam de regnorum mundi mutatione & converſione ἐξηγητικῶς interpretatur: *Ego commovebo cœlum & terram, & ſubvertam ſolium regnorum, & diſperdam fortitudinem regnorum Gentium*, &c. Nos igitur, ut alibi in Apocalypſi, ità hîc quoque, *Terræ Cœlique motum*, pro rerum ruina & quaſi ſuſque déque mutatione accipiemus.

Jam verò Mutationis hujuſce, perinde ut priorum quoque ſub Sigillis *caſuum*, Objectum eſt Imperium Romanum: at non quà politicè à Cæſaribus gubernatum (hâc enim ſui formâ nondum ſolvendum eſt;) ſed quà Satanæ Principi ejúſque Angelis Dæmonibus religioſo nomine ſubditum. Hanc ſcilicet Imperii Romani *Dæmonarchiam*, quæ hoc Sigillo tempeſtas incumbit maximo cum fragore everſum atque diſſipatum ibit.

Et Sol factus eſt niger ut ſaccus cilicinus, & Luna facta eſt ut ſanguis: id eſt, per ellipſin adjectivi, *rubicunda ut ſanguis.* Periphraſis autem eſt deliquii Luminarium, in quo Sol ater apparere ſoleat, Luna verò rubicunda. Cui planè geminum eſt illud Iſaiæ cap. 13. 10. de vindicta Babylonis; *Obſcurabitur Sol in ortu ſuo, & Luna non ſplendere faciet lumen ſuum.* Septuag. Καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς, ut Matth. 24. 29. Nec alium omnino ſenſum habet, juxta Aben Ezræ ſententiam, illud apud * eundem cap. 24. de clade quâ Dominus in Jeruſalem regnaturus (prorſus ut in hoc Sigillo) *viſitaret militiam cœli in excelſo, & reges terræ in terra. Erubeſcet*, inquit, *Luna, & pudore ſuffundetur Sol* (id eſt, uterque, quaſi pudore vultum tegeret, tenebris obducetur) *cùm regnabit Dominus exercituum in monte Sion & in Jeruſalem, & in conſpectu ſenum ſuorum glorioſè.* Sed quid hæc, inquies, ad *Dæmonarchiam Romanam?* Auſculta, & dicam. Prophetis (ut in ſequentibus quoque Viſionibus ſubindè audies) omne Regnum & Corpus Imperii

* Iſai. 24. 21, 23.

Ad Cap. 6.

Fuisse gentibus Orientis solenne *Mundi* parabolam rebus pingendis adhibere, vel ex Chymica philosophia ab Arabibus & Ægyptiis profecta constare potest; in qua quodlibet ferè corpus mundanum, mundo assimilatum, ex cœlo, terra & astris conflatum perhibetur.

[a] שמים à שמא, quod hodiéque Arabibus est *excellere & supra reliqua eminere.*

[b] ארץ *Terra* ab ארץ iisdem *humile & depressum esse.* Erpen.

perii *Mundum* refert; ut partes quoque, *Cælum*, *Terra*, *Stellæ* pro illa imagine sint. Cui evincendo (ut alia taceam) vel unicus ille locus apud Isaiam sufficit, cap. 51. 15. *Ego sum Dominus Deus tuus, qui divisi mare* (mare autem rubrum) *& personuerunt fluctus ejus, Dominus exercituum nomen ejus. Et posui verba mea in ore tuo* (id est, Legem meam tibi dedi) *& umbrâ manûs meæ protexi te; ut plantarem cælos & fundarem terram*, (id est, Te regnum, ceu Mundum politicum, constituerem) *& dicerem Sioni, Populus meus es tu.* Sermo est de liberatione quâ liberavit Deus populum Israeliticum ex Ægypto, ut ex eo sibi Regnum sive Rempublicam conderet in Terra promissa. Ex quo, quid sit quoque apud eundem (cap. 65, & 66.) *Cælum novum* & *Terra nova*, haud difficile erit colligere; nempe *novus ejusdem rationis mundus.* Pro hac igitur imagine, [a] *Cælum* notione Propheticâ denotabit quicquid in Regni aut Reipublicæ alicujus universitate, ceu Mundo politico, celsum est; [b] *Terra*, contrà, quod infimum; *Stellæ* verò eos qui in Celsitudine ista locum obtinent obeúntque. Quâ ratione *Sol* & *Luna*, præcipua cœli lumina, iste primam summámque, hæc à prima proximam regni *Majestatem* & ἀξίωμα indicabit. Quod quidem adeò verum est, ut Paraphrastes Chaldæus in Prophetis subindè pro *Sole* & *Luna*, *regnum* & *gloriam* substituat; ut Isa. 60. 20. Jer. 15. 9.

Cicero in Orat. pro Domo ad Pontif.

* Dionys. lib. 2.

Esto igitur SOL in regno Idolorum Romano, jure principatûs, *Draco ipse*, seu Satanas; præsertim cùm ab eo Spiritus Sanct. cap. 12. totum Imperium Romanum, hoc de quo agitur statu, cognominaverit *Draconem rufum septicipitem*, ut ibi videbimus. LUNAM, secundum hujus Cœli luminare, dixeris *Pontificatum Maximum* Majestati Imperatoriæ jam ab origine prima annexum, ejúsque quasi partem; seu mavis, *Imperatorem Satanæ Pontificem, cum toto Pontificum Collegio*, qui cum Imperatore capite suo unum corpus efficiebant, iidémque & religionibus Deorum & summæ Reipublicæ præerant, neque Senatûs, neque ullius supra se potestati ad reddendam rationem obnoxii; * proindéque in isthoc Regno non immeritò secundas à *Dracone* ipso habituri. Non semper, fateor, opus est ut in hujusmodi allegoriis tam accurata singulorum ratio exigatur; veruntamen, cùm fieri possit, singula momenta aptemus. SOL igitur, quem diximus, tum *niger factus est*, & funestæ majestatis suæ deliquium & obscurationem passus, quando Imperatores Romani, ipso cum omnibus Angelis suis, pompis & cultu, per Baptismum ejuratis, Christo *Justitiæ Soli* sese addixere. SOLE sic *denigrato* & lumine spoliato, LUNA, quæ à Sole lumen mutuatur, quî salva esse poterit? Et rem quidem ipsam, sive *munus Pontificatûs Maximi*, statim, ut æquum erat, à se abjecerunt Constantinus, Constantius, Valentinianus, Valens, nolentes deinceps Diabolo operari: nomen tamen, quod mireris, non illico aspernati sunt, sed elogiis suis adscriptum aliquantisper retinuere. Primus Gratianus (bonum factum!) titulum quoque & stolam Pontificalem sibi pro more à Pontificibus oblatam respuit, tanquam indigna homine Christiano. Quæ quidem mutatio tanti fuit, ut Cæsarem Romanum, Pontificatu sic exutum, Spiritus Sanctus deinceps pro novo quasi Bestiæ Romanæ capite & Rege habiturus sit, ut cap. 17. audiemus. Atqui adhuc LUNA isthæc nonnullo lumine, quamvis tristi & imbecilli, fulsit; donec & ipsum *Collegium Pontificum* cum omni reliqua Sacerdotum turba sustulit malleus ille Ethnicismi Theodosius primus, uno edicto omnium reditibus fisco applicatis. Jam igitur tempus erat ut alium sibi Pontificem M. Satanas quæreret. Sed pergo ad reliqua.

Zosim. l. 4.

Et Stellæ cœli ceciderunt in terram, sicut ficus abjicit grossos suos, cùm à vento magno commovetur; recessitque cælum sicut liber qui convolvitur.

Vel *Cælum evanuit*, &c. id est, Stellæ cœli disparuere, quemadmodum literæ evanescunt, libro, veterum more, convoluto. Ellipsis enim est utrobique prioris substantivi Hebraismo familiaris, ut Deut. 20. 19. 2 Reg. 18. 31. &

31. & alibi paſſim: ità ut hoc de *cæli diſparitione*, & illud de *ſtellarum caſu*, mutuò ſeſe explicent; neque ab invicem ſejungi, ut perperàm diſtinctum eſt, ſed eodem commate includi debuiſſent. Integer autem locus deſumptus ex Iſaiæ cap. 34. v. 4. ubi eâdem planè imagine, ſed inverſo ordine, depingit Spiritus Sanctus cladem & ruinam regni Edomitici, quâ hîc regni Idolorum. *Convolventur*, inquit, *ſicut liber cæli, & totus exercitus eorum* (id eſt, ſtellæ) *decidet ut folium de vite, & ut deciduus groſſulus è ficu.* Cujus ſententiam aliquantò clariorem reddere voluit Spiritus Apocalypticus duplici verborum additamento; illinc τῷ ἀπεχωρίδη, hinc *ἀπὸ μεγάλης ἀνέμου σειομένη. Porrò de eadem ruina Edomitica haud mitioribus quàm Iſaias circumſtantiis agunt Obadias, Jerem. 49. à verſu 7. ad 22. Ezech. 35. per tot. & 25. 12. quod idcirco moneo, nè quis Iſaiæ deſcriptionem non niſi magno illi univerſalis judicii Diei convenire putet. Jam verò, ut ad Apocalypſin redeam, STELLÆ Cœli Deaſtrorum Romani fuere, tum *Dii ipſi*, Regni iſtius ſub Satana principe ſuo Summates, tum, inferiori licèt gradu, proceres *Sacerdotes*: namque & ſtellæ ſtellis gradibus & ſublimitate differunt. Hi ergò ſunt qui in motu hoc mirabili rei Romanæ, ſedibus ſuis excuſſi, *ceciderunt in terram, ſicut ficus abjicit groſſos ſuos, cùm vento magno concutitur.*

Ad Cap. 6.

* ὑπὸ

Clem. Rom. l. 8. c. 7. ὁ ἐξήξας αὐτὸν [τὸν ὄφιν] ὡς ἀσραπὴν ἐξ ὑψαυχῆς εἰς γῆν, ὁ τοπικῷ ῥήγματι, ἀλλ' ἀπὸ τιμῆς εἰς ἀτιμίαν, &c.

Neq; hanc de Diis & Deorum Sacerdotibus STELLARUM interpretationem uſq; adeò mirabitur, qui meminerit tum Deos gentium paſſim in Scriptura ſacra *Exercitum cæli* audire, tum apud Danielem, *Terræ decoris* ſeu populi Iſraelitici Sacerdotes & primores, quos Antiochus Epiphanes in terram dejecerat, iſto nomine appellari: *Magnificavit ſe*, inquit, *adverſus Exercitum cæli, & dejecit in terram de exercitu & de ſtellis, & conculcavit eas.* Quod ille impiè in populo Dei veri, hoc ipſum piè fecerunt Imperatores Chriſtiani in populo Draconis: eo tamen diſcrimine, quòd illic unus tantùm fuit Exercitûs cœli princeps, JEHOVA, qui fecit cœlum & terram; contra quem ut ſeſe Antiochus magnificare potuit, cœlo tamen deturbare non potuit; hîc autem in COELO Romano plurimi fuere principes ſive Dæmones, quos in univerſum omnes Imperatores Chriſti ſigniferi deturbavêre. Adde quòd firmetur hæc expoſitio Synchroniſmo Draconis de cœlo cum ſatellitio ſuo dejecti cap. 12. *Draco pugnabat & Angeli ejus; ſed non prævaluerunt, neque locus eorum ampliùs inventus eſt in cœlo. Nam dejectus eſt Draco ille magnus, qui vocatur Diabolus & Satanas, & Angeli ejus* (id eſt, Dæmones Deorum nominibus culti) *cum eo*, &c.

Sequitur, *Et omnes montes & inſulæ locis ſuis emotæ ſunt.* Poſſent fortaſſe *Montes* & *Inſulæ* de celſioris & humilioris conditionis hominibus accipi, qui ſtatim proximo verſu enumerantur, niſi *Inſulæ* nomen minùs huic interpretationi faveret. Magis igitur probandum videtur, ſi quidem hàc eatur, ut utrumque celſioris conditionis homines deſignet, quòd utrumque emineat; *Montes* in terra, *Inſulæ* in mari. Sed quid ſi *Inſulas* hîc intelligamus non *terras* in medio aquarum eminentes, quinimo *ædes*, cujuſmodi dictæ ſunt quæ circuitu publico privatóve cinctæ, communibus cum vicinis parietibus non utebantur? Utrumque deinde, tam [a] *Montes* quàm *Inſulas*, de Templis & Delubris Idolorum hoc turbine per Orbem Romanum diſturbandis accipiamus? Quàm enim hujuſmodi interpretationi prona ſit *Montium* notio, nemo non videt, cui modò ignotum non ſit idololatris id in more poſitum, in [b] editioribus ejuſmodi locis Aras & Delubra Diis ſuis exſtruere. Unde paſſim in V. T. nomen *Excelſorum* frequentatum; imò Jerem. 3. 23. ipſorum *Collium* & *Montium* de Sacellis idolorum. *Verè*, inquit, *mendaces erant colles & multitudo montium*, &c. Jam neque *Inſulæ* pro *ædibus* ab hujuſmodi interpretatione abhorrent, quandoquidem *Templis* id vel maximè proprium eſt, ut ſint [c] inſtar *Inſularum*; neque communione, vel etiam contactu parietum aliarum ædium polluantur. Sin illud fortè non placuerit, ut unum

a Ità Theodoret. *Colles & Montes* interpretatur in cap. 4. Mich. ver. 1. nempe de Templis Dæmonum in iis ædificatis.

b Vide Deut. 12. 2.

c Vid. Durant. de Rit. Eccleſ. Cathol. lib. 1. cap. 3. § 2. *Eccleſiæ Inſulæ appellantur quia ab omnibus ædibus diſtinctæ & ſeparatæ eſſe debent, vel, ut Græcè loquar, οἰκίαι περιάμφοδοι, nullis parietibus continuæ, veluti Inſula quædam in mari.*

Ad Cap. 6.

idémque duobus nominibus figuretur, *Montes*, ſi vis, & ſi placet, de Sacellis ruri & in agris, *Inſulas* de Templis Idolorum in urbibus accipito. Sed in hiſce talibus minutiæ ejuſmodi ſatagendæ non videntur; ut neque fortaſſe in univerſum quævis Allegoriarum propheticarum momenta tam ſolicitè ad eventum exigenda: ſat eſt, ſi ſumma rei utrobique conveniat.

Facta eſt autem hæc *Delubrorum* & *Templorum* demolitio, authore eodem piiſſimo Agni ſignifero Theodoſio. Nam Conſtantinus Magnus Templa Deorum tantùm clauſit, non abolevit, niſi Conſtantinopoli & vicinis locis: Julianus iterum aperuit: Hic tandem funditus demoliri juſſit. Hiſtoria cuivis obvia eſt, neque opus ut quæ ea de re apud Eccleſiaſticos Scriptores memorantur hîc aſcribam. Fortè tamen non injucundum erit Zoſimum, Hiſtoricum paganum, de hoc tam acerbo Deorum ſuorum fato quiritantem aut indignantem audire. *Deûm*, inquit ille, *ſacraria per omnes urbes & agros oppugnabantur; adeóque periculum cunctis imminebat qui Deos eſſe putabant, vel in cœlum omnino ſuſpiciebant, & quæ in eo conſpiciuntur adorabant.* Sanè, quemadmodum Dominus, veterem Iſraelem de ſervitute Ægyptiaca educturus, *judicium exercuiſſe* dicitur *in Deos Ægyptiorum*, (Exod. 12. 12. Num. 33. 4.) ità hîc populum Chriſtianum à tyrannide Romana liberaturus, judicium exercuit in Deos Romanorum.

Sed nullos, inquies, quando ſic turbatum eſt, & cœlum terræ miſcebatur, habuerunt Dii Atlantes, qui cœlo ſuo ruenti humeros ſupponerent, Chriſtíque vexilliferis ſic omnia ſternentibus contravenirent? Imò verò habuerunt; ſed ſimilem cum Dæmonibus ſuis fortunam expertos. Nam *reges terræ*, inquit, *& magnates & tribuni, & divites & potentes, & omnis ſervus & liber*, id eſt, Maximianus Galerius, Maxentius, Maximinus cum Martiniano Cæſare, Licinius, Julianus, Imperatores (adde etiam, ſi vis, Eugenium & Arbogaſtem tyrannos) cum omnibus infidelitatis ſuæ ſociis, cujuſcunque ordinis & gradûs, qui religionem avitam tueri, rei Deorum peſſum eunti ſubvenire, jámque collapſam & perditam reſtituere vi manúque conabantur, eò tandem redacti ſunt anguſtiarum, ut *abſconderent ſeipſos in ſpeluncis & in petris montium, dixerintque montibus & petris, Cadite ſuper nos, & abſcondite nos à facie ſedentis ſuper thronum & ab IRA AGNI; quoniam venit Dies magnus iræ ejus, & quis poterit ſtare?* Fœda imago eſt quâ fugientium & latitantium, quâ præ rerum ſuarum deſperatione vitæ pertæſorum: cui ſimilem habes de clade Hieroſolymorum Luc. 23. 30. item Hoſ. 10. 8. de clade Samariæ ejúſque idolorum; ſed integram Iſa. 2. 18.

Hîc verò Lector illud inprimis obſervet, contineri verbis iſtis Clavem toti viſioni reſerandæ; agi nempe hîc de ſplendida aliqua *AGNI victoria*, quâ hoſtes ſuos clade internecinâ domuit & evertit. Porrò cùm AGNUM hoſtem fugiant hi quorum deſcribitur clades, ſéque *ab ejus ira* occultatos velint; indè liquere poteſt cladem illam, etiamſi nullo Synchroniſmo dirigeretur, ad Reges Chriſtianos nequaquam accommodandam eſſe, ſed à Chriſto alienos; proindéque de cladibus à Gothis reliquíſque barbaris nationibus Imperio, jam recèns Chriſtiano, illatis exponi non debere.

Quod verò ultimò addunt Reges, proceres, tribuni, quíque in eadem cum ipſis cymba fuerunt gentiles cæteri, *adveniſſe Diem magnum iræ Agni, neminémque ſtare poſſe*; verba ſunt hominum Chriſti, quem ad hoc uſque tempus præ Diis ſuis contempſerant, potentiam agnoſcentium, irritúmque deinceps fore omnem Chriſtianis obſiſtendi conatum reipſâ ſentientium. Et reipſâ quidem ſenſerunt omnes: Galerius verò, Maximinus, Licinius, etiam apertâ confeſſione gloriam vel inviti Deo tribuerunt.

Author enim, cum aliis, Euſebius, Galerium (à quo Chriſtus in hoc judicio initium fecit) fœdiſſimo & horrendo morbo correptum, quo, vermibus nimirum ſcaturientibus, corpus intolerabili fœtore computruit, conſcientiâ demum

demum ſcelerum quæ contra Eccleſiam admiſiſſet perculſum eſſe, Deóque culpam ſuam confeſſum, à perſecutione contra Chriſtianos deſtitiſſe, legibúſque & edictis Imperatoriis Eccleſiarum illorum exædificationem maturâſſe, conſuetáſque pro ipſo preces obire mandâſſe; paulóque pòſt animam tantæ quantæ nullius unquam in Chriſtianos ſævitiæ ream effudiſſe. Euſeb. de vita Conſtantini lib. 1. cap. 50. Ad Cap. 6.

Maximinum hoſtem Chriſtianorum immaniſſimum, magiæ, divinationibus idolorum, dæmonúmque oraculis ad omnia quæcunque ageret nixum, à Licinio nihilominus, fidem Chriſtianam adhuc cum Conſtantino collega propugnante, ſemel iterúmque victum, abjectis Imperii inſignibus fugiſſe, in agris & vicis aliquandiu ſervili habitu latitâſſe; tandémque, Tarſo Ciliciæ incluſum ac furore accenſum, multos ſacerdotes & prophetas Deorum, quorum oraculis impulſus bellum ſuſceperat, tanquam præſtigiatores, veteratores, denique ſalutis ipſius proditores, trucidâſſe; deinde Chriſtianorum Deo gloriam tribuentem, decretum pro eorum libertate promulgâſſe: ſed à Deo, pœnas tot ſcelerum in Chriſtianos exigente, diro & lethali angore ſubitò perculſum, carnéque univerſâ pedetentim exeſâ & abſumptâ, tandémque & oculis (juſtâ ſupplicii quod in Chriſtianos excogitaverat talione,) præ æſtu quo totus ardebat exſilientibus, Domino ſe confeſſum eſſe, iſtáque propter amentiam & temeritatem contra Chriſtum meritò ſe perpeti agnoſcentem, animam efflâſſe. Vide eundem Hiſtor. Eccleſ. lib. 9. cap. 8, & 10. & lib. 8. c. 27. Item de vita Conſtantini lib. 1. cap. 51, 52.

Denique Licinium, Chriſtianorum, quorum partibus ſeſe aliquandiu cum Conſtantino addixerat, deſertorem, déque multitudine Deorum ſuorum contra unicum illum, eúmque *novitium & peregrinum* (ſic enim vocabat) Conſtantini Deum magnificè apud milites ſuos gloriantem, duobus prœliis ingentibus devictum, (quorum uno de exercitu centum & triginta millium vix triginta millia evaſerant) tandem, cùm adhuc quieſcere nollet, à Conſtantino unà cum ſuis belli jure condemnatum, debito ſupplicio addictum fuiſſe. Cùm verò qui prœlii contra Deum ſuſcipiendi authores fuiſſent pariter cum tyranno ad locum ſupplicii adducerentur, ſicut antè, ſpe in Diis vanis locatâ, inſolenter ſeſe extuliſſent; ità nunc Conſtantini Deum, qualis & quàm admirabilis eſſet, reipsâ intellexiſſe, húncque verum & ſolum Deum ſe agnoſcere confeſſi ſunt. De vita Conſtantini lib. 2. c. 4, 5, 18.

APPENDIX.

EX vetuſtis Ægyptiorum, Perſarum & Indorum monumentis, authoribus Tarphane, interprete Pharaonis, Baramo, Saganiſſæ Perſarum Regis, (Diocletiani *συγχρόνου*) Syrbachamo, Regis Indorum, *Ὀνειροκριτικὰ* ſeu *Apoteleſmata Inſomniorum* collegit Apomaſar, vel, ſecundùm alios, Achmetes F. Seirim Arabs; ut fuit ea gens cùm iſtiuſmodi artium aliarúmq; jam ab ultima antiquitate ſtudioſiſſima, tum, florente ipſorum Imperio, omnium ubicunque gentium ſcripta in Arabiſmum transferendi avida. Hunc libellum jam olim Græcè, incertum quo authore, loquentem, ex Jo. Sambuci bibliotheca, Latinè à ſe verſum ſuperiori ſeculo in lucem dedit Joan. Leunclavius, eundem poſtea, anno 1603. ex Bibliotheca Regis Chriſtianiſſimi Græcum communicavit Nicolaus Rigaltius in Onirocriticis, ſuppletis quæ in exemplari Sambucino deerant. In hoc libello videre eſt pleraſque imagines propheticas, quæ noſtris hominibus tantum negotii faceſſunt, gentibus Orientalibus familiares, certè in Divinationibus non inſuetas exſtitiſſe. Authorum verò unde collectio facta eſt antiquiſſimus omnium videtur Tarphan Ægyptius; ut qui non ſolùm ſe Pharaonis interpretem nuncupet, ſed paſſim in interpre-

Vide Jer. 49. 7. & imprimis Baruc. 3. 23.

Ad Cap. 6.

tamentis ſuis pro Rege Pharaonis nomen uſurpet; ut tum vixiſſe videri poſſit dum adhuc Ægyptus reges ſuos habuit, iidémque Pharaones dicebantur. Perſa, cum rege ſuo Saganiſſa, Diocletiani, ut dixi, coætaneus fuit. Indus citerioris eſt ævi, ut qui ſe paſſim Chriſtianum prodat. Sed mirus eſt utriuſque cum Ægyptio conſenſus.

Cùm igitur à gentibus iſtis, populo Hebræo olim finitimis, moribúſque & ſermonis uſu magis cognatis, verborum & phraſium in Sacris literis uſum haud illibenter diſcamus; cur idem hîc in figurarum & imaginum propheticarum ſignificatis (cùm juxta Hebræorum magiſtros *deciduum prophetiæ ſit ſomnium*) dedignaremur? Nemo igitur vitio mihi vertat, ſi ex hoc authore aſcribam quæ ad modò explicatorum *Sigillorum* figuras intelligendas facere mihi videntur; idem poſtmodum in *Tubis* cæteriſque Viſionibus (ſicubi occaſio tulerit) bona cum Lectoris venia facturus.

Maiemonides, More Neb. Part. 2. cap. 36.

Primo igitur Sigillo, partim etiam ſequentibus, lucem faciunt iſta.

CAP. CCXXXIII. ex ſententia Indorum, Perſarum, Ægyptiorúmque, *Equus generoſus qui* PHARAS *dicitur* (Heb. פָּרָשׁ, Arab. فَرَس equus) *in ſomniorum interpretationibus ad eminentiam & dignitatem refertur. Equi vulgares de nobilitate & gloria quadam inferiore accipiuntur.*

Si quis in ſomnis viſus ſibi fuerit Equo agili ac laſciviente vehi, coram populo famam & exiſtimationem ampliſſimam & eminentiam & decus inveniet.

Item, *Si quis Equo generoſo vehi viſus fuerit armatus, poteſtatem cum bona fama reperiet, pro armorum ratione.*

Cap. CCXLIX. juxta Perſarum & Ægyptiorum interpretationes, *Si quis tela cum Arcubus tenuiſſe viſus ſibi fuerit, cum gaudio ſuis hoſtibus inſultabit.*

Plura habet eódem pertinentia: ut cap. CLII. ex diſciplina Indorum, de magna & longa Equi cauda, ſignificante poteſtatis comites & pediſſequos; de caudæ præciſa, ſignificante tam libertatis quàm principatûs amiſſionem, ſi nempe princeps fuerit qui ſe tali equo vehi ſomniaverit. Similiter cap. CCXXXIII. deſcenſus ex equo, ſi ſponte fiat, de ſpontanea poteſtatis diminutione; ſin invitè, de ſucceſſore in dignitatem ſurrogando exponitur.

Tertio Sigillo allucebunt iſta.

Cap. XV. ex diſciplina Indorum, *Si quis in ſomnis Stateram vel Campanum quod vocant* (genus eſt ſtateræ) *loco quodam librari viderit, ea de perſona Judicis intelligat. Quòd ſi litem habet, ac inter librandum ea viderit exæquari, jus ſuum obtinebit.*

Si Stateram æquam purámque videre videatur, Judicem loci juſtum eſſe cognoſcat: ſin perverſas fractáſque lances viderit, ejus loci Judicem, quo loco ſomnium vidit, injuſtum cogitet.

Item, *Modii quoque cum menſuris eandem pro portione interpretationem habent; ſed inferiorum Judicum perſonis accommodantur.*

Sexto Sigillo iſta.

Cap. CLXVII. ex Indorum, Perſarum Ægyptiorúmque monumentis, *SOL ad Regis perſonam interpretando refertur, & ad principis à Rege ſecundi*

cundi perſonam LUNA; Venus ad perſonam Auguſtæ; itidem alia maxima ſidera ad viros Regis ampliſſimos. Ad Cap. 6.

Hæc dum lego, parùm abeſt quin exiſtimem, titulum iſtum famoſum Saporis Regis Perſarum in literis ſuis ad Conſtantium Imperatorem datis, [REX REGUM SAPOR, *particeps Siderum, frater Solis & Lunæ, Conſtantio Cæſari fratri meo ſalutem*] quem Ammianus Marcellinus faſtui Perſico deputat, haud aliud fuiſſe quàm ſtylum genti vernaculum ex hujuſmodi imaginibus natum. Quod eò minùs mirum cuipiam videri debeat, cùm etiam feciales noſtros videamus, Imperatorum & Regum inſignibus enunciandis, *Solis, Lunæ*, reliquorúmque Planetarum nomina adhibere. Huc quoque referendum Jacobi interpretamentum ſomnii Joſephi filii ſui, de *Sole, Luna, & undecim Stellis ipſum adorantibus*: quod ille protinus, tanquam parabolarum Orientis minimè ignarus, familiæ ſuæ applicat; *Solem* & *Lunam* de ſe & uxore, ceu Rege & Regina, *Stellas* de filiis, tanquam Familiæ proceribus, interpretando. Geneſ. 37. 10. Sed ad Achmetem noſtrum redeamus. pergit autem ille eodem capite:

Si quis Solem in cælo luce radiiſque carentem videre viſus fuerit, ad perſonam Regis calamitas καὶ ἀδοξία *ſpectat.*

Si cui Sol defeciſſe viſus fuerit, ea res afflictionem & bellum Regi portendit.

Si quis videre viſus fuerit Solem nube tectum, in afflictionem & in morbos, pro occultationis modo, Rex incidet.

Si quis abſque lumine Solem, Lunam & Sidera congregata videre viſus fuerit, ſi de magnatum numero eſt, propter iſtas tenebras omnino ruet in interitum; ſi Rex eſt, circundatus ab univerſis bello petetur, & magnam in afflictionem incidet.

Cap. CLXVIII. ex obſervationibus Perſarum & Ægyptiorum, *Si quis ſidera perexiguo prædita lumine, disjecta & ſparſa caliginoſáque videre viſus fuerit, hoc ad Nobilium & opulentorum calamitatem & ad Regis præſides refertur.*

ABſoluto *Sigillo ſexto*, protinus ad *ſeptimum* ſeptuplici plagâ fœcundum ordine pergendum foret, ut quod cum *ſexto* continuo nexu cohæreat. Sed Spiritus Sanctus certo conſilio gradum pauliſper ſuſtinendum duxit; donec Cœtûs cujuſdam ei contemporantis ſtatum ob oculos poneret, ſub plagis ejus cùm incolumis futuri, tum etiam ſuperaturi. Ei igitur Viſioni priùs interpretationis quam poſſumus facem præferemus: deinde cœptum Sigillorum ordinem continuabimus.

VISIO

VISIO
COETUS SERVORUM DEI,
SIVE ECCLESIÆ ELECTÆ & FIDELIS,
Sub Septimi Sigilli ſive Tubarum ruinis conſervandæ, exhibita typo
CXLIV M EX OMNIBUS
TRIBUBUS ISRAELIS SIGNATORUM,
Ineunte Sigillo Septimo.

Ad Cap. 7.

BIS ponitur *Signatorum* Viſio: primò hîc ineuntibus Tubis, in Prophetia prima; iterum, ceu Beſtiæ rerum potiuntis Ἀντίσοιχον, in Prophetia ſecunda, c. 14. Duplici etiam reſpectu: hîc quà *conſervandorum* ſub Tubarum ruinis; illic quà *collaudandorum* ob fidem Deo & Agno ſervatam, cùm cæteri Orbis Incolæ, deſertores & transfugæ, Beſtiæ characterem accepiſſent. Ex quo liquidò apparet, Vaticinium Beſtiæ Tubarum rebus contemporare: quouſque autem, aliunde judicandum eſt; nempe non ultra Tubæ ſextæ exitum, quo Beſtiæ menſes cum Teſtium lugentium diebus finiuntur, cap. 11. 14. Nobis in præſenti inſtitutum eſt, priori Signatorum Viſioni, quâ de iiſdem *conſervandis* agitur, faculam interpretationis allucere: de *collaudandis* poſtea, cùm eò ventum.

Poſtea, inquit (id eſt, ſexti Sigilli viſione tranſactâ, ſeptimóque, quod *Tubarum* eſt, jam inituro) *vidi quatuor Angelos ſtantes ſuper quatuor angulos terræ, retinentes quatuor ventos terræ, nè flaret ventus ſuper terram, neque ſuper mare, neque in ullam arborem.*

Rabbi Tedacus Levi in lib. de 10. Numerationibus, *Et illis quatuor Ventis creavit quatuor Angelos, qui præfecti ſunt ſuper eos in die & nocte.* Apud Reuchlin. de Arte Cabbal. lib. 3. verſùs finem.

Senſus eſt, Vidit Angelos qui præeſſent *ventis*, id eſt, bellorum & calamitatum procellis, quacunque ex mundi plaga prodituræ eſſent, quouſque Deo viſum coercendis; ad ejus verò nutum, ſignum ſiquando daret, in Orbem terrarum laxandis: non quidem eoſdem cum Tubarum Angelis, ſed qui ad illorum tamen ſonitum *Ventos iſtos* modò ex hac, modò exilla mundi parte laxaturi eſſent, rei Romanæ diſſipandæ ac proſternendæ. *Ventorum* enim parabola apud Prophetas *motus bellicos* & *hoſtiles impetus* atque *impreßiones* deſignat: ut Jer. 49. 36. *Inducam ſuper Elam quatuor ventos à quatuor plagis cæli, & ventilabo eos in omnes ventos iſtos; & non erit gens ad quam non perveniant profugi Elam.* Vide cætera. Item cap. 51. 1, 2. *Ecce ego, dicit Dominus, excitabo ſuper Babel, &c. ventum corrumpentem. Et emittam in Babel ventilatores, & ventilabunt eam, & evacuabunt terram ejus.* Adde quoque cap. 18. 17. *Sicut ventus Orientalis diſpergam eos* (id eſt, Judæos) *coram inimico*, hoc eſt, Rege Babylonis. Huc quoque referendum videtur illud Danielis cap. 7. 2, 3. *Ecce quatuor venti cæli pugnabant in mari magno; Et quatuor Beſtiæ grandes aſcendebant de mari:* id eſt, ex gentium undique bello ferróque inter ſeſe concurrentium, de ditionéque & imperio concertantium conflictu, nata ſunt quatuor Regna magna.

Et

Et vidi, inquit, *alium Angelum aſcendentem* * *ab ortu Solis, habentem ſigillum Dei vivi:* (fortè igitur Chriſtus Dominus eſt) *& clamavit voce magnâ quatuor Angelis, quibus datum eſt* (ventos nempe laxando, quos retinuerant) *lædere terram & mare, dicens, Nè lædite terram, neque mare, neque arbores, quouſque ſignaverimus Servos Dei noſtri in frontibus ſuis.*

Ad Cap. 7.

* Qui baptizabantur ſtabant ad Orientem converſi, atque indè Sigillum Dei accipiebant.

Id eſt, Ventos nè laxetis, néve iiſdem in Orbem eundi, furendi poteſtatem faciatis. *Terram* autem, *mare* & *arbores* nominat *ventorum* imagini congruenter, utpote quibus *venti* damnum inferre ſoleant; *terræ*, ædificiorum ruinis; *mari*, naufragiis; *arboribus*, ſtrage & laceratione multifariâ. *Suſtinete*, inquit, *quouſque ſignaverimus ſervos Dei noſtri in frontibus ſuis:* id eſt, notâ impreſsâ diſcreverimus, ceu electum Dei Cœtum, in quem perditoribus iſtis ventis, reliquam hominum ſocietatem in exitium daturis, nihil juris ſit; ſed cui, ſigillo ſuo animadverſo, Providentia Divina jugiter invigilaret, nè hâc rei Romanæ ruinâ quam afferrent Tubæ ſancta ipſorum progenies extingueretur. Ità enim rem comparatam fore, ut neque impunè laturi ſint qui læſerint, tanquam juris à Deo conceſſi limites tranſgreſſi; porrò damnum, ſi quod datum fuerit, à Deo protinus reſarciretur. Alluſum verò eſt ad locum Ezechielis cap. 9. ubi ab Angelo ſignantur ſuſpirantes, & exclamantes propter abominationes Jeruſalem, ad hoc, nè parem cum impiis & reprobis cladem à percuſſoribus ſuſtineant.

Et ſanè, eventum quod attinet, ſi quis temporum de quibus hîc agitur ſtatum perpenderit, miraculi inſtar videbitur, fieri potuiſſe, ut Imperio Rom. tanta cum urbium atque incolarum ſuorum ſtrage diſſipato & deſtructo, ità ut, veteribus incolis propemodum extinctis, à barbaris & à Chriſto alienis gentibus habitaretur, Eccleſia tamen ibidem in mediis hiſce malis, & quaſi mundo in caput ipſius corruente, perennaret; imò etiam, Beſtiâ eodem tempore (ut ſuo loco audiemus) univerſum Chriſtianiſmum cultu idololatrico inceſtante, Cœtum nihilominus (qualis hic eſt) illibatum, eóque nomine Deo curæ, in ſinu ſuo foveret. Tanti erat Dei ſignaculo munitam fuiſſe.

Et audivi, inquit, *numerum ſignatorum; centum quadraginta quatuor millia ſignati ſunt ex omnibus tribubus filiorum Iſrael*, id eſt, duodecies duodecim millia, ex ſingulis tribubus duodena millia.

Quemadmodum enim initio, Theatrum Viſionum ſeu Conſeſſum Apocalypticum pro veteris Synagogæ imagine ſtatúque deſcriptum vidimus, magnáque pars hujus libri Typorum eódem ſpectat, adeò ut etiam *Pſeudo-Chriſtiani* in Epiſtolis ad Eccleſias ea de cauſa *Pſeudo-Judæi* audiant: ità quoque hîc Eccleſia gentium catholica, ſigillo Dei munienda, figuratur typo Iſraelis; duodecim illius Apoſtolis totidem hujus Patriarchis commodè reſpondentibus. Nec id quidem immeritò fit, cùm alias ob cauſas, tum maximè quòd Eccleſia, quæ indè à rejectione Judæorum hucuſque ex Gentibus colligitur, in Iſraelis vicem ſucceſſerit, ſítque, ut ità loquar, *ſurrogatus ISRAEL*, eóq; loco apud Deum tantiſper habenda, dum, veteri populo ſuo denuo miſericordiam conſecuto, *plenitudo gentium* introierit; id eſt, *Turba illa innumera ex omnibus gentibus, tribubus, populis & linguis*, quam, finitâ demum Iſraelis hujuſce ſignaturâ, Joannes ſe vidiſſe teſtatur laudes Deo & Agno concinentem. Hoc enimvero illud eſt, (de *ſurrogatione* loquor) quod Apoſtolus Paulus docere voluit ad Rom. c. 11. dum inculcat, *ruinam Judæorum ſalutem attuliſſe Gentibus, & eorum abjectionem fuiſſe reconciliationem mundi.* Non quòd aliter Gentes ſuo tempore vocandæ non fuiſſent, (cùm totus Prophetarum chorus clamet, Gentes ad gloriam Iſraelis aggregandas, & ad Dominum convertendas fuiſſe; quod neque ipſi Judæi jam olim, neque hodie diffitentur:) ſed quòd non hâc, quæ per anticipationem, ſurrogationem, & ad zelotypiam

Ad Cap. 7.

lotypiam facta eſt, vocatione, niſi Judæi Chriſto renunciâſſent. Intelligens ſciet quid velim. *Vobis neceſſe fuit*, inquit Apoſtolus Act. 13. *primùm exponi Verbum Dei: poſtquam autem ipſum repellitis, & indignos vos ipſos decernitis æternâ vitâ; ecce, convertimus nos ad Gentes.* De Gentium verò converſione anticipata (id eſt, quæ Judæorum inſtaurationem præcederet) accipiendum videtur (ut hoc quoque moneam) teſtimonium illud Amoſi à Jacobo in Concilio Apoſtolorum Act. 15. laudatum; eóque fortaſſe nomine cæteris, quæ de Gentium in populum Dei cooptatione aliàs haberi potuiſſent, vaticiniis tunc prælatum. Innuit enim, non tantùm *nomen Domini ſuper gentes invocandum fuiſſe* (id eſt, futuras ei Gentes in populum;) ſed etiam illud ex parte tunc futurum, dum adhuc *tabernaculum Davidis collapſum* jaceret, id eſt, regnum Iſraelis nondum per Chriſtum inſtauraretur. *Poſthæc*, inquit, *revertar, & readificabo tabernaculum Davidis collapſum, & diruta ejus readificabo, & erigam illud: ut requirant cæteri hominum Dominum, & omnes gentes ſuper quas ἐπικέκληται invocatum eſſet nomen meum.* hoc eſt, ut reliquiæ hominum, unà cum gentibus iſtis ſuper quas jam antea nomen meum invocatum eſſet, tum demum me verum Deum requirerent & colerent. Pro eo enim quod nunc in textu Hebraico habetur, לְמַעַן יִירְשׁוּ אֶת שְׁאֵרִית אָדָם, id eſt, ὅπως ἂν κατακληρονομήσωσι τὸ κατάλοιπον τῆς Ἰδυμαίας, olim ſcriptum lectum videtur, לְמַעַן יִדְרְשׁוּ אֶל שְׁאֵרִית אָדָם, id eſt, ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον. Quinimo ex Hebraica lectione quæ nunc obtinet, idem de anticipata gentium in Dei populum cooptatione colligi poſſe videtur; nempe iſto ſenſu: Judæos reduces, tum cùm tabernaculum Davidis collapſum denuo inſtauraretur, reliquias Edom, necnon Gentes ſuper quas nomen Domini jam antea invocatum eſſet, hæreditario jure adituros: ergò Gentium aliquas in Dei populum futuras ante inſtaurationem tabernaculi Davidici. Sed de iſtis ſatis.

Numerum ſignatorum quod attinet, Duodenarius numerus Apoſtolici generis inſigne eſt; qui tribuum tam ſingularum quàm univerſarum millenos multiplicando progeniem denotat Apoſtolicam; progeniem putà, licèt in plures millenos auctam, minimè tamen degenerem, ſed parentes ſuos fide & ſanctitate exprimentem. Nimirum, quemadmodum Beſtiæ numerum habere, (ut poſtea audiemus) gentem Beſtianam ſeu Beſtiæ ſectatricem; ità & Apoſtolorum numerum gerere, legitimam Apoſtolorum ſobolem deſignat. Hanc eſſe duodenariæ illius multiplicationis veriſſimam mentem, oſtendit analogia novæ Jeruſalem; in cujus ſtructura & dimenſionibus portarum, fundamentorum areæ, murorum ambitûs, longitudinis, latitudinis, altitudinis, idem duodenarius numerus, aut duodenaria multiplicatio adhibetur. Et nè ampliùs hæſitaremus duodenarius iſte quorſum tandem reſpiciat, ecce de duodecim muri fundamentis diſertè dicitur quòd inſcripta fuerint *nominibus duodecim Apoſtolorum Agni*, cap. 21. 14.

Ex tribu Judæ, ex tribubus Reubenis, Gad, Aſeris, Nephthali, Manaſſis, Simeonis, Levi, Iſacharis, Zabulonis, Joſephi, Benjaminis, ex ſingulis ſignata ſunt duodecim millia.

Nuſquam alibi in tota Scriptura hoc ordine Tribus recenſentur, etiamſi aliàs numerentur diverſimodè. Præterquam enim quòd *Dan* prorſus non compareat, neque *Ephraimi* nomen audiatur; in cæteris ab omnium quæ alibi habentur recenſionum lege diſceditur, neque aut nativitatis, aut dignitatis natalium, aut habitationis ordo ſervatur; ſed extremæ permiſcentur mediis, & ancillarum filii natu minores ſemel atque iterum majoribus natu uxorum liberis præponuntur: ut minimè dubitandum ſit, quin præcipuum aliquod Typi myſterium in ordine tam novo ac inſolito lateat. Hoc, Deo cœptis adſpirante, aliquatenus eruiſſe videmur; nempe hujuſmodi.

Primùm, ab hoc Typo abjicitur *Dan*, tacetur *Ephraim*, tanquam ἀνοσίας Iſraeliticæ

Iſraeliticæ anteſignani & primipili (Jud.capp. 17, & 18.) iidémque, tempore Regni, publicorum idolorum Dane & Bethele hoſpites; propterea religionis purioris cultoribus figurandis omnino inepti. Ad Cap. 7.

Ut autem nihilominus duodenarius numerus compleatur, pro *Dane Levi* ſubſtituitur, tacitum *Ephraimi* nomen ſupplet *Joſephi*.

Numero ſic conſtituto, uxorum & ancillarum filii, inſuper habitâ natalium dignitate, permiſcentur, ac ancillarum liberi in Dominarum adoptantur. In Chriſto enim *neque ſervus eſt, neque liber*, ſed omnes unius rationis ſunt.

Cùm igitur Leæ filii, quà naturales, quà adoptivi, duplo plures ſint quàm *Rachelis*; illius nempe octo, hujus tantùm quatuor: proinde ordo iſte in recenſendo obſervatur, ut duplâ quoque ratione quaterni *Leæ* filii alternatim cum binis *Rachelis* conferrentur: utrobique autem eæ Tribus reliquis, tanquam potiores, præferantur, quas factum aliquod ſuum aut ſuorum, in Sacris literis memoratum, de vero Dei cultu & erga eundem zelo commendaverat. Primum verò agmen ducit proſapia *Leæ* propter Chriſti, Principis Cœtûs, prærogativam, ex ejus utique ſtirpe oriundi: hoc modo.

Primus quaternio filiorum LEAE.	1 JUDA	Alter quaternio filiorum LEAE.	7 Simeon
	2 Reuben		8 Levi
	3 *Gad*		9 Iſachar
	4 *Aſer*.		10 Zabulon.
Prima biga filiorum RACHELIS.	5 *Nephthali*	Altera biga filiorum RACHELIS.	11 Joſeph
	6 Manaſſe.		12 Benjamin.

Ratio ordinis filiorum Leæ.

Ex LEÆ, ut vides, filiis primum quaternionem conſtituunt *Juda*, *Reuben*, *Gad*, *Aſer*, utpote præ cæteris eo nomine cui Typus figurando eſt nobilitati.

In iſtis primus locus, ut par eſt, tribuitur *Judæ*, ob Chriſtum Regem fidelium eâ tribu proſeminatum.

Secundus *Reubeni*, quem illuſtris illa proteſtatio de altari μνημονευτικῷ ad Jordanis ripam exſtructo nobilitavit; quâque meruit, nè nativitatis prærogativam (primogenitus enim fuit) alii quàm Judæ tribui regiæ ſubmitteret.

Tertium locum ſortitur *Gad*, utpote Reubenis in celebri iſta proteſtatione de vero Dei cultu retinendo ſocius; & porrò Eliâ Prophetâ & Jehu Rege, Baaliſmi deſtructoribus, inſignis.

Quartum denique, & in hoc quaternione noviſſimum, locum capeſſit *Aſer*, viduâ Sareptanâ, quæ Eliam pavit, illuſtris, (nam ad *Aſeris* ſortem ſpectavit Sarepta) necnon Annâ Prophetiſsâ *Aſeritide*, quæ Chriſto, cùm in Templo juxta Legem ſiſteretur, teſtimonium perhibuit, nobilis; ſed tribus præcedentibus, quòd utraque fœmina eſſet, nequaquam comparandus.

In ultimum quaternionem rejiciuntur *Simeon*, *Levi*, *Iſachar*, *Zabulon*; nempe aut nullis, aut paucioribus nominibus condecorati, aut, ſi quæ habuerint, ſcelere aliquo poſtmodum obliteratis. Siquidem *Levi* zelum, quo ſe in deſerto probavit, (ut taceam de ſeditione Korachi) obliteravit ejus cum apoſtatis & idololatris Iſraeliticis indè ab initio conſortium. Tam enim Michæ Ephraimitæ quàm furibus Danitis, primis à morte Joſuæ idololatris, Jonathan Levites Moſis nepos operam ſuam in idolorum cultu condixit, Jud. 17. 10. & 18. 30. Fieri etiam poteſt ut *Levi* in poſtremum quaternionem detruſerit ſubſtitutio in locum Danis.

Porrò, cùm nihil habeant hujus quaternionis fratres quo alii aliis præcellant; ideo nativitatis ordinem ſervant immutatum, & quo quiſque ordine natus eſt, juxta eum recenſetur.

Ad Cap. 8.

Ratio ordinis filiorum Rachelis.

Inter RACHELIS autem posteros familiam ducit biga *Nephthalis* & *Manassis*; agmen claudunt *Joseph* & *Benjamin*. Præferuntur *Nephthali* & *Manasse*; quia ille, ut Baraco Siseræ Cananæi debellatore, ità Hiramo instrumentorum & supellectilis Templi Dei artifice ex patre Nephthalita, (1 Reg. 7. 14. cum 2 Chron. 2. 14.) sed & majori adhuc nomine (de quo postea) inclytus; hic Gideone Baalis subversore, & Elisæo Prophetâ nobilis fuit.

Nephthalim verò, licèt ancillæ filium, supra *Manassen* extulit gloria incolatûs Christi; qui utique munus suum orsurus, in nobilissima Nephthaliticæ sortis urbe, totiúsque Galilææ metropoli, *Capernaum*, domicilium & prædicationis suæ sedem fixit: unde tanquam ex urbe Episcopali totam Galilæam cum Apostolis suis semel iterúmque obivit, in omnibus Synagogis & vicis docens Evangelium regni & miraculis sanationum coruscans. Id enim, Lector, ex Evangelica historia notes velim (quia multos fugit) Servatorem nostrum omni tempore quo in terris versabatur in Galilæa habitâsse; in Judæa verò, præcipuâ tum gentis tum tribûs suæ sede, non nisi festis temporibus conspectum fuisse. Hócque illud esse quod Isaias jam olim prædixerat (Isa. 9. Matth. 4. 14.) *Consiliarium illum admirabilem, Deum fortem, Authorem æternitatis* (Septuag. Πατέρα τοῦ μέλλοντος αἰῶνος) *Principem pacis*, uno verbo MESSIAM, Galilæum futurum; & quasi in compensationem & solatium captivitatis, quam prima omnium Terræ sanctæ regionum ab Assyrio tum recèns Galilæa pertulerat, (2 Reg. 15. 29.) illum præcipuè tractum præsentiâ suâ illustraturum; in specie autem viam illam publicam, dictam VIAM MARIS, quò loci ex Syria veniens Jordanem per mediam Capernaum transit, indéque secundùm Mare Galilææ pergens in Ægyptum ducit. Audiamus ipsum: כָּעֵת הָרִאשׁוֹן הֵקַל אַרְצָה זְבֻלוּן וְאַרְצָה נַפְתָּלִי וְהָאַחֲרוֹן הִכְבִּיד דֶּרֶךְ הַיָּם עֵבֶר הַיַּרְדֵּן גְּלִיל הַגּוֹיִם הָעָם הַהֹלְכִים בַּחֹשֶׁךְ רָאוּ אוֹר גָּדוֹל יֹשְׁבֵי בְּאֶרֶץ צַלְמָוֶת אוֹר נָנַהּ עֲלֵיהֶם.

Vid. Adrichom. Tab. Nephthal. ipsúmque pag. 115. b.

Quod, distinctione vulgatâ posthabitâ, sponte & ad literam ità sonat: *Sicut tempore primo vilem reddidit terram Zabulon & terram Nephthali*; (utique, ut dixi, per Tiglath-peleserem) *ità in novissimo glorioſam* [*& inclytam*] *faciet. Via* [enim] *Maris* (ab Assyrio calcata) *ad transitum Jordanis* (ibi Capernaum sita) *Galilæa gentium, populus qui ambulabat in tenebris* (nempe afflictionum) *vidit lucem magnam, habitantibus in regione umbræ mortis lux exorta est*, &c. Vin' scire unde, & quo authore ità beabitur Galilæa, in eâque via illa maritima ubi trajectus est Jordanis? statim subjicit, *Quia parvulus natus est nobis, filius datus est nobis, & erit principatus super humerum ejus, & vocabitur nomen ejus Admirabilis, Consiliarius, Deus fortis, Pater æternitatis, Princeps pacis.*

Vel *tempore primo vilem reddidit*, &c. *sed in novissimo*, &c.

Verba autem illa כִּי לֹא מוּעָף לָאֲשֶׁר מוֹצַק לָהּ (à quibus nostri ferè, Judæorum, qui nunquam hanc prophetiam intellexerunt, vestigia prementes, caput hoc, magnâ sensûs perturbatione, ordiuntur) cum Hieronymo & Bibliis Regiis præcedentis capitis sententiæ annecto; vertóque, *quoniam non est obscuratio ei qui angustia est ipsi*: id est, in calamitoso isto & afflicto rerum statu, in quem respublica Israelitica tunc temporis, juxta Legis comminationem, incidisse memoratur, atque oculis quasi subjicitur, ad indignationem & desperationem homines adactos, quòd hostem quo premebantur viderint perpetuis successibus uti, neq; ullum ei infortunium obvenire. Magni profectò fidei Christianæ interest, oraculum hoc de Messia Galilæo clarè intelligi, atque Matthæi ipsum allegantis fidem asseri: propterea lucem ei qualemcunque hâc occasione fœnerare volui, sperans Lectorem id non ingratum habiturum. Ad Apocalypsin redeo, illúdque porrò addam, priusquam Nephthalim dimisero, Quòd quemadmodum in Leæ filiis primum locum sorti-

tus

tus ſit Juda, propter Chriſti genus; ità inter Rachelidas Nephthali, ob ejus domicilium; ut utrobique ſuperemineat Chriſti prærogativa, cujus nomine, ceu Domini & Imperatoris, Cœtus iſte (ut ſuo loco audiemus) inſcribitur. Ad Cap. 7. Cap. 14. 1.

Reſtant *Joſeph* & *Benjamin*, ad poſtremum Rachelidarum bigam rejecti. quorum illum in hunc locum detruſit peccatum Ephraimiticum: ſiquidem Ephraim eſt, qui Joſephi nomine tegitur, indignus qui ſuo (tum quia Idololatriæ Iſraeliticæ, authore Michâ, anteſignanus fuit; tum ob immanem illam, Jeroboamo & Achabo authoribus, ἀποστασίαν) in hoc catalogo audiatur. *Benjaminem* denique, aliàs natu minimum, altiori gradu prohibet Saulis Benjaminitæ adverſus Davidem (utpote Chriſti genearcham typúmque) odium, & Schimei in eundem maledicta.

¶ *Sententia memorialis ex nominum quibus Tribus appellentur ſignificatis conflata; quâ, cùm Tribuum ſignatarum ordo, tum Cœtûs ipſius indoles, lucta, atque à Deo pramium declarantur.*

Juda	Confitetur *Deo*	Cultus purus & ritè Chriſtianus.
Reuben	intuendo filium	
Gad	Cœtus	
Aser	benedictus.	
Nephthalim	Luctantur *cum*	Lucta.
Manasse	obliviſcentibus	
Simeon	obedientiam.	
Levi	Adhæſio, *ſcil. Chriſto,*	Præmium.
Isachar	mercedem	
Zabulon	habitaculi, *ſc. aterni,*	
Joseph	adjiciet	
Benjamin	filio dextræ.	

Confitetur, vel celebrat *Deum*, intuendo filium, (id eſt, *Chriſtum mediatorem unicum*) Cœtus benedictus, *(cœtus ſignatorum.)* Luctantur *cum* obliviſcentibus obedientiam (id eſt, *cum Antichriſtianis.)* Adhæſio *Chriſto* mercedem habitaculi *(nempe aterni)* adjiciet filio dextræ, (id eſt, *ei quem Deus magni facit:) vel aliter*, Adhærentibus *Deo* mercedem habitaculi (id eſt, *aternæ vitæ*) adjiciet Filius dextræ, (id eſt, *Chriſtus.)*

Contractiori huic & afflictiori Eccleſiæ ſtatui Typo *ſignatorum ex Iſraele*, ſuccedit ampliſſimus longéque feliciſſimus ejuſdem ſtatus, imagine *Palmiferorum* innumerabilium, ex omni gente, populo, tribu, & lingua. *Poſthæc*, inquit, *vidi, & ecce turba multa, quam numerare nemo poterat, ex omni gente, & tribubus, & populis, & linguis, ſtantes ante thronum, & ante Agnum, amicti veſtibus albis, & palmæ in manibus eorum. Et clamabant voce magnâ, dicentes, Salus Deo noſtro qui ſedet ſuper thronum, & Agno*, &c. Atqui hæc Viſio cùm ad Tubam ſeptimam pertineat, neque alibi commodè & dilucidè ob tot prænoſcenda explicari poſſit, eò ſcholium ejus differemus. Præſenti loco ſufficiat quod modò in genere dictum eſt, Lectorémque memoriâ tenere, ambas quidem Viſiones iſtas junctim totum Sigilli ſeptimi ſeu Tubarum intervallum pervadere; ſeorſim verò Cœtum Signatorum ſex primis Tubis, Turbam Palmiferorum Tubæ ſeptimæ συγχρονίζειν. Atque ità interjectæ Viſionis Viſionúmve interpretatione defuncti, intermiſſam Sigillorum ſeriem reſumamus.

MENS SIGILLI SEPTIMI, Id eſt, SEPTEM TUBARUM.

Ad Cap. 8.

Uerunt SEX PRIMA SIGILLA, quibus ſtantis adhuc & vigentis Imperii ſtatus, uſque dum poteſtas Idolorum rueret, caſibus inteſtinis deſcribebatur: Succedit Septimum, cujus τὸ πεῖγμα, SEPTEM TUBÆ, quo Imperii labantis & cadentis fata, ſeptuplici plagarum ordine, bellicum canentibus Tubis, ruituri, conſuetis ad eam rem imaginibus panduntur; Deo nempe ſanguinis tot Martyrum Romanis auſpiciis effuſi iſthâc Ruinâ pœnas exigente.

Qui enim nè brutis quidem animantibus, ſi quando hominem imaginem ſuam occiderint, parci velit, annon ille ſanguinem ſervorum ſuorum ab Imperio tot annis Martyricidâ repoſceret? Neque ſera Chriſtianorum Imperatorum ibi rerum potiuntium pietas juſtitiæ Dei intercedere debuit, non magìs quàm pietas Joſiæ ut regnum Judæ, ſanguinis à Manaſſe effuſi reum, excidium à Deo decretum effugeret. Hanc ultionem animæ Martyrum, ſub immani illa Sigilli quinti laniena gementes, precibus efflagitârunt: hanc Deus promiſit, quamprimùm Tyrannus Romanus, eorum acceſſione qui tum adhuc jugulandi reſtabant, menſuram ſuam implêſſet, cap. 6. 11. Hoc tempus jam advenerat. Quapropter *preces iſtas* Angelus cœli Sacerdos ad Altare thymiamatis (ut moris erat precibus populi in Templo factis) ſuffitu ad Thronum Dei tranſmittit, eíque in memoriam revocat. Interea *ſilentium in cœlo factum eſt ad ſemihoram*; pro Templi nempe ritu in iſtiuſmodi ſacro obeundo. Conſtat enim, in ſacris ubivis ferè Gentium *Silentium* de Religione fuiſſe. *Favere linguis*, dicebant. Id à populo Dei obſervatum, tum cùm Incenſum fieret. Dum enim Sacrificia offerebantur, (quæ [a] prima pars λειτουργίας fuit, Templum canticis, tubis, aliíſque inſtrumentis muſicis perſonabat, 2 Chron. 29. 25. uſque ad 28. At tempore incenſi omnia [b] ſilebant, & populus tacitè ſecum precabatur, Luc. 1. 10. Huc igitur alluſum eſt, dum Angelo ad Altare aureum ſacra facturo, *factum eſſe* dicitur *in Cœlo Silentium ad ſemihoram*, id eſt, toto tempore Incenſi.

Quo demum peracto, [c] *Implevit Angelus thuribulum ex igne Altaris, abjecítque in terram.* Nempe, ut hoc ritu indicaret quorſum ſpectarent preces iſtæ, quas ad Deum commeantes grato odore perfuderat; ſcilicet ad vindictam in Terricolas impetrandam, qui Sanctos læſerant, imò ſanguinem eorum effuderant.

Preces autem continuò reſponſum ferunt. *Nam facta ſunt*, inquit, (ſcilicet ex Throno ſeu adyto Templi, ut cap. 4. 5.) *Voces & tonitrua & fulgura & [d] terræ motus.* Quibus verbis deſcribitur oraculum בת קול BATH KOL, id eſt, *Filia vocis ſeu tonitrui*, quo Deus olim in veteri populo reſponſa dabat, eodémque hîc precibus Sanctorum annuit. Hebræo autem ſermone ſciendum φωναὶ καὶ βρονταὶ idem ſonare; Tonitrua enim קולות appellari, id eſt, *Voces*. Aut igitur καὶ ſumendum ἐξηγητικῶς pro *hoc eſt*; aut, quod malim, per figuram [e] ἐν διὰ δυοῖν, *Voces* & *tonitrua* ſunt *Voces tonitrui* aut *cum tonitru*.

Scilicet

a Refert Philo in lib. de Sacrificiis, Incenſum matutinum πρὸ τῆς ἑωθινῆς θυσίας fieri ſolitum, veſpertinum poſt.

b Fortè huc alluditur Pſal. 62. 2. *Ad Deum* דוּמִיָּה *ſilet omnis anima*; & Pſal. 65. 2.

c Verſ. 5.

d Ità quoque Act. 4. 31. Deus Apoſtolorum precibus *terræ motu* annuebat. Vid. Pſal. 18. prout habetur 2 Sam. 22. à verſ. 7. ad 9. ubi השמים pro eo quod in Pſal. הָרִים

Ad Cap. 8.

Scilicet Deus ut plurimùm cum tonitru placita ſua edebat, quemadmodum & Legem tulit, Exod. 19. 16. imò unicum id oraculum Judæis reliquum poſt captivitatem Babylonicam manſit. Cujus exemplum eſt apud Evangeliſtam noſtrum, cap. 12. 28. cùm dixiſſet Dominus, Πάτερ, δόξασόν σου τὸ ὄνομα, *Pater glorifica Nomen tuum*; *venit*, inquit, φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. Sequitur ibi, *Et turba quæ aſtabat & audierat, dicebat, Tonitru eſſe factum. Alii dicebant, Angelus ei locutus eſt.* Id eſt, alii בת קול, tonitru Divinum, ſeu conjunctum cum voce Divina, *Filiam* nempe *tonitrui*, dicebant; alii verò, Angelum loqui. Atque hinc eſt quòd in Apocalypſi, non hoc tantùm loco, ſed alibi paſſim, cum oraculis vocibúſque Divinis *tonitru* conjungitur; ut cap. 4. 5. cap. 6. 1. cap. 10. 3. Videſis Clariſſimi Danielis Heinſii Ariſtarchum ſacrum, pag. 277, & 455.

Sacro ſic peracto, & Deo voce tonitrui Sanctorum precibus annuente, *Septem Angeli qui habebant ſeptem Tubas præparaverunt ſe ut clangerent.* Verſ. 6.

Opera Divinæ providentiæ & gubernationis Angelis adminiſtris geri, apud omnes Theologos in confeſſo eſt. Angeli igitur in Viſionibus iſtis eorum locum tenent quibus ad res gerendas à Deo præponuntur; quódque communibus operis tam Angelorum quàm hominum geritur, id Angelis authoribus, tanquam auſpicibus & ducibus, geri dicitur. Ut omnino à ſcopo aberrare mihi videantur qui ſub iſtis Angelorum nominibus aliud aliquod myſterium latere putent. Angeli igitur Tubicines, de quibus hîc ſermo, ſunt qui ad gubernandas Tubarum plagas, adhibitis ad gerendum per quos Deo decreta ſua exſequi viſum hominibus, conſtituti ſunt.

Harum verò *Tubarum* quatuor primæ anguſtiorum & minorum plagarum ſunt; utpote quibus, Orbi Occidentali ſeu Latino maximam partem incumbentibus, ſanandis fuit Epiſcopus Romanus, dehinc Orbi ſaltem iſti in caput futurus. Quarum imaginibus ritè accommodandis, hîc quoque Lector obſervet, Univerſitatem Romanam cum reliquis Orbis Imperiis à Spiritu S. tacitè aſſimilari Syſtemati Mundano, cujus partes ſunt *Terra, Mare, Flumina, Cœlum, Stellæ*; eâ ratione, ut Imperii cujuſque Syſtema ſuam quoque *Terram* habeat, quæ ſit inſtar illius *Telluris*, nempe imum quoddam & Baſin cui totius politiæ moles incumbat: *Mare* item, quod, *Terram* ſuam circumfundendo, *Maris* ſimilitudinem (hæc Ditionis amplitudo ſeu extenſio eſt) omnimodo gerat: *Flumina* quoque politica, quæ aliorum fluminum ritu ex *Mari* ſuo originem ducant eodémque revertantur; cujuſmodi ſunt Magiſtratus provinciales cæteríque ditionis adminiſtri, unà cum illorum Fluminum alveis provinciis ipſis: *Solem* denique aliáſque *Stellas* in Supremæ poteſtatis cœlo, *Solem*, *Lunam*, *Stelláſque* in cœlo mundano referentes. Hâc analogiâ obſervatâ, Interpretatio, ut ſimilibus veterum Prophetarum figuris omnimodo munita, ità proclivis erit & rei geſtæ omnino appoſitiſſima.

Quod autem paſſim de *Tertia parte*, ut de *tertia parte Arborum terræ, tertia parte Maris*, *Fluminum*, *Cœli*, inculcatur, id de finibus Imperii Romani accipio, *tertiam* Orbis terrarum Joannis ævo cogniti partem ambitu ſuo complectentis. Id quod ex eo probari poſſe videtur, quòd poſtea cap. 12. *DRACO ille Septiceps decacornis* (id eſt, Imperium Romanum Ethnicum) *tertiam partem Stellarum Cœli caudâ ſuâ traxiſſe & in terram abjeciſſe* dicitur; id eſt, tertiam partem Principum & Dynaſtarum Orbis Imperio ſuo ſubjeciſſe. His ità poſitis, ad ſingularum interpretationem veniamus.

7. *Et primus Angelus clanxit, & facta eſt* GRANDO *&* IGNIS *miſta ſanguine, & miſſa ſunt in* TERRAM: *& tertia pars terræ combuſta eſt, &*

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*Χόρτον Helleniſtis ſignificare *herbam* adeò ex tribus primis Geneſeos capitibus manifeſtum eſt, ut negari nequeat.

*tertia pars arborum concremata eſt, omníſque *herba viridis exuſta eſt.*

8. *Et ſecundus Angelus clanxit, & tanquam MONS MAGNUS igne ardens miſſus eſt in MARE; & facta eſt tertia pars maris ſanguis: 9. Et mortua eſt tertia pars creaturarum in mari animas habentium, & tertia pars navium periit.*

10. *Et tertius Angelus clanxit, & cecidit de cœlo STELLA MAGNA, ardens tanquam lampas, cecidítque in tertiam partem FLUMINUM, & in FONTES aquarum.* 11. *Et nomen STELLÆ dicitur ABSINTHIUM: & facta eſt tertia pars aquarum in abſinthium; & multi homines mortui ſunt ex aquis, quòd amaræ factæ eſſent.*

12. *Et quartus Angelus clanxit, & percuſſa eſt tertia pars SOLIS & tertia pars LUNÆ & tertia pars STELLARUM; ità ut obſcuraretur tertia pars eorum, & diei non luceret pars tertia, & noctis ſimiliter.*

TUBA I.

PRima ſeptimi Sigilli Tuba ab Idolarchia Romana ſexti Sigilli exitu jam prorſus diſturbata atque excuſſa init; primámque Imperio jam ruituro plagam datura, *TERRÆ trientem* horrifico *GRANDINIS cum Igne Sanguinéque* nimbo peſſundat: id eſt, *Territorium populúmve* Orbis Romani (univerſi ſcilicet illius politici baſin & Tellurem) terribili & cruentâ Gentium Septentrionalium irruptione depopulatur, magnates plebeióſque proſternit abſumítque.

Videſis eódem ſpectantem *Grandinis* imaginem, ad *impreſſionem*, inquam, *hoſtilem*, Iſai. cap. 28. v. 2. *Ecce validus & fortis Domino*, (Salmanaſſarem indigitat) *ſicut tempeſtas GRANDINIS & turbo exciſionis, ſicut tempeſtas aquarum multarum inundantium dejiciet in terram fortiter. Pedibus calcabuntur Corona ſuperbiæ, temulenti Ephraim.* Item Iſaiæ 30. 30. de clade Aſſyriis ventura, *Et audiri faciet Dominus majeſtatem vocis ſuæ, & deſcenſionem brachii ſui oſtendet in ira furoris & flamma ignis conſumentis, diſperſione & turbine & lapide GRANDINIS; quia à voce Domini conteretur Aſſur*, &c. Hîc obſervandum, quia Grando cum fulmine, in calidioribus præſertim regionibus, eſſe ſoleat, ideo cum *Grandinis* mentione *ignem* conjungi, cùm hîc apud Joannem & Iſaiam, tum Pſal. 18. 13, 14. imò in hiſtoria Exod. 9. 23. Sed Joannes *ſanguinem* quoque præter naturam commiſcuit, ut Imaginem totam hoc indicio ad *cædem* ſpectare innueret. De *Grandinis* imagine videat quoque Lector Iſai. 32. 19. ibíque Chaldæum Paraphraſtem.

Adhæc, *Arbores* in parabolis propheticis ſignificare *Magnates & divites*, docet idem Paraphraſtes; qui pro *quercubus Baſan*, Iſa. 2. 13. ſubſtituit *principes provinciarum*; pro *cedris*, Iſai. 14. 8. *divites*; pro *abietibus*, modò *principes*, Iſai. 37. 24. modò *reges*, Iſai. 14. 8. Qui quoque illud Zach. 11. 2. *Ululá abies, quia cecidit cedrus, quoniam magnifici vaſtati ſunt: Ululate quercus Baſan, quia cecidit ſylva munita*, ſic παραφράζει· *Ululate Reges, quia contriti ſunt principes; qui opibus erant divites, vaſtati ſunt: Ululate Satrapæ provinciarum, quia vaſtata eſt regio fortitudinis veſtræ.* Unde ex analogia facilè colligitur, HERBAS de *Plebeiis* capiendas, quando, ut hîc, cum *Arboribus* componuntur.

Jam, ut de eventu aliquid ex hiſtoria delibemus, initium hujus Tubæ, donec certius quid conſtiterit, ducam à morte Theodoſii primi, id eſt, ab anno Chriſti CCCXCV; quòd tunc Religio Chriſtiana de Diis Gentilium

lium planè triumphâſſe videtur, & ſimul, tanquam in ſuperioris Sigilli deſinentis & hujus incipientis communi quodam termino, Barbarorum irruptiones nonnihil antehac tentatæ, ſed proximis annis, pacato iterum Imperio, compreſſæ, horribiliter denuo cieri, & univerſo ferè Orbi Romano ferro & igne continuè & immaniter vaſtando populandóque incumbere cœperunt. Ad Cap. 8.

Hoc ipſo enim anno ALARICUS primùm, cum ingenti Gothorum aliorúmque Barbarorum exercitu, ex Thracia in Macedoniam irrumpit, nullis neque oppidis neque hominibus parcens. Indè per Theſſaliam progreſſus, Thermopylarúmque anguſtiis occupatis, in Græciam, id eſt Achaiam, deſcendit, quaſvis urbes præter Thebas & Athenas exſcindit. In Peloponneſum irruit, Corinthum, Argos, Spartam vaſtat. Indè in Epirum ſeſe intulit, ubi eaſdem populationes & vaſtitates edere pergit.

Anno ſequenti Epiro egreſſus Achaiam incurſavit, eámque cum Epiro finitimíſque provinciis quadriennio toto incendiis & populationibus fœdè vaſtare contendit.

Cùm ſic per quinquennium immanibus Orientem direptionibus vexâſſet, animum ad invadendum Occidentem adjicit, in Dalmatiam & Pannoniam tranſit, eáſque regiones latè populatur. Triſtiſſimum hujus temporis ſtatum, hucuſque graſſante tempeſtate, audi deplorantem, qui tum vixit, Hieronymum, Epiſt. 3. *Inter Conſtantinopolin & Alpes Julias quotidie Romanus ſanguis effunditur; Scythiam, Thraciam, Macedoniam, Dardaniam, Daciam, Theſſaliam, Achaiam, Epiros, Dalmatiam, cunctáſque Pannonias Gothus, Sarmata, Quadus, Alanus, Hunni, Vandali, Marcomanni inſtant, rapiunt. Quot matronæ, quot virgines Dei, & ingenua nobiliáque corpora his belluis fuere ludibrio? capti Epiſcopi, interfecti Presbyteri, & diverſorum officia Clericorum: ſubverſæ Eccleſiæ, ad altaria Chriſti ſtabulati equi, martyrum effoſſæ reliquiæ. ROMANUS ORBIS RUIT. Quid putas nunc habere animi Corinthios, Athenienſes, Lacedæmonios, Arcadas, cunctámque Græciam, quibus imperant Barbari?*

Anno verò ſequenti, Chriſti 401, idem Alaricus, Gothis, Alanis, Hunníſque ſubſequentibus, in Italia quoque bellum geſturus, Noricum perrumpit, & per Tridentinum ſaltum in Venetiam venit, eas urbes brevi tempore in poteſtatem redigit, Honorium Imperatorem Haſtæ obſidet; adeò ut omnes ferè in Italia jam de relinquendis ſedibus cogitarent. Sed hîc tandem Stilico Honorii Dux, magno comparato exercitu, furorem ejus ſufflaminavit, & ſemel iterúmque victum atque adverſis præliis fatigatum in Pannoniam, unde venerat, pedem referre coegit. Ex qua paulò pòſt, fœdere percuſſo, atque militari præfecturâ ab Honorio honoratus, in Illyricum Orientis provinciam ſeceſſit.

Quieſcente aliquantiſper Alarico, nè tamen ullo deinceps tempore Occidens feriaretur, ſtatim anno 404. memorabilis altera Barbarorum irruptio in Italiam eſt inſtructa, *Radagaiſo* homine Scythâ duce; qui cum Gothorum, Sarmatarum & Germanorum exercitu ad ducenta millia, præſidiis in Alpibus dejectis, in Venetiam regionem, Æmiliam & Hetruriam tranſit, Florentiam obſidet; ubi à Stilicone ingenti ſtrage devictus capitur atque obtruncatur.

Hoc hoſte, utcunque terribili, brevi temporis ſpatio & minori cum damno ſublato, ſtatim anno 406. tertia, eáque graviſſima maximéque exitioſa, in Occidentem irruptio Vandalorum & Alanorun, aſſumptis ſecum Marcomannis, Herulis, Suevis, Alemannis, Burgundionibus, aliorúmque Barbarorum colluvie, facta eſt; quâ Gallia primùm, indè Hiſpania, & poſtremò Africa ſunt occupatæ, & omnis generis calamitatibus afflictæ. Quas clades

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ità Hieronymus Epistolâ 11. partim expressit, partim significavit: *Innumerabiles*, inquit, *& ferocissimæ nationes universas Gallias occupârunt: quicquid inter Alpes & Pyrenæum est, quod Oceano & Rhodano includitur, Quadus, Vandalus, Sarmata, Alani, Gipedes, Heruli, Saxones, Burgundiones, Alemanni, & hostes Pannonii vastârunt. Magunciacum capta atque subversa est, & in ecclesia multa hominum millia trucidata. Vangiones longâ obsidione deleti; Rhemorum urbs præpotens, Ambiani, Atrebates, Morini, Tornacus, Nemetæ, Argentoratus translati in Germaniam. Aquitania, Novémque populorum, Lugdunensis & Narbonensis provinciæ, præter paucas urbes, populata sunt cuncta. Non possum absque lacrymis Tolosæ facere mentionem, quæ ut hucusque non ruerit, sancti Episcopi Exuperii merita præstiterunt. Ipsæ Hispaniæ jam jámque perituræ contremiscunt. Roma vitam auro redimit.*

Atque hic fuit terribilis iste *Grandinis* cum *igne* & *sanguine* Nimbus; Imago quidem applicationis adeò obviæ, ut Nicephoro Gregoræ lib. 2. c. 7. de Apocalypsi nè cogitanti unquam, sed de Scythis tamen agenti, adeò concinnum quid exciderit, ut non possim non ascribere: *Ut*, inquit, *terrores de cœlo sæpe hominibus à Deo incutiuntur, ut fulmina, incendia, & crebri imbres*, &c. *ità hi à Deo asservantur Septentrionales & Hyperborei terrores, ut pro pœna, quando & quibus Providentiæ visum fuerit, immittantur.* Sed corollarium quoque ex Achmete adjiciam, adhuc magìs confirmando Lectori.

Corollarium ex Achmete de significatis Grandinis, Ignis & Arborum *in interpretatione Somniorum.*

Capite CXCI. ex Indorum, Persarum & Ægyptiorum rationibus, *Nix, grando, gelu ærumnas, solicitudines & tormenta portendunt.*

Si quis videre visus fuerit grandinem alicubi delapsam, hostilem impressionem subitam exspectet.

Si videre visus fuerit grandinem, quæ frumenti hordeíque culmos læserit, in eo loco, prout culmi fracti fuerint, bellicæ cædes evenient.

Eidem cap. CLIX. ex Indorum, Apoteles. CLX ex Persarum & Ægyptiorum explicatione, *Ignis interitum, bellum, pugnas, punitionem & afflictionem significat, si quid aut quem urere visus fuerit.*

Item cap. CLI. Persæ, Indi, Ægyptii *Arbores* de hominibus, præcipuè Magistratibus, proceribus, & viris amplissimis interpretantur: ut,

Si quis visus sibi fuerit irrigare arbores & excolere, vir amplissimus & populi nutritius erit.

Si Rex visus sibi fuerit arbores plantâsse, novos magistratus instituet. Item,

Si arbores diuturnitate temporis vitiatæ ac putrefactæ corruerint, naturali morte proceres Regis morientur.

Si videre visus fuerit virgulta quæ in arbores excreverint, hoc ad successionem magnatum ipsius pertinet.

Si plebeius arborum folia visus sibi fuerit in domum collegisse, opes à magnatibus pro foliorum modo consequetur, &c.

TUBA II.

SEcunda Tuba Mundum Romanum, terrâ suâ jam satìs vastatum, graviore adhuc plagâ labefactatura, MARE impetit; cujus qui eò pertinebat trientem, MONTIS *magni* ei antiquitus imminentis, jam verò conflagrantis casu,

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çaſu, totum cruentum reddit; magnâ cùm ibi degentium animantium ſeu piſcium, tum navigiorum, ſtrage. Hoc eſt, ROMÆ *urbis magnæ*, ſemel iterúmque captæ, ſpoliatæ, atque hoſtilibus flammis ardentis, clades in *amplitudinis ditionis jurisdictioníſve Romanæ* interitum erupit; provincias ejus, præ capitis ſic afflicti debilitate, jam pro libitu rapientibus, atque in nova Regna diſcerpentibus Barbaris, irreparabili cum legionum inibi ad tutelam degentium ſtrage, omniúmque poteſtatis retinendæ & ſuſtentandæ (quaſi negotiandi) adminiculorum jacturâ.

MARE mundi politici, ut dixi, eſt *Ditionis* illa *amplitudo* incolas univerſos ejuſdem juris politici communione amplectens. Hâc imagine Babylonis *Ditio* exprimitur Jer. 51.36. ubi minatur Dominus, *ſe exſiccaturum MARE ejus, & arefacturum venam ejus*: quod v. 44. exponitur eâdem retentâ metaphorâ, *non confluxuras ad eam ampliùs Gentes. Amplitudo* quoque Regni Aſſyriaci ſic deſcribitur Ezech. 31.4. *Aquæ creſcere fecerunt eam*, (ſcil. cedrum Aſſyriacam) *Abyſſus* ſeu *Mare exaltavit eam.* Fortè etiam Pharaonis Ditio *Mare* eſt, Iſai. 19.5. ubi de Regni ejus interitu dicitur, *defecturas aquas de Mari* ejus, id eſt, ablatum iri ditionem ejus. Indè Imperia illa magna apud Danielem conſpiciuntur *ex MARI aſcendere*, id eſt, ex *Ditionis amplitudine* oriri.

Quòd autem *tertia Maris pars*, id eſt, *MARE Romanum*, ſanguineum factum dicitur; ſciendum, *Sanguinem* primò pro *cæde* uſurpari, deinde pro *morte* etiam ſine ſanguine: *Mortem* autem in genere pro *interitu* ſumi, etiam rei vitâ carentis. Vide Ezech. 14.19. & 3.18, 20. & 18.13. Amoſ. 2.2. Rom. 7.9. Unde *ſanguinem* vel *ſanguineum fieri* imago eſt rei *interitum paſſæ*, quaſi nempe cruore manantis inſtar animalis occiſi aut laniati. Quòd igitur hîc *Mare montis magni* caſu *cruentum* factum dicitur, nihil aliud denotat quàm *mortem* quandam ſeu *interitum* violentum illo caſu paſſum eſſe. Id quod in Phialis, ubi eadem eſt imago, aliquantò apertiùs dicitur, *factum eſſe quaſi ſanguis mortui*, i. *occiſi.* Mens eſt, *Ditionem* ſeu *Amplitudinem Romanam* cladem paſſam eſſe, truncatam, dilaniatam, perditam eſſe.

Simile etiam *Montis* ſymbolum urbi ſignificandæ de veteri Babylone reperire eſt Jerem. 51.25. *Ecce ego ad te, MONS peſtifer* (ſeu *corruptor*) *qui corrumpis univerſam terram, & extendam manum meam*, &c. *& dabo te in MONTEM COMBUSTIONIS*: ubi Septuag. habent ὄρος ἐμπεπυρισμένον, eodem ſenſu quo hîc Joannes ὄρος πυρὶ καιόμενον. De eadem Iſai. 13.2. *Super MONTEM eminentem levate vexillum*: Targum, *Super civitatem habitantem confidenter.* Item c. 37.24. ad Sennacheribum regem Aſſyriæ, *Exprobrâſti*, inquit, *Domino, & dixiſti, In multitudine quadrigarum mearum aſcendi altitudinem Montium*: Targum, *Aſcendi in munitionem Civitatum eorum.* Sed an rectè dubito.

Porrò, quòd *Mons* hîc in *Mare* mitti ſeu projici dicatur, τὸ πρέπον eſt figuræ, cùm non aliâ ratione Mons Mari nocere poſſet quàm ſi in ipſam projiceretur. Atque hoc in ſequenti quoque Tuba, de *Stella cadente*, locum habere memineris.

Hiſtoriam quod attinet, Roma primùm capta eſt Anno 410. ídque ab eodem Alarico Gothorum rege, qui in priore Tuba fati quaſi præludium exhibuerat: jam verò poſt mortem Stiliconis novos motus ciente, novámq; & fatalem in Italiam expeditionem adornante; quâ quidem Honorium in tantas anguſtias redegit, ut ipſe Barbarus novum Imperatorem, Attalum nomine, Romæ daret, quocum Honorium Auguſtum Ravennæ obſideret, jam, præ rerum ſuarum deſperatione, in Orientem, Occidente relicto, fugere cogitantem. Sed hoſtis pœnitentiâ ductus, Attalo Imperio abrogato, Honorium in integrum reſtituit.

Hanc

Ad Cap. 8.

Hanc urbis Romæ cladem Ditionis Romanæ dilaceratio continuò ſequuta eſt. Teſtem advoco Sigonium: *Romanam cladem*, inquit ille, *miſerabilis Italiæ vaſtitas, continua Galliæ atque Hiſpaniæ bella, ac nova demum Barbarorum in utraque provincia regum imperia exceperunt.*

Primùm enim Honorius, ut Romam cum Imperio recuperaret, fœdere cum Alarico icto, Gothis ſedes & regnum in Galliis permittere coactus eſt.

Biennio pòſt, Anno 412, Hunnis quoque ſeſe in Pannonia, quam Gothi reliquerant, effundentibus, idem, viribus ad reſiſtendum in tantis difficultatibus deſtitutus, fœdus cum iis, datis acceptísque obſidibus, fecit.

Deinde Anno 413, Conſtantius, ejuſdem Honorii Dux, Burgundiones, qui, ſic turbatis prioribus hiſce annis rebus, unà cum Vandalis in Galliam ſeſe contulerant, nè in aliquam fortè belli difficultatem incideret, libenter in amicitiam recepit, atque ſedes ad Rhodanum aſſignavit.

Anno denique 415, idem Honorius, (ut tradit Procopius) cùm Gothi paulò pòſt in vicinam Hiſpaniam tranſiiſſent, Vandalis quoque cum Rege ſuo Gunderico, ex Gallia à Francis nuperrimè expulſis, ſedes quas occupârunt conceſſit habitandas, pacto Gothis bellum inferendi. Qui plura ſcire cupit, conſulat paulò antè nominatum Sigonium de Occidentali Imperio, lib. 10, & 11. unde nos hæc deſumpſimus.

Atque ità deinceps Amplitudo Ditionis Romanæ quotidie magìs magísque laniata atque diſtruncata eſt, donec, iterum Româ Anno 455 à Genſerico Vandalo captâ atque direptâ, ſequenti ſtatim anno, aut non ità multò pòſt, totum Imperii corpus in *decem* omnino *regna* diviſum apparuit: quæ, unà cum populorum regúmque nominibus, & provinciis quibus regnatum eſt, adhæc quibuſdam ex hiſtoria annotatis ad majorem lucem faciendam, ſequens Tabella exhibebit.

¶ Typus

Ad Cap. 8.

¶ Typus dilacerationis Imperii ſeu Ditionis Romanæ ad annum CHRISTI 456. & deinceps.

	REGNA	*Provinciæ quibus regnatum eſt*	Nomina Regum ad An. 456. regnantiũ	*Obſervanda quædam.*
1	*Britonum*	In Britannia.	*Vortimerus.*	
2	*Saxonum*		*Hengiſtus.*	
3	*Francorum*	In Gal. Belgic. primùm, mox & Celtica.	*Childericus.*	
4	*Burgundionum*	In Gal. Sequan. & Lugdunenſ.	*Gundericus.*	Regnum Burgundionum ann. 526. à Francis ſubjugatum atq; extinctum eſt. Sed numero denario cõplendo cõmodè Oſtrogothorum Ditio eodem tempore in duo Regna diſſiliit; Pannoniâ, quæ illis hucuſq; paruerat, à Longobardis occupatâ, & Italiâ ſolâ regibus Oſtrogoth. relictâ.
5	*Wiſigothorum*	In Aquitania & parte Hiſpaniæ.	*Theodoricus II.*	
6	*Suevorum & Alanorum*	In illo Hiſpaniæ tractu qui Gallæciâ & Luſitaniâ continetur.	*Riciarius.*	
7	*Vandalorum*	In Africa, ſed paulò antè in Hiſpania.	*Genſericus.*	
8	*Alemannorum*	In Germaniæ tractu qui Rhætia dicebatur.	*Sumanus.*	Alemannorum regnum ab ann. 475. cum Herulorum, quamdiu illi rerũ in Italia potiti ſunt, coaluit, ann. nimirum 16.
9	*Oſtrogothorum*	In Pannonia, debellatis Hunnis. nec ſeculum hoc exierat, cùm iidem in Italiam quoq; regnum propagârint.	*Theodemirus*	Oſtrogothis etiam in Italia ſucceſſerunt Longobardi, à Narſete, poſtquã Oſtrogothorum regnum deſtruxerat, evocati anno 567. Sedes autem ſuas in Pannonia Hunnis & Avaribus deinceps fruendas tradiderunt.
10	*Græcorum*	In reſiduo Ditionis Imperii. Siquidem, Antiq. Romæ Imperio diſſoluto, Græcorum, Regnis annumerand. eſt, in quæ Ditio Urbis latè quondam regnantis diſſilierat.	*Marcianus.*	

Atque hoc demum modo *Decem illa regna*, in quæ Romanum Imperium noviſſimè diviſum iri tum apud Danielem tum Joannem Spiritus S. prænunciaverat, ſupputanda videntur; neque ex tot Regionum aut terræ tractuum *nudis*, ut vulgò fit, *nominibus*, quinimo *Regnis*, in quæ Ditio & Dominium Imperii dilacerandum foret, omnino æſtimanda. Interim tamen non tam rigidè Denarii iſtius circumſcriptionem interpretandam putamus, ut plura quovis tempore regna, aut cui cui modi Dynaſtias, excludat: ſed quòd in decem ad minimum, vel in decem præcipua Regna, Imperium ſcindendum eſſet. Id quod jam indè à primordiali iſthac quam repræſentavimus dilaceratione, uſque ad noſtrum ſeculum, ſub tot variantium Rerumpu-

Ad Cap. 8. rumpublicarum & Regnorum fatis & converſionibus, ſemper verum fuiſſe opinor; licèt oraculi fidei aſtruendæ ſufficeret, ſi vel initio ſolùm in tot Regna diviſum fuiſſet, ut ut poſtmodum fortaſſe imminuto numero. Ità autem ut dixi, nec aliter, intelligendam eſſe circumſcriptionem iſtam Decadis regnorum, ſimile de Monarchiæ Alexandræ dilaceratione Vaticinium nos edocere poteſt: in qua, licèt ultra quatuor illa præcipua, Macedoniæ, Aſiæ, Syriæ & Ægypti Regna, etiam quintum Thraciæ, conditore Lyſimacho, acceſſerit; Spiritus S. tamen multiplicitatem iſtam quaternario definierit: tot putà ad minimum futura eſſent, aut tot præcipua regna. Regno enim Thracico, licèt ſimul cum reliquis cœperit, & ad 40 annos duraverit, ſucceſſum non fuit, ſed cum primo rege Lyſimacho exſpiravit; ideóque in numerum non referendum. Similiter huic de decuplici diviſione Romana judicandum. Propterea neminem moveat, ſi præter enumerata modò in Galliis regna, etiam Alanorum Aurelianenſium regnum, item Armoricarum Civitatum Dynaſtiam, ibidem fortè invenerit, uſque ab Honorii Imperio ad hæc tempora permanentia. Hanc ſiquidem modicæ admodum ditionis fuiſſe; illud modico deinceps tempore, nempe decem plurimùm annos, durâſſe comperiet. Neutrum igitur cum reliquis pari loco & ordine habendum eſt, nec ſi cujuſdammodi quid alibi inveniri poſſit.

TUBA III.

TUBA tertia fulgidam *Stellam*, HESPERUM ſcilicet *Roman.* ſeu OCCIDENTIS *Cæſarem*, jam indè ex quo Genſericus Vandalorum Rex Romam captam ſpoliaverat præcipitem, & morti aliquantiſper ſub iſtis nihili Cæſarum, Aviti, Majorani, Severi, Anthemii, Olybrii, Glycerii, Nepotis, mutuis inſidiis & lanienis intereuntium, nominibus quaſi obluctatum, tandem anno 476 ſub fatali *Auguſtuli* nomine extremum ſpiritum ducentem, *Odoacre* Herulorum Rege immiſſo, de Cœlo poteſtatis ſuæ revulſum penitus deturbavit atque extinxit; amariſſimo *Fontium & Fluminum*, id eſt, Urbium & Magiſtratuum provincialium, fato.

Cæſarem Heſperium hîc eum intelligo qui, à firmata jam indè à morte Theodoſii primi Imperii in Orientis & Occidentis diviſione, Romæ antiquæ & Occidenti adhuc Imperator manſit, ſed brevis admodum ævi; utpote poſt annum 91 de cœlo ſuo ad hujus Tubæ clangorem penitus lapſurus.

Quòd enim Epiſcopus Romanus annis pluſquam trecentis & viginti poſtquam *Cæſar* iſte *Heſperius* in Auguſtulo occiderat Reges Francorum (qui poſtea Gemanorum) in id nominis & titulum de novo ſubrogavit, nihil aliud effecit quàm ut hoc quaſi Cæſaris redivivi, ceu ſexti capitis Beſtiæ adhuc regnantis, oppanſo velo, nè ipſe pro capite noviſſimo, id eſt, Antichriſto, tandem à minùs perſpicacibus tam liquidò haberetur.

Atqui *Cæſar* iſte *Papanus* ad capita Beſtiæ Romanæ non pertinet; verùm ad cornua ſeu regna in quæ ſexti capitis Imperium, jam capiti noviſſimo vices ceſſurum, dilacerandum fuerat. Neque enim poſt tantum temporis intervallum quantum eſt annorum 325 (tot autem ſunt ab Auguſtulo ad Carolum Magnum) Heſperiorum Cæſarum quaſi ſeriei continuandæ ſuccedi potuit.

Sed age, textui Joannis porrò faciamus lucem, ut interpretationis ratio conſtet. *Et cecidit*, inquit, *è cælo Stella magna ardens ut lampas.* Stellam Verſ. 10.

crinitam

crinitam ſeu *Cometam* deſcribere videtur, cujus inter ſpecies à Plinio recenſitas eſt *Lampadias* ſpeciatim ſic dicta. Et profectò non incommodè Cæſar Occidentis hujuſmodi ſtellâ figuretur, ob brevem durationem. De quo idcirco cap. 17. dicetur, *Oportere eum cùm venerit ad exiguum tempus manere.* Stella autem *magna* fuit; utpote ſummæ Majeſtati aptiùs figurandæ, cujus ſplendorem aliàs *Sol* in parabolis propheticis repræſentet. Et ſanè notum eſt, *Cometas* fuiſſe qui vel Solem magnitudine æquâſſe viſi ſint; cujuſmodi & hanc Stellam fuiſſe fortè non abetrabit qui diceret. Ad Cap. 8.

Similem autem *Stellæ cadentis* parabolam, nè de applicatione dubites, adhibet Iſaias, cap. 14. 12. de caſu Regis Babylonis: *Quomodo*, inquit, *cecidiſti de cælo, Lucifer fili auroræ? reſectus es in terram qui debilitâſti gentes?* Alibi quoque, ut loco Iſaiæ cap. 34. 4. jam antè laudato, *Stellæ cælo cadentes* de *Principum* & *Summatum ruina* intelliguntur. *Stella* igitur ſingularis & inuſitatæ magnitudinis, ſupra communem ſortem Principum *Principem* deſignat, hoc eſt, magnum & eximium. Sequitur

Et nomen STELLÆ dicitur ABSINTHIUM. Schema eſt propheticum, quo, nominis quaſi proprii impoſitione, rei aut perſonæ de qua agitur qualitas aut fatum indicetur; cùm aliàs etiam in Hebraiſmo דָּבָר ῥῆμα ſit τὸ πρᾶγμα, ut Luc. 1. 37. *Non eſt impoßibile Deo* πᾶν ῥῆμα· & *Vocari* idem valeat quod *Eſſe* vel *Exſiſtere*, ut Iſa. 56. 7. *Domus mea Domus orationis vocabitur*, pro quo Luc. 19. 46. *Domus orationis* ἔσται, *eſt, erit, habebitur*; & Gen. 21. 12. *In Iſaac vocabitur tibi ſemen*, id eſt, *erit.* Videſis quoque Septuag. Iſai. 14. 20. Ruth 4. 11. Schematis autem quod dixi exempla paſſim obvia ſunt. Sic enim Iſai. 7. 14. de Chriſto, *Vocabitur nomen ejus Emmanuel*; i. Μεθερμηνευόμενον erit. Et cap. 9. 6. *Vocabitur nomen ejus Admirabilis, Conſiliarius, Deus fortis, Pater futuri ſeculi, Princeps pacis*; id eſt, erit hæc omnia. Item Jerem. 23. 6. *Et hoc eſt nomen quo vocabunt eum, DOMINUS JUSTITIA NOSTRA.* Et Zachariæ 6. 12. *Ecce vir GERMEN nomen ejus:* ſequitur, *quia ex loco ſuo germinabit*, &c. Adde Apocalyps. 19. 13. *Vocatur nomen ejus VERBUM DEI*; id eſt, ipſe eſt Verbum illud Dei. Iſtis gemina ſunt quæ habentur Jer. 20. 3, 4. *Non Paſhurem vocat Dominus nomen tuum, ſed Magor-miſſabib*, [id eſt, *formidinem circumquaque*] *Nam ſic ait Dominus, Ecce ego inditurus ſum tibi formidinem, tibi & omnibus amicis tuis.* Et Ezech. 23. 4. *Nomina earum* (id eſt, Mulierum Samariæ & Jeruſalem) *Aholah & Aholibah.* Adde Iſai. 8. 3. Hoſ. 1. 6, 7. Vers. 11.

Simili omnino figurâ *Stella hæc lapſabunda ABSINTHIUM* dicitur, id eſt, (notione Hebræorum, quibus abſtracta pro concretis adhibeantur) ABSINTHITES, *Princeps* nempe *amaritudinum* & *ærumnarum.* Cujuſmodi reverâ fuit, ſi quis unquam, *Cæſar* iſte *Heſperius*, perpetuis ærumnis à primo exortu ſuo ad finem uſque exercitus. Quo nimirum rerum potiunte, Imperium Romanum ruiturum eſſet: cujus imò conſtitutione occaſio ruinæ data, eò quòd, invectâ iſtiuſmodi Imperii diviſione, via Barbaris patefacta, réſque Romana in atrociſſimas calamitates conjecta fuerit. Annon hìc propter *amaram* ſibi & aliis ſortem *Abſinthium* meritò diceretur? juxta illud Naomi, *Nè vocate me Naomin, vocate me Maran; eò quòd amaritudine affecit me Omnipotens*, Ruth 1. 20.

Sed priuſquam hinc abeam, de Civitatis reíque Romanæ, poſt iſtum Cæſaris ſui caſum, ſtatu aliquid dicendum eſt, ut via ſequentis Tubæ interpretationi muniatur. Cæſare igitur Occidentis ſic deturbato atque extincto, interea Odoacer Herulus Italiam annis 16 Regio nomine obtinuit; qui Romæ & Occidenti Conſulatum, quem tamen initio iratus ademerat, poſt biennium reſtituit, adhúcque conſervavit. Hunc excepit Oſtrogotho-

Ad Cap. 8.

rum Rex Theodoricus; ídque, ut refert Paulus Diaconus, Imperatore Orientis Zenone Italiam ei per pragmaticam tradente, ac ſacro velamine capiti impoſito confirmante. Qui, Odoacre devicto ac trucidato, præter Dalmatiam & Rhætiam, quæ Odoacris provinciæ erant, Siciliam quoque regno adjecit, Urbis Romæ mœnia nonnullâque ædificia, ingenti ad eam rem pecuniæ ſummâ collatâ, refecit; adeò ut ad præteritæ fortunæ faſtigium nihil deſiderari poſſe, exemptâ Urbis direptæ atque incenſæ infamiâ, videretur: regnum ſapientiſſimè ordinavit, nullum Romanum inſtitutum mutavit, ſed Senatum & Conſules, Patricios, Præfectos prætorio, Præfectum urbis, Quæſtorem, Comitem ſacrarum largitionum, Comitem privatarum, & militiæ, Comitem domeſticorum, Magiſtros peditum & equitum, cæteróſque qui fuerant in Imperio magiſtratus retinuit, eóſque Romanis hominibus tantùm mandavit. Id quod à ſucceſſoribus quoque, Athalarico, Theodohato, Vitige, regibus Italiæ Oſtrogothicis, aliquandiu ſervatum eſt. Vide Sigonium de Imperio Occidentali lib. 15. anno 479. lib. 16. annis 493, 494, 500.

TUBA IV.

QUARTA Tuba ulteriùs adhuc progreſſa, MAJESTATIS ROMANÆ in Urbe Roma *Lumen*, quo ſub Oſtrogothis etiam regibus eouſque ſplenduerat, penitus ademptum ivit; poſtquam nimirum, ab anno 542, in Bello iſto Oſtrogothico, Beliſario primùm, deinde Narſete, Juſtiniani ducibus, Italiæ recuperandæ geſto, Conſulatus Romæ defecerat; deinde ipſa à Totila ſemel iterúmque capta, incenſa, tertiâque ſui parte demolita, incolis inſuper omnibus (memorandum fortunæ ludibrium!) deſtituta, à Narſete tandem poſt tot funera & clades recepta, verùm turbine paulò pòſt & fulguribus proſtrata, Urbium quondàm REGINA Conſulari poteſtate, Senatûs authoritate, reliquíſque quibus tanquam *Stellis* Orbem hactenus irradiaverat Magiſtratibus nunc demum orbata, in neſcio quem ignobilem Ducatum ex tanto gloriæ ſúlgore dilapſa eſt, Ravennæ, cui olim imperaverat, deinceps ſub Exarchatu ſervire coacta (heu tenebras!) & tributa pendere.

Quomodo ſedet ſolitaria civitas copioſa populo? facta eſt velut vidua? copioſa in gentibus, Domina in Provinciis facta eſt tributaria? Thren. 1. 1.

Atque hæc fuit quæ * hîc memoratur *Solis, Lunæ & Stellarum tertiâ parte percuſſio, quâ factum eſt ut tertia pars diei non luceret, & tertia pars noctis ſimiliter.* Ubi *Diei* nomine vocatur *Lumen diurnum*, quod *Solis* eſt; *Noctis* verò, *Lumen nocturnum*, quod *Lunæ & Stellarum*; juxta illud Jerem. 31. 35. *Qui dat Solem in lumen Diei, & ſtatuta Lunæ & Stellarum in lumen Noctis.* *Sol* Romæ fulſit, quamdiu Conſularis dignitas & Regnum ſuper alias urbes & provincias penes ipſam fuit: *Luna* & *Stellæ* ibidem luxerunt, quamdiu priſtina Senatûs reliquorúmque Magiſtratuum authoritas adhuc manſit. At his omnibus ſublatis, (quod hâc Tubâ factum eſt) quid niſi tenebræ & Luminis tam diurni quàm nocturni omnimodum deliquium fuit? nempe quod ipſam attinebat, cui tertia pars Luminis Cœli debebatur.

* Verſ. 12.

Frequentiſſima eſt hâc mente *Solis, Lunæ & Stellarum* Imago apud Prophetas. Ut Iſai. 13. 10. item 60. 20. ubi pro, *Non occidet ultrà Sol tuus, & Luna tua non minuetur*, &c. Targum habet, *Non ceſſabit ampliùs Regnum tuum*, (Jeruſalem alloquitur) *& gloria tua non auferetur.* Etiam Jerem. 15. 9. ubi de Jeruſalem, *Occidit Sol ejus, cùm adhuc eſſet Dies:* Targum vertit, *Migravit gloria eorum in vita eorum.* Et Ezech. 32. 7. idem Paraphraſtes illud de Pharaone, *Operiam, cùm extinxero te, cœlos, & Stellas nigreſcere*

nigreſcere faciam, vertit, *Operiet te tribulatio, cùm extinxero ſplendorem gloriæ regni tui*, &c. Ad Cap. 8.

Transferat huc Lector etiam quæ ſuprà ex Achmete notavi, ad lucem Sigillo ſexto faciendam: quæ mirum eſt quàm conveniant.

DE TRIBUS VÆ-TUBIS.

REſtant adhuc tres Tubæ omnium maximæ & graviſſimæ, ideóque trium VÆ appellatione à prioribus diſcriminatæ. Nam poſt quartæ Tubæ ἐξήγησιν, *Vidi & audivi*, inquit, *Angelum quendam volantem* Verſ. 13. *per medium cœli, dicentem voce magnâ, VÆ, VÆ, VÆ habitantibus ſuper terram, à reliquis vocibus Tubæ trium Angelorum qui deinceps clangituri ſunt.* Item cap. 9. 12. & 11. 14. Nimirum, cùm Chriſtiani Romani Orbis incolæ interim dum priores Tubæ clangerent novorum idolorum cultu ſeſe contaminâſſent, duplici jam peccato vindicando, quæ ſupererant Tubæ auctiores factæ ſunt. Nam iſtud quoque Romani Orbis peccatum, cum priori cædis Martyrum, deinde in criminis vindicandi cenſum venire, apparet ex eo quòd ſecundo VÆ ſubnectitur elogium; nempe, *Reliquos homines qui iſtis plagis* (ſcilicet, ut ego quidem intelligo, VÆ iſto & priore) *occiſi non fuerint, non reſipuiſſe ab operibus manuum ſuarum, ut nè adorarent dæmonia, & ſimulacra aurea, & argentea, & ærea, & lapidea, & lignea, quæ neque cernere poſſunt, neque audire, neque ambulare.* Cap. 9. 20.

PRIMA VÆ-TUBA, SEU *TUBA V.*

PRIMA VÆ-Tuba jamdudum præteriit. Ea horrenda LOCUSTARUM agmina ex tartareo *Abyſſi*, jam SATANÆ *operâ adapertæ, fumo* ſcaturientium, Orbi vaſtando emiſit; id eſt, SARACENOS ſive ARABES (gentem populoſam & numeroſam *Locuſtarum* inſtar) ſtupendâ Muhammedis *Pſeudoprophetiâ* in tot Gentium exitium concitatos. Ad Cap. 9.

Fumus enim *ex infernali puteo aſcendens* Muhammediſmus eſt, quem Verſ. 2. Nebulones Muhammedani *Iſlamiſmum* vocant. Hic Orbem terrarum, Chriſti Solis juſtitiæ imperio & diſciplinâ, diſcuſſis Gentilium errorum tenebris, jamdudum illuminatum novâ *caligine* obduxit.

Et eò quidem concinnior eſt LOCUSTARUM typus, quia Locuſtæ Verſ. 3. quoque Ægyptiacæ ex eadem Arabia venerunt, Ægypto nempe ad Orientem conterminâ. Ità enim Exod. 10. 13, 14. *Dominus adduxit ventum Orientalem in terram —— & apportavit locuſtas; & aſcenderunt locuſtæ ſuper totam terram Ægypti, reſederúntque in ora tota Ægypti.* Adhæc *Arabes*, propter inſignem Gentis multitudinem, *locuſtis* aſſimilantur. Judic. 7. 12. *Midianitæ & Amalekitæ, & omnes filii Kedem*, ſeu *Orientis, jacebant in con-*

Ad Cap. 9. *valle tanquam locuſtæ multitudine ; camelíſque eorum non erat numerus, ſicut arena quæ eſt in littore maris multitudine.* Ubi obſervandum, *Arabes* in Sacris literis peculiariter *Filios Orientis* nominari, ut & *Arabiam* ipſam קֶדֶם KEDEM ſeu Orientem ; utique reſpectu Ægypti, ubi Iſraelitæ ſic loqui didicerant. Videſis Gen. 10. 30. & 25. 6. 1 Reg. 4. 30. Iſai. 11. 14. Jer. 49. 28. fortè & Matth. 2. 1. Eâdem planè ratione quâ hodie Aſia minor *Natolia* dicitur, & Arabia felix reliquis Arabiis ad Auſtrum ſita *Ayaman*, i. Meridies. Unde *Regina Auſtri*, Matth. 12. 42. Sed hæc obiter.

Similem autem *Locuſtarum* Imaginem, de Aſſyriis Babyloniíſque Judæam vaſtaturis, videre eſt apud Joelem, duobus primis capitibus : unde hunc typum mutuatum eſſe non negabit qui utriuſque deſcriptionem contulerit.

Ejus verò interpretationem ad *hoſtiles copias* referendam eſſe oſtendit ex uſu Orientis Achmetes, cujus verba hoc loco inſerenda putavi. Sic igitur ille cap. CCC. ex Indorum, Perſarum & Ægyptiorum diſciplinis :

LOCUSTA generaliter ad hoſtium multitudinem haud dubiè refertur. Sic enim in Sacris literis perſcriptum eſt, Locuſtas juſſu divino ad vaſtationes regionum inſtar alicujus exercitûs proficiſci. Hoc de *Sacris literis* Indorum ſolorum eſt, ut quicquid in hoc libro Religionis Chriſtianæ notitiam ſapiat, ſicut legenti apparebit. Pergit :

Si quis aut Rex, aut poteſtate præditus, LOCUSTAS adverſus aliquam regionem profectas videre viſus fuerit, eo in loco multitudinem hoſtium cum magna potentia exſpectet ; quantúmque Locuſtæ damni dederint, tantundem & illi nocebunt.

Jam igitur firmatâ imagine, de reliqua deſcriptione videbimus.

Data eſt illis (inquit ver. 3.) *poteſtas qualem habent terreſtres Scorpii : nam habebant* (verſ. 10.) *caudas ſimiles ſcorpionibus, in iíſque aculeos quibus nocerent ; &* (verſ. 5.) *tormentum earum ut tormentum Scorpii, quando percuſſerit hominem.*

Id eſt, non ſolùm poteſtatem haberent *Locuſtis* propriam, regiones quas permearent erodendi & depopulandi ; ſed, quod monſtri ſimile, *Caudas inſtar Scorpionum*, quorum ictu venenum quoque diffunderent. Mira res, *Locuſta Scorpio!* Quid autem mali innuat, loqui videtur ſpeciei Serpentinæ ſymbolum : ſiquidem Scorpio ſerpentini generis eſt. Hujus autem ſpecie, quâ primùm genus humanum decepit à Deóque avertit Diabolus, amat ipſum Spiritus S. porrò homines ſeducturum introducere. Unde eſt illud, Ὁ ὄφις ὁ ἀρχαῖος ὁ πλανῶν τὴν οἰκουμένην, cap. 12. 9. & 20. 2. *Cauda* igitur *Scorpionis cum aculeo* Diabolicæ illius *Pſeudoprophetiæ* Mohammedicæ *propaginem* cum toto apparatu ſuo denotat, quibus LOCUSTÆ ARABICÆ, haud minùs quàm vi bellicâ fretæ, ubi ubi gentium graſſatæ ſint (infandum!) nocuere. Imò hoc fœdiſſimorum errorum ſyrma primi poſt homines natos poſt ſe traxerunt SARACENI ; nec ſimili (credo) de religione impoſturâ, prætextúque deſtruendi Idolorum cultûs, ulla unquam gens ante hos ſubnixa, ad Orbis Imperium contenderat.

Verſ. 4. *Sed ipſis dictum eſt,* Ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον· εἰ μὴ τοὺς ἀνθρώπους μόνους, *homines ſolos qui non haberent ſignum Dei in frontibus ſuis.*

Pro ſignificatione particulæ εἰ μὴ, ſenſus eſt vel *exceptivus, ut nullam neq; herbam* (nam hæc eſt χόρτος Helleniſtis) *neque viride neque arborem læderent, niſi eas herbas ſolas, arbores & viridia quæ Dei ſigno* non erant inſcripta (nempe ut *homines*, ac *herbæ, arbores* & *viridia* mutuò ſeſe explicent:) Vel poteſt non *exceptivè*, ſed *adverſativè* exponi, pro uſu particulæ εἰ μὴ in Helleniſmo * ſacro pro ἀλλά· nempe quòd dictum ſit ipſis, non ut, pro vulgarium Locuſtarum more, aut *herbas*, aut *arbores*, aut ullum omnino *viride*

* Matt. 12. 4. Rom. 14. 14. & alibi.

ride depaſcerent; quinimo ut, illis inſuper habitis, *homines ſolos* depopularentur; ex eorum ſcilicet numero quos Angeli Sigillum initio Tubarum ab earum plagis immunes non fecerat. Ad Cap. 9.

Utro utro modo accipiatur, de ſignificatione & diſcrimine *Graminis viridis & arborum* fruſtrà eſſemus ſoliciti; utpote quæ ad τὸ πρέπον figuræ referenda ſint, in quo myſterium non eſt quærendum. Sic enim de Locuſtis Ægyptiacis Exod. 10. 15. *Operiebant ſuperficiem totius terræ, ità ut obſcuraretur terra, abſumebántque omnem herbam* (Septuag. χόρτον) *terræ & omnem fructum arboris, neque reſidua facta eſt ulla viriditas* (χλωρὸν) *in ulla arbore aut in herba agri per totam terram Ægyptiorum.* Quòd verò noſtræ Locuſtæ homines ipſos affligerent, hinc patet non eſſe eas ex Inſectorum genere, putà naturales Locuſtas, ſed ſymbolicas. Quâ occaſione operæ pretium erit regulam iſtam ſemel ponere, Quando quid Typo prophetico tribuitur quod eidem per naturam non competat, id ad rei typo ſignificatæ intellectum manuducere, próque ejus conditione interpretationem faciendam monere. Id quod quater ad minimum in hac Viſione fieri animadvertes; ut cùm *Locuſtis* tribuitur non tantùm poteſtas homines ipſos invadendi, ſed & *facies humana, capilli muliebres, coronæ aureæ, loricæ ferreæ:* quibus omnibus innuitur, non *inſecta*, ſed *homines* deſignari; eóſque minimè cucullatos, ut multi autumant, ſed omnino qui armis in aliorum perniciem graſſentur. De quibus *Locuſtis* porrò dicitur,

Datum eſſe illis, non ut occiderent homines, ſed ut torquerent eos menſes quinque. Verſ. 5. Nempe hoc differunt LOCUSTÆ ARABICÆ ab *Equitibus Euphratæis*, de quibus in ſequenti Tuba. Datum erat *Saracenis*, Romani nominis gentes diu & immaniter cruciare; ſed ipſum *Triental*, ut ità loquar, *Romanum* alterutra ex parte vitâ ſpoliare, nequaquam datum erat. Nam cùm, interea dum priores Tubæ clangerent, ex politici ſtatûs ruinis, Regnum novum Pontificale veteris Romæ, quaſi pari cum alterius ruina paſſu, ſuccreverat: neque hujus, neque novæ illius Romæ Conſtantinopolis Regnum *Saraceni* delere potuerint. Contrà *Turcæ*, urbe regiâ captâ, Conſtantinopolitanum funditus è medio ſuſtulere, ut in ſequenti Tuba audiemus. De *menſibus* autem *quinque*, quibus iſte à Locuſtis cruciatus definitur, commodiùs dicemus ubi ad eorum repetitionem ventum v. 10.

Per eos dies homines quarent mortem, & non invenient eam: & cupient mori, & fugiet mors ab iis; Verſ. 6. id eſt, Tanta eſſet iſtorum temporum calamitas, ut homines vitæ ſuæ tæderet.

Nè enim putes nudis perſuaſionibus aut deceptionum præſtigiis actum fuiſſe; armis, ídque ex ipſius Muhammedis inſtituto, rem geſſere. Quorum apparatus ſatìs quidem terribilis, unà cum dominationis acquirendæ amplitudine, Gentíſque belligerantis habitu, luculentâ imagine depingitur. Bellicus apparatus ità: *Et figuræ locuſtarum ſimiles equis* (id eſt, equitibus) *paratis ad prælium.* Verſ. 7, 8. *Dentes earum ut Leonum* (id eſt, fortes erant ad devorandum, Joel. 1. 6. Dan. 7. v. 7, 23.) *Et habebant loricas ut loricas ferreas; & ſonitus alarum ipſarum ut ſonitus curruum, equis multis currentibus ad bellum.* Verſ. 9. Tota deſcriptio ex Joele petita eſt, unde ipſa, ut dixi, *Locuſtarum* Imago. Vid. cap. 2. 4. cap. 1. 6. cap. 2. 5. Succeſſum & dominationis acquirendæ amplitudinem indicant *Impoſitæ capitibus earum tanquam coronæ ſimiles auro.* Verſ. 7. Neque ſanè immeritò. Nulli unquam Genti tam latè regnatum fuit, neque tam brevi temporis ſpatio unquam tot regna, tot regiones, ſub jugum miſſa. Incredibile dictu, veriſſimum tamen eſt, Octoginta, aut non multò plurium, annorum ſpacio ſubjugârunt illi & Diabolico regno Muhammedis acquiſiverunt Palæſtinam, Syriam, Armeniam utramque, totam ferme Aſiam minorem, Perſiam, Indiam, Ægyptum, Numidiam, Barbariam totam ad Nigrum uſque fluvium, Luſitaniam, Hiſpaniam.

Ad Cap. 9.

Neque hîc ſtetit illorum fortuna, aut ambitio, donec & Italiæ magnam quoque partem adjecerint, ad portas uſque Urbis Romæ; quinetiam Siciliam, Candiam, Cyprum & reliquas Maris mediterranei inſulas. Deus bone, quantus hic terrarum tractus! quot hîc *corona*! Unde dignum quoque obſervatu eſt, non hîc, ut in cæteris Tubis, *Trientis* mentionem fieri: ſiquidem non minùs extra Imperii Romani fines quàm intra ipſum caderet hæc clades, ad extremos uſque Indos ſeſe porrectura.

Reſtat de Gentis belligerantis habitu. *Et facies earum*, inquit, *ut facies hominum.* Fuerunt *Locuſtæ iſtæ* facie humanâ, id eſt, reverâ homines, (nè quis fortè de *Inſectis* agi putet) *habentes capillos ut capillos mulierum*, id eſt, natione ARABES, qui, inquit Plinius, *intonſo utuntur crine, &* (mulierum more) *mitrati degunt*, Plin. lib. 6. capite 28. quibus hodiéque moris eſt, ut peregrinatores affirmant, ituris in prælium, ex proprio capillo ſibi cornua & cincinnos nectere; Camerar. Operum ſubciſ. Tom. 1. c. 93. Unde perſpicuum evadit, locum à Brightmanno noſtro ex Herodoto in Thalia, quaſi pro Arabum tonſura, laudatum, non de capitis, ſed aut de barbæ tondendæ ritu aliquo Arabibus Bacchi imitatione uſitato, cujus & Plinius aliquatenus meminit, cùm *barbam iiſdem abradi ſolitam* dicit, *præterquam in ſuperiori labro*; aut de extremorum crinium rotundatione, citra integram capitis tonſuram, accipiendum eſſe. Quorum utrumque, fortè quia Bacchi, vicini ipſis Deaſtri, cultorum inſigne fuit, Deus populo ſuo vetuit, Levit. 19. 27. & 21. 5. Ut ut ſit, quin Plinius Arabes Romæ vidiſſet nullus dubito.

Verſ. 8.

Sequitur de plagæ duratione, quæ quidem *Quinque menſibus* determinatur, pro typo *Locuſtarum*, quæ totidem menſibus durant; nempe ab exortu Vergiliarum (veteribus exitu Veris dicto, uno circiter ab Æquinoctio verno menſe) quando ex ovis in terra per hyemem relictis in lucem emittuntur, uſque ad initium Autumni, quando, alteris ovis ad ſubſequentis anni ſobolem in terram depoſitis, ſtatim moriuntur. Videſis Plinium lib. 11. c. 29.

Voluit tamen Deus hanc temporis notationem non modò typo ſed etiam antitypo convenire, cùm principem terrarum Italiam, & peccati quod plagam attraxerit anteſignanam, *Locuſtis Saracenicis* infeſtandam tradidit, ab anno 830 ad annum 980, id eſt, annis 150, ſeu menſibus annalibus quinque.

Alibi quidem terrarum diutiùs, ſed ordine quodam, & aliis atque aliis temporum intervallis, incubuit plaga; maximè regionibus Orientalibus, Syriæ, Ægypti atque minoris Aſiæ, quæ capiti imperii iſtius quod Damaſci primùm, deinde Bagdadi, fuit conterminæ, in anteriores quaſi corporis Saracenici partes per multa ſecula ceſſere.

Utque illud notem; Licèt quaſcunque occupârunt terras, earum incolas venenato illo *Caudæ Scorpioniæ*, quem dixi, ictu cruciavere; tamen Itali aliâ neſcio quâ & ſingulari ratione *Caudæ Locuſtarum* ictum ſenſiſſe videntur. Toto enim examine corpori affimilato, anterioribúſque partibus, ut par eſt, Orienti aſſignatis, quid agmina Africana erunt, tanto à capite intervallo in Occidentem porrecta, niſi *Cauda?* Atqui ab iſtis omnis Italiæ calamitas, quam utique obliquo (vide *Scorpionum* ingenium) per Mare mediterraneum, ejúſque inſulas Sardiniam & Siciliam, ictu continenter feriebant: quaſi huc nimirum digitum intenderet Spiritus S. cùm, iteratâ mentione *Menſium*, dixerit, *Et habebant caudas ſimiles Scorpionibus & aculeos; & in caudis ſuis habebant poteſtatem nocendi hominibus MENSES QUINQUE.* Ità enim legit Codex Complutenſis, ſuffragantibus Syro, Primaſio, Andrea, & Areta. Cujuſmodi interpretatio licèt temporis deſignationi non inconcinna foret; tamen aliam eſſe, multóque latiùs ſeſe diffundentem,

Verſ. 10.

Syrmatis

Syrmatis illius ſerpentini ſignificationem, jam ſuprà dixi, neque hîc muto. Si quis de ſecundario aliquo ſenſu (cujuſmodi ego haud facilè admittere ſoleo) perſuaderi ſibi patietur, per me quidem licet. Ad Cap. 9. Cap. 14. 1.

Atque hæc una ratio eſt quâ *Quinque menſes* typi *Locuſtarum* rei geſtæ aptari poſſint. Eſt & alia, ſi modò ex eo quòd *Menſes* iſti *quinque* bis ponantur geminetur calculus: quaſi nimirum voluiſſet Spiritus Sanct. *quinarium numerum* adhibere, propter analogiam & τὸ πρέπον Typi; duplicare verò, ut antitypo inſigniori aliquo intervallo reſponderet. Quorſum enim alioquin Menſium iſtorum notationem iiſdem penè verbis iteraret? Annon myſterium aliquod huic iterationi ſubeſt? Simile enim alibi, in continua ejuſdem Typi deſcriptione, factum non memini.

Hoc igitur ſi arriſerit, comprehendent ANNI TRECENTI, quot bis *quinque menſes* annales efficiunt, nobile illud Regni Saracenici intervallum, quod ab initio Caliphatûs Abaſidarum, (qui primi Bagdadi Imperii ſedem fixerunt) ad eandem Bagdadam à Rege Turcarum Togrulbeco (qui noſtris Tangrolipix audit) captam ducitur; id eſt, ab anno Chriſti 750 ad annum 1055. Amplius quidem hoc ſpatium eſt annis circiter quinque; ſed cùm per *menſes* numeratio fit, dierum aliquot non magìs habenda ratio eſt quàm, ubi per *dies* computatur, *horarum* ſoleat. Illud quoque addi poteſt, commodè incipere hoc intervallum à ſublato ab Urbe Roma Exarchatûs jugo, quo præcedentis Tubæ calamitas deſiit. Hoc enim eodem tempore, fortè etiam anno, contigit.

Si quæras adhuc, quorſum Spiritus S. integram plagæ Saracenicæ durationem numeris hiſce non comprehenderet, cùm ante hunc Abaſidarum principatum, ab anno nempe 630, Saraceni continuis ſucceſſibus adeò imperium propagâſſent, ut jam quaſi ad ἀκμὴν ſuam perveniſſet: reſponderi poteſt, quia numerus iſte *quinque menſium* magìs typi *Locuſtarum* fuit, quàm antitypi *Saracenorum*; ideóque qui illis propriè competebat, ſat erat ſi in iſtis inſigniori aliquâ intervalli ratione exhiberetur, etiamſi non integre menſuraret. Nihil tamen hîc ſtatuo, ſed aliis, quibus plus à Deo datum fuerit, ampliùs diſquirendum relinquo. Hæc interim difficultas interpretationi de *Saracenis* nihil præjudicat. Nam quamcunque interpretationem ſequeris, eadem difficultas te urgebit.

Reſtat adhuc de Rege & nomine ejus. *Habebant*, inquit, *ſuper ſe Regem Angelum abyſſi, cui nomen Hebraicè ABADDON, Græcè verò APOLLYON*, id eſt, *Perdens*. Vers. 11.

Videtur Spiritus Sanctus, quòd *Angelum Abyſſi* Regem dicit, innuere, *Locuſtas* haſce fore Gentem, non Chriſtianam, ſed infidelem quæ Chriſto nomen non dediſſet. Dicuntur enim Paulo, Epheſ. 2. 2. *filii incredulitatis*, ſeu Pagani, *Principi ſubeſſe cui poteſtas eſt aëris*; qui non alius eſt quàm *Abyſſi Angelus*: contrà, qui Chriſtiani fiunt, *è Satanæ poteſtate erepti ad Deum converti*, Act. 26. 18.

Quicquid ſit, res eſt diſquiſitione digniſſima, cur hunc *Abyſſi Principem* hîc nomine planè novo & inaudito appellet; neque, ut ſolet, *Diabolum*, *Satanam*, *Serpentem*, aut *Draconem*: aut, ſi à *perdendi* notione maluiſſet, cur non potiùs *Aſmodæum*, nomine ἰσοδυναμοῦντι, quo eum Judæi vocare jam aſſueverant, *Abaddonem* verò nunquam. An quia, cùm Muhammedani gloriarentur non alium ſe Deum colere & adorare quàm unum illum & ſolum Deum Demiurgum ſeu Factorem Univerſi, qui Chaldæis & Syris עבודא ABUDA audit, ipſísque adeò Arabibus epitheto אברי ABDI, id eſt, *æterni*, inſignitur, iis Spiritus Sanctus occurrere voluerit contrarii ſenſûs, ſed ſimilis ſoni, vocabulo? quo nimirum innueret, tantum abeſſe ut illi (quicquid contendant) ABUDAN vel ABDIN, æternum illum Mundi opificem, venerarentur, ut Dei ipſius æſtimatione, quem μονοπρόσωπον

Ad Cap. 9.

eſſe volunt, neque per Chriſtum adeundum, non ipſum, ſed Angelum nequam ABADDONEM, id eſt, Mundi non *Factorem*, ſed *Perditorem*, Regis ſeu Numinis loco haberent. Sic cùm putarent Jeroboamitæ ſe Deum Iſraelis in vitulis ſuis coluiſſe, ait tamen Scriptura, eos Dæmonibus ſacrificâſſe, 2 Par. 11. 15.

An verò alluſum eſſe dicemus ad commune Regum Arabiæ nomen ejus tractûs, unde Muhammedes primitus cum Locuſtis proditurus erat; qui à priſco Rege OBODA in Deorum numerum à ſuis relato, cujúſque à ſepulchro OBODA regioni Nabatæorum nomen manſit, OBODÆ deinceps, poteſtatis nomine, dicti ſunt, ſicut Ægypti Reges *Pharaones* & *Ptolemæi*, Romanorum *Cæſares*, Parthorum *Arſacæ*, & contermini Petræorum Arabum Reges *Aretæ*? Stephanus enim Byzantinus, ex Uranii, rerum Arabicarum ſcriptoris, lib. 4. [a] ΟΒΟΔΑ, inquit, χωρίον * Ναβαταίων, ὅπου [a] ΟΒΟΔΗΣ ὁ Βασιλεὺς, ὃν θεοποιῦσι, πάλαι. Ab hoc autem deinceps iſtius tractûs Reges communi nomine OBODAS dictos, fidem mihi faciunt Strabo & Joſephus. Quorum hic duos ejus nominis commemorat: [b] unum bellicoſum, nimiúmq; Judæis clade Alexandri Jamnei regis ſui notum; quem nempe OBODAS iſte Arabs, toto exercitu ejus in Galaadenſi regione cæſo, Hieroſolymam fugere coegit, annis ante Chriſtum plus minùs nonaginta; quem non immeritò Judæi levi immutatione ABADDON, id eſt, *Perditorem*, vocare potuiſſent. [c] Alterum ſegnem & inertem, Herodis magni σύγχρονον, cujus Procurator Syllæus (qui res ejus pro libitu adminiſtrabat) Salomen Herodis ſororem in matrimonium ſibi depoſcebat: ſed voto fruſtratus, atque inimicus Herodi factus, eundem calumniis apud Auguſtum in non exiguum diſcrimen adduxit. Hujus OBODÆ ſemel atque iterum meminit Strabo in Ælii Galli expeditione Arabica, ídque cum eadem pigritiei nota; aítque eundem vicino Regi *Aretæ* (commune & hoc nomen, ut dixi, conterminorum Petræ Regum fuit) affinitate conjunctum fuiſſe. Ex eodem colligere eſt, OBODÆ regnum magis Auſtrum versùs ſitum ad mare rubrum pertinuiſſe: quo terrarum tractu Iſmaelitas & Saracenos habitâſſe credo. Certè enim Nabathæos, quorum tractûs, Uranio teſte, OBODAM regionem complectebatur, Iſmaelitas fuiſſe conſtat, à [d] Nabaiotho Iſmaelis primogenito id nominis ſortitos. Addit Joſephus, OBODA vitâ defuncto, Aretam, favente Auguſto, regnum ejus ſuo adjunxiſſe.

Si quis igitur, tantâ rerum convenientiâ & concinnitate permotus, opinabitur Spiritum S. hoc nomen ABADDON de induſtria adhibuiſſe, ut παρωνομασίᾳ quadam nominis Regii ad eam Gentem digitum intenderet, cui in more poſitum Reges ſuos, imò & Deos, ſimili appellatione cognominare, ego quidem eum veniâ dignum putem; præſertim cùm utraque vox ab eadem radice eſſe videatur, Hebræis & Arabibus communi, licèt, ut aliàs quoque fit, ſignificatione contrariâ; cúmque apud veteres Prophetas haud omnino diſſimilium alluſionum exempla quandoque occurrant. Sic quòd Iſaias Chriſtum נֵצֶר NEZER, id eſt, *ſurculum*, vocaverit, Matthæus ad Jeſu NAZARENI nomen traduxit c. 2. verſ. ult. Videſis etiam Jer. 1. 11, 12. שָׁקֵד SGHAKED *amygdalus*, שָׁקַד SCHOKED *advigilo*. Amoſ. 8. 2. *caniſtrum* קַיִץ KAJITZ, id eſt, *æſtivorum fructuum, quia venit* קֵץ KETZ, id eſt, *finis*, &c. Et verò etiam ab ejuſmodi agnominationibus non abhorruiſſe citerioris ſeculi Judæos, vel illud argumento ſit, quòd paulò ante Salvatoris adventum, propterea quòd *Acheron*, Inferorum (ut ex Græcis audierant) [e] fluvius, ſono non abluderet ab *Accaron* civitate Palæſtinorum (ſic enim olim *Ekron* pronuntiatum * eſt) ex *Beelzebub* hujus Deo nomen fecere Satanæ, illius, id eſt, Inferorum, Principi. Hinc enim, ut quidem conjicio, in Evangelio *Beelzebub Princeps Dæmoniorum*.

SECUNDA

* Annon igitur 1 Mac. 12. 31. pro Ζαβαδαίους reponendum Ὠβαδαίους? Nam Joſephus de iiſdem agens Ναβαταίους vocat. Vid. Ant. Jud. l. 13. c. 9. & *Zabadæorum* nomen aliàs inauditum.

a De *Oboda* Arabum Deo vid. Tertul. ad Nat. l. 2. c. 8. & ibi Gothofredi notas. Vide & Euſeb. De laudibus Conſtantini, p. 478. Ἀραβες Δώσιπρίν τινα καὶ Ὄβοδον θεὸν ἀνηγόρευσαν.

b De bello Judaic. lib. 1. cap. 3.

c Antiquit. Jud. lib. 16. c. 11, 13, 14, 15.

d Gen. 25. 13.

e Vid. LXX.

Ad Cap. 9.

SECUNDA VÆ-TUBA, SEU *TUBA VI.*

VÆ PLAGARUM altera (quæ etiamnum (proh dolor!) incumbit) TURCARUM *Tetrarchas*, equitatu numerosissimo, ab Euphrate (ubi jam diu hæserant) in Orbem Romanum evocat.

Solve (inquit *vox ex quatuor cornibus Altaris thymiamatis*) *quatuor illos Angelos alligatos ad magnum flumen Euphratem.* Angeli ponuntur pro *Gentibus quibus præesse credebantur, noninusitatâ in hoc Libro metonymiâ. Id ex eo apparet, quòd qui continuò ex oraculi præscripto solvuntur, *Exercitus equestres* sunt, hominibus occidendis emissi. Vers. 14.

* Videatur Epiphanius Hær. 51. contra Alogos in fine. Exponit autem de *Assyriis, Babyloniis, Medis* atque *Persis.* Ibid. Gentes Angelis esse subjectas probat ex Deut. 32. 8.

Angelos *alligatos* jubet *solvi*, ut qui, durante adhuc superiore plagâ, in Romanas regiones irrumpentes, ad Euphratem aliquot seculis cohibiti fuerant, nè porrò pro libitu grassarentur. Principio quidem paulò ulteriùs sunt progressi, ad Nicæam Bithyniæ usque; sed ab Argonautis Christianis in expeditione Hierosolymitana, devicto Solimanno, denuo ad Euphratem compulsi.

Porrò *Angeli quatuor* totidem Sultanias seu Regna significant, in quæ, Turcæ, cùm primùm, trajecto Euphrate, in vicinos Asiæ & Syriæ tractus sese effudissent, dispertiebantur. Hæc ex Scilice authore Græco sic enumerat Christophorus Richerius de origine Turcarum; Asianum, Alepiense, Damascenum, & quartum Antiochenum. Quorum primum Asianum seu minoris Asiæ exordium suum debuit Cutlumuso, (Elmachino, ni fallor, alio nomine Sedijduddaulæ dicto) Tangrolipicis illius qui Bagdadum primus cœperat propinquo. Is, eodem teste, Cæsareâ Cappadociæ circa annum Christi 1080 expugnatâ & Romanis ademptâ, sibi & posteris suis in Asiæ partibus Euphrati conterminis regnum inchoavit. Cujus fines deinde ampliavit successor Solimannus ad Nicæam Bithyniæ usque; sed à nostris in famigerata illa expeditione Hierosolymitana devictus, universam quam acquisierat regionem relinquere & ad Euphratem recedere coactus est. Atque hujus Tetrarchiæ sedes, etsi initio alibi, maximam tamen partem Iconii in eadem Cappadocia fuit. 1.

Secunda Tetrarchia Alepiensis fuit, metropoli Alepo, quæ ramo Euphratis eò à Sultanorum quodam deducto adluitur. Hujus Rex primus (teste Elmachino) Sjarsuddaulas, anno 1079 Alepo potitus. Cui successit Roduwanus Salghucides, anno 1095. 2.

Tertia Tetrarchia, metropoli Damasco, conditorem habuit (eodem teste) Tagjuddaulam Nisum Togrulbeci (seu Tangrolipicis) nepotem, qui Damascum subjugavit eodem anno 1079. Hujus successor Ducathes seu Decacus fuit, Roduwani Sultani Alepiensis frater, anno 1095. Cui, inquit Scilix, parebat omnis regio Decapoleos. Hæc autem Euphratem attingebat. 3.

Hisce quartam annumerat Scilix Antiochenam, modicis finibus contentam. Nam, inquit, Laodiceam usque Syriæ Caliphas Ægypti è gente Saracenica possidebat regiones. Sed cùm regnum illud Antiochenum, ut ab Euphrate paulò remotius, ità non nisi quatuordecim annis duraverit, Antiochiâ statim, Boamundo duce, à nostris captâ; præstiterit forsan, eo expuncto, 4.

Ad Cap. 9. expuncto, Imperium Bagdadenſe ſeu Perſicum ab altera Euphratis ripa (nam Scilix tantùm Turcarum qui Euphratem trajecerant rationem habuit) quaternario complendo adjicere; ut ità Imperium Turcicum univerſum, ultra citráque Euphratem, in quatuor iſtas Sultanias diviſum intelligatur. Quas cum Regum ſive Sultanorum aliquouſque ſerie, en tibi, Lector, ſequenti diagrammate diſtinctiùs contemplandas.

¶ Regni Turcici ad Euphratem quadripartiti Diagramma, ab anno 1080 & deinceps, ex Elmachino Arabe & Scilice authore Græco.

Ultra Euphr.	*Cis Euphra-*		*-tem.*
BAGDADI.	* CÆSAREÆ Cappadociæ & ICONII, &c. in Aſia minore.	ALEPI.	DAMASCI.
Togrulbecus			
Olbarſalanus			
.....	.....	.....	.....
Ghelaluddaulas *ann.* 1071	Sedijduddaulas *cognomine* Cutlumuſus	Sjarfuddulas	Tagjuddaulas
Barkyarucus	Solimannus	Roduwanus	Decacus
Muhammedus	Taniſmanius	Tagjuddaulas *fil.*	Ababacus, *adhuc in vivis anno* 1115.
Mahmudus, *cæpit ann.* 1117.	Maſutus	Bulgarus, *cæpit anno* 1117.	*******
	Caliſaſtlanus		Sanguinus
&c.	&c.		Noradinus
			&c.

* quam in Hiſtoria Saracen. Elmachini *Siaiẓarum* dici puto, quomodo apud Benjaminem Tudelenſem *Caſarea* Palæſtinæ שיוריא p. 37.

Atque iſte rerum Turcicarum ſtatus fuit cùm primùm Euphratem trajecerant, &, quaſi irruptionis in terras Romanas ſpecimine dato, præſtitutis ad Euphratem carceribus coercerentur. Ut ut autem iſte Sultaniarum quaternio ad tempus laxationis integer non permanſerit, ſed varias mutationum vices ſubierit: tamen Spiritus Sanct. gentem æſtimat ex primæ irruptionis ſtatu, quo, Euphrate trajecto, ligati ſunt ad tempus conſtitutum.

Verſ. 15. *Et ſoluti ſunt quatuor iſti Angeli, parati ad horam & diem & menſem & annum, ut occiderent tertiam partem hominum.*

Solutio hæc Turcarum contigit paulò ante annum 1300, Caliphatu Bagdadenſi (quocum VÆ primum penitus exſpiravit) jam à Tartaris ann. 1258 extincto, & Turcarum reliquiis, qui ab altera Euphratis ripa rerum in Perſide hucuſque potiti fuerant, ab iiſdem ann. 1289, quaſi ex funda, in regiones Romanas cis Euphratem ejectis. Sic enim rebus comparatis, accidit quoque ut eodem tempore Latini, qui primis Turcarum irruptionibus jam ducentis ferè annis fræna & compedes injecerant, ex Syria & Palæſtina, anno utique 1291, expellerentur. Interea Turcæ, licèt in varias adhuc Satrapias diſtracti, totam ferè Aſiam minorem incurſare, inter ſeſe hæreditario jure poſſidendam dividere, tandémque ſub unius Othomanni imperio coeuntes, omnimodo laxatis habenis immanè graſſari, in Europam trajicere: neque ullâ ampliùs vi iiſdem obſiſti potuit, donec Imperium Conſtantinopolitanum univerſum miſerandis ſtragibus exſcidiſſent.

Sed & hujus cladis Conſtantinopolitanæ tempus quoque, ni fallor, deſignat Oraculum: fore nempe eam poſt *Diem*, *Menſem*, & *Annum*, id eſt, annos 396, quàm Turcæ, dato iis Imperio Saracenico, à Deo parari cœperant; id eſt, à *Bagdado* ab iiſdem capta. Hoc enim irruptionis Turcicæ initium fuit, quo Imperium Saracenicum demoliri cœptum, & Ditio Romanorum

norum affligi; ità tamen, ut vis mali ad præſtitutum laxationi tempus coercenda eſſet. Intervallum certè temporis ad unguem congruit. Refert enim is, quem jam aliquoties laudavi, Elmachinus hiſtoricus Arabs, quo nemo temporum momenta accuratiùs annotavit, *Togrulbecum Salghucidem*, Turcarum principem, (hic eſt qui noſtris *Tangrolipix* dicitur, ex familia *Zelzuccia*) captâ regiâ urbe *Bagdado*, à Calipha *Cajimo Biamrilla* veſte imperiali indutum, atque regno inauguratum fuiſſe, ann. Hegiræ 449, id eſt, Chriſti 1057. *tunc*, inquit, *ſtabilitum ei fuit imperium.* Ab hoc igitur tempore Turcæ, datâ iis Imperii Saracenici arce cum tota ditione Tranſeuphratenſi, præparati ſunt ut poſt *Diem, menſem*, & *annum* propheticum *occiderent tertiam partem hominum*; id eſt, anno Chriſti 1453, Imperii Romani in Oriente reliquum, captâ regiâ urbe Conſtantinopoli, funditus exſcinderent. Intervallum enim ab anno 1057 ad annum 1453 captæ Conſtantinopoleos eſt præcisè annorum 396. quorum *Dies* efficit unum, *Menſis* 30, *Annus* 365. Tanta eſt hîc accuratio calculi, ut facilè quis in ſuſpicionem deveniat, etiam *Horam* (quæ juxta cæterorum rationem quindecim dies efficeret) eventui pariter reſponſuram, ſi menſis quoque inaugurationis *Togrulbeciana* perinde atque annus proditus fuiſſet. Interim, donec illud conſtiterit, Ὡρα hîc ſumi poteſt, non pro viceſima diei parte, ſed pro *tempore opportuno*, & conjunctio Καὶ exponi ἐξηγητικῶς, quaſi *Parati in tempus opportunum*, nempe, *in diem, menſem & annum, ut occiderent tertiam partem hominum.* Quot verò anni deinceps currerent ad Regni Turcici excidium, nuſquam habetur; tantummodo, ad finem temporum BESTIÆ id futurum dicitur; nempe VÆ ſecundum tunc abiturum quando VÆ tertium Regno BESTIÆ abolendo immineret, cap. 11. verſ. 14, 15.

Ad Cap. 9.

Sed priuſquam hinc abeam, illud haud ſanè invitus fatebor, Ni tam exacta prophetiæ cum re geſta convenientia quaſi manus mihi injiceret, aliam, nempe iſtiuſmodi, interpretationem haudquaquam diſpliciturum fuiſſe; Angelos iſtos ad omnem occaſionem paratos & inſtructos fuiſſe, ſive *horâ*, ſive *die*, ſive *menſe*, ſive etiam *anno* ad rem gerendam opus fuerit. Sed an veriſimile ſit, tam accuratum temporis reſponſum qualem hîc eventus exhibet caſu contigiſſe, penès alios judicium eſto. Erit fortè cui religio erit exiſtimare.

Sequitur de qualitate & numero copiarum: *Et numerus*, inquit, τῆ ἱππικῆ, *exercitûs equeſtris, duæ myriades myriadum.* EQUITATUM nominat, nec quid præterea copiarum in tota plagæ deſcriptione; quaſi hic hoſtis ab Euphrate totus *Equitatus* eſſet. An quia in militia Turcica *Equitatus* peditatum tantum ſuperet, ut hic præ illo nullo numero ſit? Imò (quod Spiritum S. præcipuè reſpexiſſe credo) quia hic ipſe character eſt, jam dudum ab Ezech. ſacratus, Gentis MAGOG, quâ Turcæ oriundi ſunt. Sic enim ille in prophetia illa celeberrima de GOGO (nomen hoc fuit Ezechielis ævo Regum Magogicorum * commune, ſicut *Pharao* Ægyptiorum) gentem eam deſcribit ab Equeſtri militia, cap. 38. 4. *Et educam te*, inquit, *& omnem exercitum tuum, EQUOS & EQUITES, loricis veſtitos univerſos.* Iterum v. 15. *Et venies de loco tuo à lateribus Aquilonis, tu & populi multi tecum, ASCENSORES EQUORUM UNIVERSI*, &c. Porrò GOGUS iſte vocatur *princeps primarius Meſchek & Tubal*, id eſt, qui finibus ſuis egreſſus, utrique Armeniæ, ultrà citràque Euphratem, imperitaret. Citerioris hîc Armeniæ nomine Cappadocas comprehendo, antiquitus *Meſchinos* & *Moſchos* nuncupatos, ubi & oppidum primarium *Mazaca*, poſtea Cæſarea dicta, & in eodem tractu *Moſchici* montes, incolarum à *Meſchek* oriundorum non obſcura indicia. Ulterior ſeu major Armenia eſt, quæ hodie à Turcarum incolatu Turcomania dicitur; in qua olim Urbs

Verſ. 16.

* R. Moſes bar Nachman in Pentateuchum, *Gog*, inquit, *nomen generale quo vocatur omnis princeps Magog.* Idem Joannes Baptiſta ex Judæo Chriſtianus in Prologo partis ſecundæ. Leunclavius in Pandectis Hiſtoriæ Turcicæ p. 186. Gog *Turcis hodie dicitur* Gioc *vel* Kioc, *unicâ tantùm ſyllabâ: unde* Kioc Can, *qui alibi* Gog Can, *&c.* Gog Elp *qui &* Guo Elp.

Ad Cap. 9.

Urbs *Thelbalana*, *Tibareni* & *Balbiteni* populi, *Teleboas* fluvius, & alia nominis *Tubal* veſtigia. Non tamen quod Ezechiel narrat bellum de hac quam Joannes deſcribit Turcarum irruptione capiendum, (hanc ille tantummodo innuere videtur) verùm de alia ſub Judæorum reditum noviſſima, ídque, ſi fas eſt conjicere, hâc quæ nunc occupat priùs nonnihil recedente, intelligendum eſt.

Sed de *Equitatûs* typo eſt & aliud quod bona Lectoris cum venia adjiciam: ſed pacto, nè quis me putet nominum & etymologiarum ludificationibus plùs nimiò indulgere. Cibi etiam ſolidi & bene præparati cum condimento ſuaviores eſſe ſolent. Nè igitur faſtidiat Lector, ſi ejuſmodi quid apponam: *Turcas* ſcilicet, ante ſolutionem, longo jam incolatu *Perſas* fuiſſe, eóque nomine Byzantinis hiſtoricis paſſim appellatos. Certè Nicetas, qui maximam temporis partem quo apud Euphratem cohibiti ſunt hiſtoriâ complexus eſt, ferè ſemper *Perſas* vocat, rariſſimè *Turcas*. PERSÆ autem, ſi attendas, vel ipſo nominis ſono EQUITES ſunt; quandoquidem פרס PARAS, quo nomine in Sacris libris vocatur *Perſia* (quacum eadem eſt, aliâ tantùm pronunciatione, *Parthia*) tribus linguis Orientalibus, Hebraicâ, Chaldaicâ, Arabicâ, *Equum* vel *Equitem* deſignat. Hâc igitur ratione EQUITES *Euphratæi* ſunt TURCO-PERSÆ, id eſt, Euphratis accolæ gentilitio nomine *Equites* dicti.

Nec deeſſe videtur (ſi quis fortè inſolentiam objiciat) hujuſmodi alluſionis exemplum apud Danielem cap. 8. ubi Macedones, qui tunc temporis ÆGEADES (hoc eſt, *Caprini*) dicebantur, typo *Caprarum*, Réxque *Hirci* figurâ deſignatur. *Ecce*, inquit, *HIRCUS caprarum* (id eſt, caprarum maritus) *venit ab Occidente*, &c. Innuit autem Alexandrum Magnum, *Ægeadum* regem. Illi Macedones ſunt. Ità enim Gens iſta vocabatur quâ prima Regni ſedes erat, à Carano conditore, ducentis plus minùs ante Danielem annis. Occaſionem nominis ex Trogo refert Epitomator Juſtinus lib. 7. cujus verba aſcribere non gravabor. *Caranus*, inquit, *cum magna multitudine Græcorum, ſedes in Macedonia reſponſo Oraculi juſſus quærere, cùm in Æmathiam veniſſet, urbem Ædeſſam, non ſentientibus oppidanis propter imbrium & nebulæ magnitudinem, gregem Caprarum imbrem fugientium ſecutus, occupavit: revocatúſque in memoriam oraculi, quo juſſus erat ducibus Capris imperium quærere, regni ſedem ſtatuit; religioſéque poſtea obſervavit, quócunque agmen moveret, ante ſigna eaſdem Capras habere, cæptorum duces habiturus quas regni habuerat authores. Urbem Ædeſſam ob memoriam muneris ÆGEAS, populum ÆGEADAS vocavit.* Vide cætera.

Tanta eſt hîc concinnitas, ut quis ſuſpicari poſſit etiam *Arietis* de Rege Perſarum in eadem Viſione typum ad nominis ELAM (quod alterum duorum eſt quo ea Gens appelletur) ſignificatum alludere. איל enim Hebræis (unde nomen אַיִל *Aries*) & אלם atque עלם Chaldæis, idem ſignificant, nempe *Fortem* ſeu *robuſtum eſſe*. Fortè igitur עילם ELAM iſtis, ut illis אַיִל *Arietem* ſonabat, indéque Rex ELAM hoc typo Danieli figuratur. Ut ut ſit, quando res ipſa aliunde firmatur, non poteſt non hujuſmodi nominum cum typo convenientia harum rerum ſtudioſis pio oblectamento eſſe; ſive id caſu, ſive ſecùs accidiſſe credendum ſit. Atque hæc obiter.

Verſ. 16.

Jam iterum in viam ad *Equites Euphratæos* redeo; quorum numerus, inquit, Δύο μυριάδες μυριάδων, *duæ myriades myriadum*. Alii, μυριάδες μυριάδων, expuncto δύο, ut c. 5. 11. Significatur autem multitudo immenſa, ut Pſal. 68. 17. *Curruum Dei duæ myriades, millia duplicia*. eſt enim Μυριὰς רִבּוֹא vel רִבָּבָה ex iis vocibus numerabilibus quæ in Hebraiſmo ſolent indefinitè ſumi, ut apud Latinos *Sexcenti*; neque *decem millium*

millium numerum, ſed ingentem quemcunque denotare, præſertim cùm ſic geminetur, ut Dan. 7. 10. videre eſt. Quantæ autem quámque immenſæ in expeditionibus ſuis Turcarum copiæ fuerint, hodiéque eſſe ſoleant, nemini ignotum eſt. Ad Cap. 9.

Et audivi, inquit, *numerum eorum.* Siquidem quæri potuit unde Joanni de numero conſtiterit, ut quem in Viſione ſubducere haud ei fuerit poſſibile. *Audivi*, inquit. Simile in aliis quoque Viſionibus fieri exiſtimandum, quoties narratur aliquid quod Viſo exhiberi non poterat; nempe de eo voce admonitum fuiſſe Apoſtolum.

Sequitur de armatura: *Atque ità vidi*, inquit, *equos aſpectu, & qui inſidebant ipſis, habentes* (ſcilicet) *thoraces igneos, hyacinthinos & ſulphureos; & capita equorum quaſi capita leonum, & quaſi ex ore eorum prodierat ignis, fumus & ſulphur; à quibus occiſa fuit tertia pars hominum.* Verſ. 17.

Nuſquam apud ullum Prophetarum aut alibi in Sacris literis occurrit Imago hujuſmodi de *Igne, fumo hyacinthino, & ſulphure.* Quare juxta literam accipio, de novo illo & ante hanc Tubam prorſus incognito armorum genere, quibus hoſtes iſti Euphratæi ſtatim poſt ſolutionem ſuam uſuri eſſent: *Bombardas* intelligo, *ignem, fumum & ſulphur* evomentes. Pulvis enim *bombardicus pulvis* eſt *ignivomus, fumo hyacinthino, materiâ ſulphureâ:* quo qui in bello utantur, hoſtium ſeſe ſenſibus ingerunt *quaſi loricis igneis, hyacinthinis & ſulphureis* obtectos, ob medium igne, fumo, & ſulphuris odore corruptum: ob quod & *Equorum capita* truci & terribili ſpecie cernuntur, *quaſi Leonum.* Hinc Joannes dicit, ſe *vidiſſe* Equos & equites, non reverâ, ſed *aſpectu* tales; *aſpectu*, inquam, ἐν ὁράσει, non reverâ, *habentes thoraces igneos, hyacinthinos & ſulphureos; aſpectu, habentes capita inſtar Leonum*; denique *aſpectu*, non reverâ, *ex ore equorum prodiiſſe ignem, fumum* & *ſulphur*; quippe res ità ex adverſo intuentibus apparere ſolet. Hæc eſt vis τῷ ἐν ὁράσει, quod bis hoc ſenſu uſurpatum Capite quarto, verſ. 3. Ὅμοιος ὁράσει λίθῳ ἰάσπιδι, καὶ ἴρις ὁμοία ὁράσει σμαραγδίνῳ. Neque alibi, niſi ſemel tantùm, vox illa in N. T. comparet.

A Triga verò iſta bombardica, *Ignis, fumi* & *ſulphuris*, addit, *occiſam eſſe tertiam partem hominum*, id eſt, qui ex TRIENTE illo hominum fuerant quem *Orbem Romanum* diximus. Neque enim neceſſe eſt hîc aut alibi, ubi *Trientis* mentio, univerſum *Trientem* intelligi, ſed partitivè ſumi. Cujuſmodi Ellipſeos voculæ partitivæ cùm alibi in his literis, tum in hoc libro occurrunt exempla: ut Jud. 12. 7. *Sepultus eſt Jephte in Urbibus Gilead*, hoc eſt, *aliquâ urbium*; & Apoc. 17. 16. *Decem cornua odio proſequentur Meretricem*, id eſt, aliqua ex illis. Sic *Occiſa fuit Tertia pars* (τὸ τρίτον) *hominum*, id eſt, qui ex Tertia illa parte.

Hoc autem in Conſtantinopolitano excidio quis neſcit abundè impletum eſſe? Annon Urbs illa nobiliſſima, TRIENTIS hominum caput, machinis iſtis ignivomis expugnata & internecioni data fuit? Audi Chalcocondylam. *Mechmetes*, inquit, *in expeditione contra Byzantium Bombardas fieri curavit maximas, quantas novimus eâ tempeſtate nunquam exſtitiſſe——Eas undique per caſtra diſperſit, ut globulos in Græco jactarent——Quarum unius tanta fuit magnitudo, ut à ſeptuaginta jugis boum & à viris bis mille trahenda fuerit——Huic ab utroque latere aliæ duæ quoque maximæ adjungebantur, quarum ſingulæ lapidem emittebant cujus pondus erat dimidium talentum. ——Eas ſequebatur Bombarda illa admiranda, quæ torquebat globum cujus pondus continebat tria circiter talenta, & magnam muri partem ſternebat ——Cujus tonitru tantum fuiſſe traditum eſt, ut finitima regio uſque ad quadraginta ſtadia concuteretur——Hæc Bombarda interdiu ſeptem ejaculabatur globos, noctu unum, qui diei ſignum erat, & indicabat ubinam eo die globos torqueri oporteret.* Qui plura ſcire deſiderat, útque etiam in oppugnatione

Ad Cap. 9.

maritima *Bombardæ* adhibitæ fuerint, útque mœnia quadraginta diebus *Bombardis* fortiter quaſſata tandem corruerint, útque LONGUS Genuenſium Dux cum ſuis *Bombardarum* globulis icti locum deſeruerint, atque viam Turcis in urbem patefecerint, adeat Chalcocondylam ipſum. Ab eodem quinetiam diſcet, iiſdem armis ab Amurathe, Mechmetis hujus patre, Iſthmum Peloponneſiacum quoque expugnatum, & Peloponneſiacos imperata facere coactos; à Mechmete autem ipſo, ſtatim poſt captam Conſtantinopolin, vi quoque *ignivomâ* expugnatâ Corintho, penitus ſubjugatos fuiſſe.

Verſ. 19. Huic de armis ſubjungitur aliud de *Equorum* & *Equitum* ingenio. *Poteſtatem ipſorum eſſe non in ore tantùm* (de qua hactenus) ſed & *in caudis. Nam caudæ eorum ſimiles eſſe ſerpentibus, habentes capita per quæ lædunt.* Hoc eſt, idem quod de SARACENIS ſuprà dictum fuit de TURCIS quoque obtinere: eos nempe non vi modò hoſtili, ſed & *Muhammedicæ impoſturæ ſyrmate*, perniciem ubi graſſentur afferre. Unde non minùs hi quàm LOCUSTÆ *Saracenicæ* (quarum religionem imbiberant,) *caudâ ſerpentes* ſunt. Quòd verò alia his, alia illis attribuatur *Cauda ſerpentinæ* ſpecies, id ex naturali effigiei utriuſque, *Locuſtarum* & *Equorum*, diverſitate naſcitur; quâ illis ſpiculata Scorpionum cauda, his caudæ ſerpentinis capitibus conveniebant maximé.

Verſ. 20. Cæterùm *reliqui hominum, qui non occiſi ſunt his plagis*, (ſeu qui has plagas evaſerant) *non reſipuerunt ab operibus manuum ſuarum, ut nè adorarent* DÆMONIA, *& ſimulacra aurea & argentea & ærea & lapidea & lignea, quæ neque cernere poſſunt, neque audire, neque ambulare*, &c.

Qui verò iſti ſint haud difficile erit colligere; cùm in toto Orbe Romano, aut cis Euphratem, nulli jam ſint qui *Simulacra* colant (proh pudor & dolor!) præter Chriſtianos. Annon igitur iidem illi *Dæmonia* quoque colant neceſſe eſt, cùm utrumque iiſdem hoc loco aſcribatur? At quæ tandem *Dæmonia*? inquies. Non ſanè quæ ipſimet pro impuris ſpiritibus habeant, ſícque vocitent (quis enim hos ſciens volénſque coleret Chriſtianus?) ſed quæ hoc nomine à Gentilium Theologis intelligebantur, *Deaſtros*, quà Angelorum, quà * Mortuorum nominibus conſecratos, tanquam Mediatores inter Deum & homines. Πᾶν τὸ Δαιμόνιον, inquit * Plato, μεταξὺ Θεῦ τε καὶ θνητοῦ· DÆMONES *medii ſunt inter Deos & mortales.* Item, Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ Δαιμονίου πᾶσα ἡ ὁμιλία καὶ ἡ διάλεκτος Θεοῖς πρὸς ἀνθρώπους. Idem cæteri Platonici, & plerique aliarum ſectarum Philoſophi, Epicureis exceptis. Apuleii ſolius verba aſcribam, quibus Platonis & reliquorum ſententia plenè & perſpicuè continetur. DÆMONES, inquit, *ſunt mediæ Poteſtates, per quas & deſideria noſtra & merita ad Deos commeant, inter mortales cælicolaſque vectores, hinc precum, indè donorum; qui ultrò citróque portant, hinc petitiones, indè ſuppetias; ſeu quidam utrinque interpretes & ſalutigeri. Neque enim*, inquit, *pro Majeſtate Deûm cæleſtium fuerit, hæc curare.* Scilicet duplices Deos habuere: *Cæleſtes*, qui in cœlo & ſtellis perpetuò reſidentes, neque ad hæc terrena prope ſe demitterent, neque eorum contagione temerandi (hi propriè & ſingulariter *Dii* dicebantur;) Alios *Dæmones*, qui, tanquam medioxuma numina, & cœleſtium ſeu ſummorum Deorum adminiſtri, res humanas procurarent. Illos Scriptura ſacra (ſi quid conjicio) *Exercitum cæli*; hos (præſertim qui ex mortuis fiebant) BAALES vocat, à Rege Babyloniorum ſive Aſyriorum *Baale*, ſive, Chaldaicâ pronunciatione, *Belo*, qui primus poſt mortem à ſuis in DÆMONEM conſecratus eſt; unde poſtea factum ut iſtiuſmodi numina BAALIM, id eſt, *Baales*, dicerentur, ut *Baalpeor, Baalberith, Baalzebub, Baalmoloch* (Jer. 19.) quemadmodum à primo Imperatore *Julio Cæſare* reliqui deinde Imperatores

* Vide Heſiod. Ἔργα, verſ. 121.
* In Sympoſio.

De Dæmonio Socratis.

Conſulat Lector Auguſtin. de Civit. Dei lib. 8, & 9.

Videſis Hieron. in c. 23. Ezech. Item in Hoſ. c. 2. & Iſaiæ c. 46.

tores Romani *Cæsares* dicti sunt. Quàm autem hæc DÆMONUM Theologia conveniat cum Sanctorum & Angelorum cultu apud Pseudochristianos, res ipsa loquitur: hoc tantùm discrimine, quòd illis plures erant Dii supremi seu cœlestes; nobis tantùm unicus est, Pater omnium. Et verò unicum quoque Mediatorem esse oportuit, Dominum nostrum Jesum Christum, nisi quòd Pseudoprophetæ plures instar DÆMONUM introduxerint. Planè juxta quod Paulus prophetavit, 1 Tim. 4. 1, 2, 3. futurum *posterioribus temporibus, per falsiloquorum hypocrisin* miraculorum *mendacia confingentium*, pérque ementitam Monachorum *conjugio* & *cibis* ex voto abstinentium sanctitatem, ut διδασκαλίαι δαιμονίων, id est, Theologia hæc DEASTRORUM, in Orbem postliminiò reduceretur. Quadrabit interpretatio, si Genitivum δαιμονίων passivè sumas, ut sit Doctrina de Dæmonibus, sicut Heb. 6. 2. διδαχὴ βαπτισμῶν, διδαχὴ ἐπιθέσεως χειρῶν, &c. Nam sanè illud Ἐν ὑποκρίσει ψευδολόγων, & quæ sequuntur, ut syntaxeos ratio salva sit, per rectionem duorum substantivorum exponendum est, ΕΝ præpositione instrumentum & causam (quod ex Hebraismo familiare est) denotante. Sed de hoc loco alibi, in peculiari tractatu, fusiùs disserui, neque hîc repetere animus est. Ad Cap. 9.

TERTIÆ VÆ-TUBÆ, SEU *TUBÆ VII.*

Præconium.

ABsoluto *sextæ Tubæ* Viso (nam unius *Tubæ* unicum tantùm Visum est, sicuti & *Sigillorum* & *Phialarum*) proximus locus ordine rerum debebatur clangori *Septimæ*. Quo tamen Spiritus S. in Prophetiam ΒΙΒΛΑΡΙΔΙΟΝ, quò jam transiturus est, dilato, nè quid interea Prophetiæ SIGILLORUM modò finiendæ ad complementum sui deesset, vicem clangoris differendi supplet juramento, quo eventus Tubæ saltem de genere indicatur. Fore nimirum, cùm Angelus iste clanxerit, ut Bestiâ Romanâ, finitis novissimi capitis temporibus, deletâ, *Mysterium Dei consummetur, sicut annunciavit servis suis Prophetis*. Ità enim jam olim Danieli prædictum fuit, Bestiâ quartâ interfectâ, Regem Sanctorum universo Orbi terrarum imperaturum (c. 7.) unáque promissum illud glorioſum de instauratione Israelis impletum iri, (c. 12.) Quin enim Regnum hoc illud sit quod *Mysterii Dei complementum* vocat, dubitare non sinet acclamatio illa eidem Tubæ postmodùm clangenti subjuncta, *Facta sunt regna hujus Mundi Domini nostri & Christi ejus, & regnabit in secula seculorum:* ut mirum sit, reperiri potuisse qui id aliorsum acciperent. Igitur nec *tempus illud*, cujus hîc jurat Angelus nihil superfore ampliùs, aliud esse potest quàm aut *Tempus* 4. *Monarchiarum* universè, aut (quod vero propius, sed tantundem est) *novissimi Regni*, id est, Romani, *periodus novissima TEMPORIS, TEMPORUM*, & *DIMIDII TEMPORIS:* cùm idem quod hîc apud Joannem dicitur futurum *cùm tempus non erit ampliùs*, id apud Danielem tum futurum ostendatur cùm periodus ista novissimorum temporum absolvetur. Ad Cap. 10.

Atque hæc quidem *consummatio MYSTERII Dei* Septimæ Tubæ τὸ πρᾶγμα est; cui comites adduntur *Septem Tonitrua:* non enim sunt

Ad Cap. 10.

πρᾶγμα ipſum quod exhibet Tuba, ſed contemporaneum ejus. Scilicet, dum Angelus præconium ſuum de Tubæ Myſterio exſequitur, *Septem tonitrua* voces ſuas edunt. *Clamavit*, inquit, *voce magnâ, ſicut Leo rugit; & cùm clamâſſet, loquuta ſunt ſeptem tonitrua voces ſuas:* id eſt, cùm ille præconium ſuum jam exorſus eſſet, *Septem* quoque *tonitrua* cœperunt loqui. Neque non Tubæ ſeptimæ contemporare poſſunt; cùm quod ſextam Tubam ſequitur, neceſſariò in ſeptimam incidat. Vox autem tonitrui quid? num בת קול BATH KOL? Si hoc, erunt *Septem Tonitrua* ORACULA totidem, quibus ſeptimæ Tubæ intervallum quaſi periodis quibuſdam diſtinguetur; ſed ignorandæ omnino rei, nec niſi ſuis temporibus percipiendæ. Quod innuit, Joanni voces tonitruum ſcripturo cœlitus facta prohibitio, *Obſigna quæ locuta ſunt ſeptem tonitrua, & nè ea ſcribas.* Fruſtrà igitur nos inquirendo erimus quæ Deus occulta eſſe voluit, & ſuis temporibus reſervanda.

Atque ità Tubæ ſeptimæ ſuo loco & ordine commodè ſatis inſervitum fuit, licèt clangoris ipſius patefactione, quâ totum Myſterium plenè reſeratur, aliò rejectâ. Cujus Rejectionis conſilium, cum toto diſpoſitionis hujuſce artificio, tametſi de eo in CLAVE APOCALYPTICA monitum, tamen hîc denuo & paulò fuſiùs reponere nec ſupervacaneum nec infructuoſum fuerit, cùm pleroſque Interpretum de eodem ratio fugiat. Facem mihi primùm hîc alluxit, atque etiam tibi, Lector, ni fallor, allucebit, Syſtematis Viſionum Apocalypticarum per Synchroniſmorum characteres conſtructi diligens contemplatio. Res verò (ut eam quâ poſſim orationis tum perſpicuitate tum compendio recludam) ſic ſe habet.

Vid. Clav. Apocal. part. 1. Synchron. 6. & part. 2. in initio, & Synchron. 1.

Utraque Prophetia, tam SIGILLORUM quàm ΒΙΒΛΑΡΙΔΙΟΥ, uno eodémque rerum exitu clauditur; eo nimirum quem exhibet Tuba ſeptima. Cui indicando, Spiritus Sanctus, Tubæ ſeptimæ myſterio ſuo loco in Tubarum ſerie leviter & quantum ibi ſatis erat præſignato, clangoris ipſius pleniorem patefactionem diſtulit, donec, ad novam ΒΙΒΛΑΡΙΔΙΟΥ prophetiam tranſitione factâ, (cap. 10. à verſ. 8. ad finem) primam ejus Viſionem, ſtadio Apocalyptico ſimiliter emenſo, ad eundem rerum exitum provexiſſet (cap. 11. 14.) túncque MYSTERIUM illud Tubæ ſeptimæ, utriuſque Prophetiæ Cataſtrophe communis, & in priori Prophetia (quæ *Sigillorum* erat) de genere tantùm promulgatum, hîc clangore demum edito plenè evolvitur: atque id quidem ordine commodiſſimo; cùm alioquin, abſque utriuſque Prophetiæ præcognitione, quod ab utraque pendebat intelligi non potuiſſet.

Atque hinc factum eſt ut Tranſlationis iſtius negotium non ab aliquo Tubarum Angelo procuratum ſit, ſed ab Angelo illo magno & illuſtri qui ΒΙΒΛΑΡΙΔΙΟΝ, ſecundæ Prophetiæ ſymbolum, manu teneret, Joanni mox devorandum. Ejus nempe intererat qui ſecundam Prophetiam revelaret, ut iſtius clangoris patefactio qui utriuſque Prophetiæ Cataſtrophen contineret eouſque differretur. Imò ſi Angelus iſte; ut ex auguſtiori amictu totóque apparatu colligi poſſe videtur, Chriſtus Dominus ſit, nulli magis jus hoc clangorem noviſſimum in alterius Prophetiæ gratiam ſuſpendendi competet quàm ipſi, qui utriuſque Prophetiæ author erat. Hactenus quidem *Agni* formâ apparuerat, nunc verò *Angeli* perſonam induiſſe videtur; quippe idem *Conſummationis myſterium* Joanni revelaturus quod olim Danieli, eâdem Angeli ſpecie, eodémque jurisjurandi ritu & verbis, revelaverat. Videſis Danielem cap. 12. verſ. 6, 7. cum ver. 5. capitis decimi.

ΤΟΥ̃

Ad Cap. 16.

ΤΟΥ̃

BIBΛΑΡΙΔΙΟΥ,

SEU

SYSTEMATIS ALTERIUS VISIONUM APOCALYPTICARUM INTERPRETATIO,

ad amuſſim Clavis Apocalypticæ.

PERACTO SIGILLORUM curriculo, quo *Res Imperii* deſcribebantur, ad alteram Prophetiam itur, multò nobiliſſimam, utpote ECCLESIÆ ſeu *Religionis fata* continentem. Ad eam inſtituitur Joannes traditione & comeſtione Libri aperti, quaſi Doctoratu facultatis propheticæ imbuendus.

Et vox, inquit, *quam audieram de cælo, rurſum loquuta eſt mecum* (vox nimirum illa tanquam Tubæ loquentis, cap. 4.) *& dixit, Abi, & accipe libellum illum apertum in manu Angeli ſtantis ſuper mare & ſuper terram.*

Abii igitur ad Angelum, dicens ei, Da mihi libellum. Et dixit mihi, Accipe, & devora eum, &c.

Porrò cùm Prophetia modò revelanda, ut ſolet omnis rerum Divinarum & arcanarum, præſertim futurarum, cognitio, perceptu quidem ſuavis & jucunda foret, ſed, propter calamitoſum Eccleſiæ ſtatum, tanquam aloën, in abdito ejus contentum, aut ipſarum fortè allegoriarum typorúmque quibus tegitur obſcuritatem, enucleantis & in ſenſa ejus penetrantis animum haud mediocriter lancinaret; ideo Liber comedendus dicitur Apoſtolo futurus in ore quidem dulcis, id eſt, primâ facie primóque guſtu mentem ejus oblectaturus, in ventre verò receptus & concoquendus amaritudinem allaturus: *Et amaritudinem*, inquit, *adferet ventri tuo, ſed in ore tuo erit dulcis tanquam mel.* Tota autem imago ex Ezechiele petita eſt; niſi quòd ibi dulcedinis quidem in ore, at amaritudinis in ventre aut nulla aut obſcura mentio.

Libro ſic accepto & deglutito, mens ſymboli clariſſimis & diſertiſſimis verbis aperitur; nempe Joanni alterius adhuc & nobilioris multò Prophetiæ, quæque prioris tramitem relegeret, à Chriſto accipiendæ, ínque Eccleſiæ notitiam deferendæ, munus impoſitum eſſe.

Et accepi, inquit, *libellum è manu Angeli, & devoravi eum: erátque in ore meo dulcis tanquam Mel; ſed cùm devorâſſem eum, amaruit venter meus.*

Tum dixit, Oportet te iterum prophetare (hæc mens ſymboli) *coram populis, & gentibus, & linguis, & regibus multis.*

Verbis iſtis; *Oportet te* (πάλιν) *itcrum prophetare*, (quibus Libri comeſti ſymbolum explicatur) innuitur ſequens Viſionum Syſtema Tempus Apocalypticum ab ovo relegere. Atqui ſi ulla Syſtematis illius prophetici viſio ab initio periodi ſeu temporis Apocalyptici auſpicanda ſit, certè rationi conſentaneum eſt ut prima illius Syſtematis viſio indè initium ſumat, tum quòd prima ſit, tum quòd ſequentium omnium ſumma & compendium,

Ad Cap. 11. Sic fuit Joannis inauguratio; ſequitur Prophetia, quæ ab ejuſdem circa Templum Dei facto inchoat; eóque duplicis Atrii imagine, unius dimenſi, alterius ob Gentium prophanationem rejecti, duplicem Eccleſiæ ſtatum ordine futurum commonſtrat.

MENS
ATRII INTERIORIS
calamo Dei dimenſi.

Verſ. 1. *ATRIUM TEMPLI interius cum inibi adorantibus, calamo divino menſurabile*, Statum Eccleſiæ Chriſtianæ primævum denotat, *ad verbi Divini regulam examinatum & examuſſim ſanctum*; necdum verò, ut poſtea, (cùm ad *Exterioris Atrii* tempora perventum) cultûs idololatrici contagione ἀσύμμετρον, quinimo Deum per aliquot ſecula in unico Mediatore Jeſu Chriſto *normaliter* colentem.

Hujuſmodi enim commenſum etiam Angelicæ dimenſionis apud Ezechielem typo propoſitum fuiſſe, ex eo colligere mihi videor quod eidem dicitur cap. 43. indè à verſ. 7. ad 10. & deinceps; *Tu autem, fili hominis, oſtende domui Iſrael Templum, & erubeſcant propter iniquitates ſuas, & metiantur exemplar.* Videſis locum. Sin quis aliter ſenſerit, & maluerit *dimenſionis* typum ad *ædificationis* ſignificationem referre, ut quod Architectis Graphis ſeu γραμμικὴ, futuri nempe operis deſignatio, id ſit Deo apud Prophetas *menſuratio*; ad eundem tamen ſenſum collineabit. Nam quid tum denotabit Atrium hoc *divino calamo dimenſum*, quàm Eccleſiæ ſtatum eo figuratum *facturam Dei eſſe*, ædificatam ſuper fundamentum Apoſtolorum & Prophetarum, Chriſto angulari lapide? contrà quàm Atrium ſequens, quod Deus pro ſtructura ſua non agnoſceret, ideóque Joannes ipſum metiri prohibetur. Hoc aut illo modo interpreteris, res, ut vides, eódem redibit. Sed qui in diverſum ſenſum interpretabitur, aut fallor, aut nullum è Scriptura interpretationis ſuæ exemplum proferre poteſt. Quàm verò appoſitè *Altaris* in hoc Atrio ſitus frequentes ſub eo Eccleſiæ ſtatu *Martyriorum* hoſtias adumbret, id tum ex re ipſa, tum ex contemporanea DRACONIS *rufi* cum MICHAELE de *Mulieris puerperio* pugnantis Viſione, tunc cùm ad ejus interpretationem ventum, patebit.

MENS
ATRII EXTERIORIS CUM
Civitate S. à Gentibus conculcati, proindéque in dimenſione negligendi foràſque ejiciendi.

Alluſum eſt ad prophanationem Antiochi, quam deſcribit Pſal. 79. Videſis 1 Macc. 7. 17. & Pſ. 79. verſ. 1, 2, 3, &c. *Deus, venerunt Gentes in hæreditatem tuam, polluerunt Templum ſanctum tuum, poſuerunt Jeruſalem in acervos*, &c.

ATRIUM exterius à Gentibus conculcatum & dimenſioni Divinæ rejiculum deſignat *Civitatem Dei ſanctam*, ſeu Eccleſiam Chriſtianam, mox ab exitu temporum ATRII *normalis* (cui proximè ſuccedit) *novis Ido-*

lolatris

latris dandam, rebúſque ejus, demolito jam penitus ſub prioris Atrii ſtatu Gentilium cultu, confirmatis, redintegratæ Idololatriæ, tanquam redivivi *Ethniciſmi*, contagione, prophanandam; uno verbo, *Apoſtaſiam Antichriſtianam menſibus XLII* annalibus in Eccleſia regnaturam. De qua in BESTIÆ hiſtoria, ATRIO huic contemporante, congeneríſque rei Viſione, plenè & particulatim agetur. Sed verba textûs in cujus interpretatione verſamur conſideremus.

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Datus eſt, inquit, *mihi calamus ſimilis virgæ, adſtitítque Angelus dicens, Surge, & metire Templum Dei & Altare & adorantes in eo.* 2. *Sed Atrium quod eſt extra Templum ejice foras, & nè metiaris illud: nam datum eſt Gentibus, & * Civitatem ſanctam * calcabunt menſibus XLII.* Verſ. 1.

* 1 Mac. 3. 45. ἁγίασμα καταπατούμενον· & verſ. 51. ἁγιά σου καταπεπάτηται καὶ βεβήλωται· & cap. 4. 60. μήποτε τὰ ἔθνη καταπατήσωσι.

Quorum verborum mentem ut dextre percipiamus, ſciendum, ΤΟ ΙΕΡΟΝ (quo nomine univerſum Templi ædificium complector) duplici Atrio diſtinctum fuiſſe; uno *Interiori*, in quo Ναὸς ſeu Templum ipſum (unà cum Altari holocauſti pro foribus ejus) ſitum fuit, patebátque ſolis Sacerdotibus & Levitis; altero *Exteriori*, quod 2. Paralip. 4. 9. *Atrium magnum* dicitur, Ezechieli pluſquam duodecies חֲצַר הַחִיצוֹנָה, id eſt, Αὐλὴ ἡ ἔξωθεν ſeu ἐξωτέρα. Hoc Iſraelitarum erat ſeu populi Iſraelitici, ideóque *Iſraelis Atrium* haud incommodè dicendum, licèt Judæis ſpeciatim ſic vocabatur ea hujus Atrii pars quæ *virorum* erat. Prius Atrium nominibus *Templi* & Θυσιαστηρίου indicatur. *Surge*, inquit, *& metire Templum Dei* (Ναὸν) *& Thyſiaſterium.* Ubi Θυσιαστήριον non Altare tantùm holocauſti, quod ibi ſitum, ſed ſpatium etiam circumjectum, id eſt, totum Altaris & ſacrificii locum, deſignat; ut ex verbis ei proximè cohærentibus colligitur, καὶ προσκυνοῦντας ἐν αὐτῷ, id eſt, ἐν τῷ Θυσιαστηρίῳ. Quomodo etiam Θυσιαστήριον ſumitur cap. 14. v. 18. & cap. 16. 7. Vide Bezam. Unde Lexicon vetus Græcolat. Θυσιαστήριον interpretatur *Altarium*, *Sacrarium*: & vice versâ Gloſſarium Philoxeni, *Sacrarium*, ἱερῶον, Θυσιαστήριον. Hoc autem Θυσιαστήριον, unà cum Templi, id eſt, τοῦ Ναοῦ, Area, nomine *Interioris Atrii* rectè comprehendi, ex Tabernaculi deſcriptione diſco; ubi ſimiliter totum illud Septum quod הַמִּשְׁכָּן *Habitaculum* ac *Altare Holocauſti* ambibat, unius Atrii nomine cenſetur: ut liquet Exod. 40. 33. Tantum de Atrio priore, quod Joannes metiri jubetur. Atrium autem poſterius ſatìs clarè nomine ſuo deſignatur, Αὐλὴ ἡ ἔξωθεν τοῦ Ναοῦ, id eſt, per Ellipſin prioris Subſtantivi, Αὐλὴ ἡ ἔξωθεν τῆς Αὐλῆς ἡ περιβόλου τοῦ Ναοῦ, Atrium quod eſt extra Templi & altaris ſeptum. In hoc cùm Gentes, præter jus & fas admiſſæ, ſtabularentur, nequaquam menſurari, ſed ejici jubetur & pro prophano haberi.

Ità Socrates Θυσιαστήριον vocat, non ſacram menſam, ſed ἱερατεῖον. Vid. lib. 1. cap. 25. Gr. λζ'. & confer cum Theodoreto, lib. 1. cap. 14. Vide & Canon. Trull. 69. Zoſimum lib. 5. τράπεζα τοῦ καλουμένου Θυσιαστηρίου. Item Nicephorum lib. 8. cap. 30. diſſertiſs. Imò Joſephus etiam vaſa, quorum in Sacrificiis uſus, appellare videtur Θυσιαστήρια, ut ex collatione Antiquit. lib. 12. cap. 7. cum 1 Mac. 1. 22. apparere poteſt.

Sed inquies, non *Atrium exterius*, ſed *Civitatem ſanctam* à Gentibus conculcatam dici. Reſpondeo, *Atrium exterius* & *Civitatem ſanctam* ſeſe mutuò explicare, cùm Atrium exterius locus fuerit Civitati ſanctæ, ſeu populo Iſraelis, ad Divina conveniendi; imò in Deſerto, unicum tantùm Atrium habente Tabernaculo, (quod non niſi Sacerdotibus ac Levitis ordinariè ingredi fas erat) *Atrium exterius* nullum fuit, præter Caſtra Iſraelis ſeu Civitatem ſanctam. Perinde igitur ſenſus eſt ac ſi diceretur, *Atrium quod extra Templum eſt ejice foras, & nè metiaris illud: nam datum eſt Gentibus, & calcabunt (illud) menſibus XLII.* Pro Relativo autem *(illud)* ſubſtituitur Subſtantivum, & quidem ejuſmodi quod rem Antecedenti deſignatam declaret; *Civitatem*, inquit, *ſanctam calcabunt menſibus XLII.* Enallage autem Subſtantivi pro Relativo ſæpe, tum in hoc Libro, tum alibi, occurrit; nempe cùm aut Subſtantivum quod præceſſit loco Relativi repetitur, aut ejus ſynonymum Relativi vice ſubſtituitur. Poſterioris modi exemplum hîc habes, & Act. 25. 21. Et ſanè quid aliud

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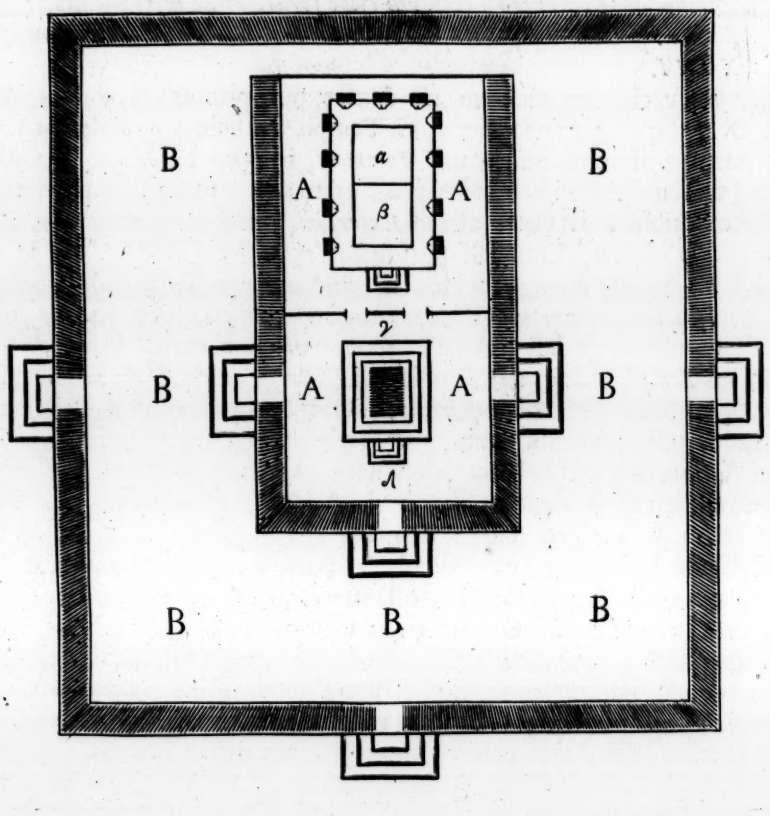
eſſe dicemus *Gentibus dari*, hoc eſt, occupandi poteſtatem fieri, quàm *calcari*? & quid tandem calcarent Gentes niſi id quod eis datum fuerat? ut hæ quoque voces, non minùs quàm *Atrii* & *Civitatis ſanctæ*, ſeſe mutuò explicare videantur.

¶ Ichnographia ΤΟΥ̃ ΙΕΡΟΥ̃, id eſt, Templi & Atriorum ejus.



AAAA *Atrium interius.*
BBBB BBB *Atrium exterius.*
α β ΝΑΟΣ *ſive Templum.*
α *Sanctum Sanctorum.*
β *Sanctum.*
γ δ *Altare holocauſti.*
Aγ Aδ *Thyſiaſterium.*

Duobus hiſce Atriis (quorum, & non plurium, Scriptura meminit) poſterioribus ſeculis, in Templo nimirum Herodiano, alio adhuc muro in Templi ambitu exſtructo, tertium additum fuit, quod *Gentium* & *immundorum* dicebatur; ſed pro ſacro non habitum: quinimo in columnis ibi poſitis, tum Græcis tum Latinis literis, inſcriptum fuit, Μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παρίναι, *In Atrium ſanctum tranſire alienigenam non debere.* Joſephus de Bello Judaic. l. 6. cap. 6. Græc. ιδ'.

MYSTE-

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MYSTERIUM DUORUM TESTIUM

in ſacco prophetantium.

GEntibus in Atrio populi Dei ſeu Civitate ſancta ſtabulantibus, *TESTES* ſeu *PROPHETÆ à Deo bini* prædicant *pullati & amicti ſaccis*. Hi ſunt veritatis Divinæ Interpretes & Aſſertores, qui fœdam illam & lacrymabilem Eccleſiæ Chriſti contaminationem aſſiduis querelis deflerent, quóſque Deus indeſinenter Orbi Chriſtiano cum Gentibus ſcortanti monitores, Sanctíſque ſuis fidem ſervantibus duces, excitaturus eſſet. Nempe ad inſtar Parium illorum illuſtrium ſub Veteri Teſtamento, MOSIS & AARONIS in Eremo, ELIÆ & ELISÆI ſub Apoſtaſia Baalitica, ZOROBABELIS & JESUÆ ſub ſervitute Babylonica. Ex illorum putà numero, conditione, poteſtate, réque geſta, *Teſtes* iſti Apocalyptici manifeſtè deſcribuntur; quemadmodum & Eccleſiæ ſtatus in quo prophetârunt, Iſraelitico congruenter, Babylonis, Eremi & Gentiliſmi ſeu Baaliſmi imaginibus figuretur. Quod de *Teſtium* deſcriptione dixi, id in ſequenti tabella, Lector, oculis tuis uſurpato.

Moſes & Aaron.	*Elias & Eliſæus.*	*Zorobabel & Jeſua.*
Ἐξουσίαν ἔχοντες τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ παταξαι τὴν γῆν πάσῃ πληγῇ. v. 6.	Ἐξουσίαν ἔχοντες κλεῖσαι τὸν οὐρανὸν, ἵνα μὴ βρέχῃ. verſ. 6.	Οὗτοί εἰσιν αἱ δύο Ἐλαῖαι καὶ δύο Λυχνίαι, αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἑστῶσαι. verſ. 4.
Οὖς ἐὰν θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν. verſ. 5.		
De *Moſe* & *Aarone* videſis Num. 16. De *Elia* 2 Reg. c. 1.		

Jam ad textum accedamus. *Et dabo*, inquit, *duobus Teſtibus meis, ut prophetent diebus MCCLX amicti ſaccis.* Ubi illud primò notandum venit, totam quæ ſequitur prophetiam, ab hoc commate ad clangorem Tubæ ſeptimæ, rei naturâ ſic poſtulante, non viſo exhibitam, ſed ab Angelo Chriſti perſonam ſuſtinente Joanni dictatam fuiſſe; id quod obſervâſſe ad genium allegoriæ ſeu typi rectiùs percipiendum haud parùm facit. Verſ. 3.

Duobus Teſtibus meis] *Duos* dicit propter typum, qui, ut dixi, *binorum* eſt; acſi dixiſſet, Dabo *Zorobabeli* & *Jeſuæ* meis, *Eliæ* & *Eliſæo* meis, *Moſi* & *Aaroni* meis. Cui accedit quòd *Teſtes* eos vocat, *Teſtes* autem ex Lege *duos* eſſe oportuit ad ſtabiliendum omne verbum. Adde, quòd *Duo* dici poſſint, pro numero Tabularum Dei, quas in prophetia ſua adhiberent, Veteris & Novi Teſtamenti, quaſi duorum Teſtamentorum Teſtes.

Ut prophetent amicti ſaccis] Nempe lugubriter plangendo conculcationem Civitatis ſanctæ ex Gentilium cultu introducto, Dei veritati Teſtimonium perhibendo, & cohortando ad reſipiſcentiam.

Diebus 1260] Quot nempe in menſibus 42. continentur. Quos non

ſſe

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eſſe *dies horarios* liquet, tum ex tribus illis diebus & dimidio, horum dierum partibus, paulò pòſt Teſtium morti aſſignandis; quos pro *diebus horariis* accipi non poſſe, arguunt quæ tunc gerenda prædicuntur: tum ex eo quòd Beſtia (cujus item duratio ſint) Cœtui 144 M. Signatorum, Cœtus autem Signatorum ſex primis Tubis contemporet, Tubarum verò res tantillo tempore quantum eſt dierum 1260 horariorum, ſeu triennii & ſemeſtris, decurri non poſſint. Sed cur, inquies, Gentium profanatio *Menſibus*, Teſtium autem purum Dei cultum aſſerentium prophetia *Diebus* menſuretur? Nempe, quia cultus Idolorum omnéque peccatum & error poteſtatis *tenebrarum* & *noctis* ſit, quibus *Luna* præſidet; contrà Religio vera *Luci* & *Diei* comparetur, quarum penes *Solem* præfectura eſt. Ideo Act. 26. 18. Pauli miſſio ad Gentes ab idolis convertendas dicitur, *ad convertendum eas à Tenebris ad Lucem, à poteſtate Satanæ ad Deum.* Quâ mente eſt & illud, *Quæ ſocietas luci cum tenebris?* Jam verò *Menſes LUNÆ*, *tenebrarum* dominæ, *Dies* & *Anni SOLIS*, qui *luci* præſidet, motu dirigun-

* Cap. 13. 5. tur. Eadem de cauſa, ut *poſtea videbimus, Beſtiæ blaſphemia, ſimiliter ad motum LUNÆ, *menſibus*; *Mulieris* verò *in Eremo* manſio, *annis & diebus*, ad motum SOLIS, numerabitur.

Verſ. 4. *Hi ſunt duæ illæ oleæ & duo candelabra, coram Domino terræ conſiſtentes.* Id eſt, ſunt inſtar *ZOROBABELIS* & *JESUÆ*, quos olim Dominus unxerat ad Eccleſiam Judaicam ſub captivitate Babylonica perditam denuo inſtaurandam, atque *Teſtibus* hiſce conſimiliter ſub Gentium ſervitute procurandam. Alluſum enim eſt ad *duas iſtas oleas* quas Zacharias viderat utrinque Candelabri aurei creſcentes, oleúmque Lucernis ejus ſuppeditantes, Zach. 4. de quibus Angelus rogatus, quid ſibi vellent; *Hi ſunt*, inquit, *duo filii olei ſtantes coram Domino totius terræ*; indigitans duo Eccleſiæ ſub gentibus tum ſervientis capita, ZOROBABELEM *ducem* & JESUAM *Pontificem*, de quibus paulò antè prophetaverat.

Candelabrum enim ibi ſeptem lucernarum *Templum* deſignabat, ejúſque typo illius temporis *Eccleſiam:* cujus inſtaurationem conſervationémque duo *Uncti iſti* procuraturi eſſent, *non copiis*, *non robore*, ullóve adminiculo

Zach. 4. 6. humano, ſed virtute ſolius Dei, modo quodam inviſibili & mirabili operantis; quemadmodum Oleæ iſtæ Candelabro utrinque aſſiſtentes oleum luminibus ejus ſufficiebant viâ planè extraordinariâ nec perceptibili.

At quorſum, inquies, hîc apud Joannem non unius, ut apud Zachariam, ſed duorum Candelabrorum mentio, quibus itidem, & non Oleis duntaxat, duo iſti Prophetæ aſſimilari videntur? Fateor me hîc hærere, necdum ſatis expeditam & liquidam hujus diſcriminis rationem inveniſſe. Interim in verbis puto Hebraiſmum latere, eſſéque acſi dixiſſet, *Hi ſunt duæ illæ Oleæ, ad* vel *juxta duo candelabra, coram Domino terræ conſiſtentes:* ità ut Teſtium ſolummodo cum Oleis comparatio fiat, Candelabrorum verò adjectio non niſi ad Olearum deſcriptionem pertinere judicetur. Nam copulativa Hebræis quandoque vice ב præpoſitionis eſt, id eſt, pro *cum*, *juxta*, *apud*; ut 1 Sam. 14. 18. *Quia erat arca Dei in die illo & filii Iſrael*, id eſt, *cum filiis Iſrael.* Vide Lexicon Schindleri. Sed manebit nihilominus difficultas de duobus Candelabris. An igitur dicendum unicum illud apud Zachariam Candelabrum hîc pro duplici cenſeri, propter nempe geminum ab utraque parte ſcapi lucernarum ordinem, & duas oleas utriſque ſeorſim oleum infundentes? Eſt quoque apud Zachariam *ſeptem & ſeptem*, i. *bis ſeptem*, *infuſoriorum* mentio; ſed quorſum ſpectet non ſatis liquet. An verò binarium iſtum putemus ad Eccleſiæ Chriſtianæ conditionem deſignandam privatim pertinere? nempe, aut quaſi ex duobus populis, Judæis & Gentibus, congeminantis; aut, quod vero forſan propius, quia tempore quo Teſtes pullati ingemiſcerent, unà cum Imperio Romano, in Orientis & Occi-

Occidentis dividendæ? Ut ut ſit, certum eſt, Candelabra, non Prophetas aut Antiſtites Eccleſiarum, ſed Eccleſias ipſas denotare, ex eo quòd ſuprà cap. 1. Angelus *ſeptem Candelabra* totidem Eccleſias interpretetur: *Septem*, inquit, *candelabra quæ vidiſti ſeptem Eccleſiæ ſunt.* Ad Cap. 11.

Quos ſi quis voluerit lædere, ignis prodit ex ore ipſorum & devorat inimicos eorum: Et ſi quis voluerit eos lædere, ità oportet eum occîdi. Verſ. 5.

Non manu, non ferro aut pugionibus ſeſe ulciſcuntur *Teſtes*, ſi quando ab hoſtibus læſi fuerint; ſed *ex ore ipſorum* prodit vindicta, id eſt, oralibus telis inimicos configunt; dum nempe iram Dei miniſtrorum ejus violatoribus impendentem denunciant, aut precibus & gemitibus ſuis ultionem impetrant. *Ignis* enim hic qui ex *ore Teſtium* egredi perhibetur, *Ultionis* verbum eſt; juxta illud Domini ad Jeremiam cap. 5. 14. *Ecce ego do verba mea in ore tuo in IGNEM, & populum iſtum in ligna, & vorabit eos.* Moſes quidem & Aaron, & poſtmodum Elias, illi in ſeditionis Korachicæ conjuratos, hic verò in Ahaziæ Regis Bialicolæ miniſtros, *ignem* propriè dictum cœlo devocârunt: at noſtrorum Teſtium *ignis* myſticè interpretandus eſt, cùm, monente mox Spiritu S. Ægyptus noſtra, proindéque Eremus, πνευματικῶς accipiantur. Porrò quod Prophetæ in nomine Dei denunciant, idem & ipſi patrare dicuntur, ut oſtendit quod ad eundem Jeremiam ait Dominus, c. 1. 10. *Præfeci te*, inquit, *gentibus & regnis, ad exſtirpandum & demoliendum, & ad perdendum & deſtruendum, ad ædificandum & plantandum:* nè quis jam miretur, quòd *ex ore Teſtium prodire* dicatur *ignis* ſeu vindicta Divina, penes quos tamen ſola denunciandi aut à Deo impetrandi poteſtas ſit.

Ità propriam injuriam ulciſcuntur *Teſtes:* Sequitur, quâ ratione etiam contumeliam Templo Dei illatam. Videlicet

Poteſtatem habent claudendi cælum, nè pluat (pluviâ nempe myſticâ) *in diebus prophetiæ ipſorum.* Verſ. 6.

Hoc eſt, *clavium poteſtate inſtructi ſunt, quâ novis iſtis Gentilibus, cultûs Chriſtiani contaminatoribus, cœlum claudant, nè ſanguinis Chriſti gratia per Baptiſmum obſignata tamdiu ſuper eos ſtillet ad remiſſionem peccatorum, quamdiu idololatriis & ſuperſtitionibus ſuis pullatæ *Teſtium prophetiæ* cauſa eſſe perſeveraverint. Dicam planiùs. Spe vitæ æternæ, ſolis puris Dei cultoribus promiſſæ, novos iſtos Idololatras ex verbo Dei arcent; donec, ſtipulationis in Baptiſmo memores, ad unius Dei cultum per unicum Mediatorem Jeſum Chriſtum, abjectis Satanæ cultibus, redierint, ſícque finem lugubri *Teſtium prophetiæ* impoſuerint. Quemadmodum & Elias non priùs Iſraelitis, ſiccitate jam propè enectis, pluviam reddiderit, quàm Baalis prophetæ ejúſque cultus exterminarentur.

Vid. Deut. 11. v. 16, 17.

*In Gem. Sanhedrin *Elias* obtinuiſſe dicitur ארקליא דמטרא *clavem pluviæ.*

Hujuſce autem poteſtatis *Teſtium* exemplum habemus infrà cap. 14. 9. *Si quis*, inquiunt, *adoraverit Beſtiam & imaginem ejus, & acceperit characterem in fronte ſua aut manu ſua; Bibet hic ex vino iræ Dei, ex mero miſto in calice iræ ipſius, & cruciabitur igne & ſulphure, in conſpectu Angelorum ſanctorum & in conſpectu Agni: Et fumus tormenti ipſorum aſcendet in ſecula ſeculorum*, &c.

Denique *poteſtatem habent ſuper aquas, convertendi eas in ſanguinem, & percutiendi terram omni plagâ, quotieſcunque voluerint.*

Cujuſmodi nempe poteſtatem exercuerint Moſes & Aaron Iſraelem ex Ægyptiaca ſervitute educturi. Unde colligo, poteſtatem *Teſtium*, typo iſthoc figuratam, non ad omnes Prophetiæ pullatæ dies, ſed ad finem eorum pertinere, ſeu tempus *Phialarum*; quando nimirum *Teſtium* ſeu *Prophetarum* iſtorum auſpiciis, quaſi Moſis & Aaronis, populus Chriſtianus, plagis Ægyptiacarum imagine expreſſis, ſimiliter de Beſtiæ tyrannide atque ſervitute educendus eſt. Siquidem prima phialarum plaga terram ulcere percutit; ſecunda

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ſecundâ & tertiâ aquæ in ſanguinem vertuntur; cæteræ aliis adhuc gravioribus Beſtianos ſeu gentes in Atrio Templi ſtabulantes plagis conficiunt. Quarum omnium interpretationem ſuo loco ſervamus. Sufficiat hîc, noviſſimam hanc poteſtatem ad *Phialarum* effuſionem retuliſſe. Sequitur,

Verſ. 7. *Sed cùm finituri ſunt teſtimonium ſuum, Beſtia quæ aſcendit ex Abyſſo faciet adverſus eos bellum, & vincet eos, & occîdet eos.*

De *munere* & *poteſtate Teſtium* hactenus; ſequitur jam de *fato* quod ad finem prophetiæ ſuæ experirentur. Cujus deſcriptio ex hiſtoria Paſſionis Dominicæ tota conflata eſt. Dominus enim Jeſus conſimiliter, cùm prædicationem ſuam totidem circiter quot *Teſtium* prophetia dierum finiret, à Præſide Romano Beſtiæ hujus qua cum *Teſtibus* bellum eſt (ſed ſexti capitis ſui vice) legato occiſus eſt. Tertio pòſt die, facto item terræ motu magno, reſurrexit; paulóque pòſt, die nempe quadrageſimo, in cœlum nube receptus aſcendit. Quæ omnia in hac *Teſtium* ſeu *Prophetarum* ipſius clade voluit Deus repræſentari: ut ſicuti in muneris ſui ſtatu Parium iſtorum illuſtrium (de quibus antè) ſimilitudinem geſſerant; ità in perpeſſione & morte Chriſto Domino ſuo, *Teſti* illi fideli, conformes efficerentur; quod quidem ipſis in mediis ærumnis ſuis & ſolatio eſſe debet & gloriæ.

Sed textui lucem faciamus. *Cùm finituri ſint*, inquit, *teſtimonium ſuum* (ſic enim ὅταν τελέσωσι vertendum, non de præterito, *cùm finierint*) *Beſtia quæ aſcendit ex abyſſo faciet cum iis bellum, & vincet eos, & occîdet eos:* Id eſt, cùm jam, parte *Civitatis Sanctæ* ſeu Orbis Chriſtiani incolarum, de idololatriis & abominationibus ſuis, agnitâ Gentiliſmi fœditate, reſipiſcente, & Templum Dei apud ſeſe repurgante, *Teſtes* gratulabundi ſaccum exuere & diuturno planctu ſuo defungi inciperent, nondum tamen penitus defuncti eſſent; *BESTIA illa Romana ſepticeps* vicis noviſſimæ (de qua cap. 13.) uſque eò pullatorum iſtorum concionem valuiſſe indignata, faciet eis bellum, vincet & occîdet eos. Quorum primum, de *Teſtium* planctu finiri cœpto, ab initio Eccleſiæ reformatæ hucuſque continuè factitatum eſt.

Alterum, de bello & cæde, etiamnum futurum eſſe ſuſpicor. Brightmannus quidem noſter illud jamdudum, in Bello nimirum Smalcaldico, ſub Carolo V. Cæſare impletum cenſuit. Alii modernæ Eccleſiarum Germanicarum ſtragi accommodant. Et quis tam triſtem Eccleſiæ Caſum non multò magis præteriiſſe mallet quàm adhuc metuendum ſupereſſe? Sed non eſt ex voto noſtro interpretatio dirigenda: imò majori cum periculo in partem iſtam quàm è contrà errabitur: plus ſiquidem ad pietatem valet calamitatis futuræ exſpectatio, quàm credula nimis de ea quaſi jam tranſacta ſecuritas. Adhuc autem metuendam eſſe cladem iſtam noviſſimam duo mihi perſuadent. Primum, quòd luctuoſa illa Gentium Civitatem Sanctam ſeu Religionem Chriſtianam conculcantium tempora, ſive MENSES XLII, tantiſper dum Beſtia regnaverit periodum ſuam compleviſſe dici non poſſint; proindéque neque contemporanei ac coævi iiſdem *Teſtium* in ſacco & cilicio plangentium DIES. Alterum, quòd hæc *Teſtium* clades proximè anteceſſura ſit (ut paulò pòſt audiemus) cladem & ruinam Urbis magnæ, id eſt, ROMÆ, quam tam propè abeſſe non patitur *Phialarum* ſeries; utpote quarum quartam (quamvis in præſenti rerum motu id agi ſperandum) nondum prætervecti ſimus, ut ibi docebitur. Atqui Urbis ruinam ad quintam ſpectare mox oſtendemus, cujus idcirco prodromam fore cladem iſtam de qua agimus, admodum vero conſentaneum eſt; præſertim cùm Chriſto Imperatori noſtro ſolenne ſit, non niſi crucis methodo hoſtes debellare & victoriam ſuis largiri. Neque tamen, ex eo quòd clades hæc noviſſima ſit atque etiamnum futura, quicquam de gravitate ejus ſupra omnes quæ præceſſerunt certò ſtatui poteſt. Fortè enim non tam gravitatis nomine (certè non diuturnitatis) quàm quòd in ſignum eſſet protinus tum

finiendi

finiendi luctûs Teſtium, atque inſtantis ruinæ Romanæ Urbis, ideo ſola ex omnibus quibus Beſtia Sanctos contritura eſſet cladibus ſingularem mentionem & deſcriptionem meruit: perinde nempe ut circundatio Hieroſolymorum ab exercitu Ceſtii Galli, paulò ante fatalem per Titum obſidionem, in excidii ejuſdem tunc inſtantis & pro foribus ſignum prædicta fuerit. Ut quemadmodum Apoſtolis, de temporis illius excidii ſignis quærentibus, dixerit Servator, *Cùm videritis circundari ab exercitu Jeruſalem, tunc ſcitote quòd appropinquavit deſolatio ejus:* ſimile hîc innui putetur de excidio Babylonis; Cùm videritis triennalem iſtam & dimidii anni Teſtium cædem, ſcitote quòd appropinquavit deſolatio Urbis magnæ. Ad Cap. 11. Luc. 21. 20.

Cædem autem quâ *Teſtes* à BESTIA ſternendi prædicuntur intelligi puto ſignificatione generaliſſimâ, quâ necem etiam comprehendat metaphoricè ſeu analogicè dictam. *Mori* enim eâ notione dicitur qui in quocunque ſtatu conſtitutus, ſive Politico ſive Eccleſiaſtico, ſeu quovis alio, deſinit eſſe quod fuit; unde & occîdit qui tali morte quemquam afficit. Siquidem in ſtylo ſacro *Vivere* ſubindè eſt *Eſſe*, *Mori Non eſſe*. Quâ mente *Satanæ & peccato* mori dicimur, cùm eorum mancipia in poſterum eſſe deſinimus; & *Chriſto vivere*, cùm ejus eſſe incipimus. Et omnino poſcere videtur oppoſitionis ratio, ut cujuſmodi futura ſit poſt patratam cædem reſurrectio *Teſtium* ad vitam, talis foret & ipſa cædes: Illam verò analogicam eſſe patet, quia nulla reſurrectio propriè dicta futura ſit ante Chriſti adventum ſub Tuba VII. hæc verò fit, currente adhuc ſextâ.

Teſtium igitur in bello occubitus, ſi ad iſtiuſmodi intelligendi normam exponamus, videbitur eſſe illorum ab officio & ſtatione quam in Eccleſia, vi prædicationis ſuæ reformatâ, aliquantiſper conſecuti ſint deturbatio & dejectio; ſive ea cum morte corporali conjuncta ſit, ſive ſecús: adeò ut vitam, qualem tum vixerant, propheticam deinceps non vivant, muniáve ejus exerceant ampliús. Quo ſimul neceſſe eſt futurum ut, columnis ſuis ſubductis, Beſtiæque pſeudoprophetis in locum prophetarum Chriſti poſtliminiò ſubſtitutis, tota Eccleſiæ Reformatæ politia, quàm latè hoc acciderit, in terram concidat. Quod citiúſne an ſeriùs futurum ſit, ſolus ille novit in cujus manu ſunt *tempora & opportunitates*.

Interim, nè fortè quis decipiatur, illud accuratè animadvertendum, Bellum hoc BESTIÆ noviſſimum non eſſe ejuſdem generis cum eo quod adverſus Sanctorum cœtum hucuſque continuè geſſerat (de quo nempe in BESTIÆ hiſtoria dicatur cap. 13. *quòd datum ſit ei bellum gerere cum ſanctis, & eos vincere*;) ſed omnino diverſi. Quorſum enim illud tanquam ultimis Beſtiæ temporibus peculiare narraretur, quod ſi non ab incunabulis ſuis, ſaltem jam indè ab ἀκμῇ ſua, ei ſolenne fuerat? Aliud igitur eſt bellum quod Beſtia geſſit contra ſanctos universè, aliud quod in noviſſimo ſuo gerit cum Prophetis, qui jam cilicio exui planctúmque ſuum propheticum finire cœpiſſent, id eſt, Antiſtitibus Eccleſiæ parte ſuâ reformatæ. Id quod ampliùs ex diverſo utriuſque belli eventu manifeſtum eſt; illic ſanè proſpero, hîc admodum funeſto. Illic enim *poteſtatem* conſequuta eſt *Beſtia in omnem tribum, linguam & gentem*, &c. hîc verò ſubitam & fatalem ſibi ruinam accerſit, ut in textu videre eſt.

Et cadavera eorum (jacebunt) *in* πλατείᾳ *URBIS magnæ, quæ vocatur ſpiritualiter Sodoma & Ægyptus, ubi & Dominus ipſorum crucifixus eſt.* Verſ. 8.

URBS illa cognomine *Magna* ROMA eſt, ſic dicta, non tam quantitatis intuitu, quàm quòd aliarum Urbium regina eſſet; juxta illud Angeli cap. 17. ult. *Mulier quam vidiſti eſt URBS illa MAGNA, quæ regnum habet ſuper reges terræ.* Quemadmodum nomine *REGIS magni* (quomodo Deus appellatur Pſ. 48. 3. & Matth. 5. 35. quíque titulus olim peculiariter Regibus Aſſyriorum & Perſarum competebat) innuitur Rex regum, qui in alios reges poteſtatem habet. Unde per totam Apocalypſin, quocunq; aliàs nomine

Ad Cap. 11.

Roma appelletur, ſive *Babylonis*, ſive *Meretricis*, ſemper hoc titulo *Magna* inſignitur; ut *Babylon illa Magna, Meretrix illa Magna.* Adde, quòd in tota Apocalypſi nulli præter ipſam urbi titulus iſte tribuatur, niſi demum poſt excidium ejus, *Novæ iſti Jeruſalem de cœlo deſcenſuræ, in cujus lumine*

Cap. 21. 10. deinceps *ambularent Gentes:* quam qui hîc ſignificari putaret, ei ſanè helleboro opus eſſet. Atqui nec Jeruſalem Joannis ævo fuit, neque ulla alia Jeruſalem præter ipſam unquam futura eſt *Urbs Magna*, ſeu aliarum Orbis urbium caput & regina.

Additur, *Quæ vocatur ſpiritualiter Sodoma & Ægyptus: Ægyptus*, ob tyrannidem in populum Dei, inſtar Ægyptiacæ; *Sodoma*, ob ſcortationem, ſcilicet ſpiritualem. Eſt autem hîc (quod Lector diligenter obſervet) Clavis allegoriæ, (cujuſmodi plures in hoc libro occurrunt) quâ nempe Spiritus Sanct. ſemel innuere voluit, quicquid uſpiam de plagis Ægyptiacis aut Sodomorum clade in hiſce Viſionibus exhibeatur, id omne πνευματικῶς, id eſt, myſticè, interpretandum eſſe; cùm nempe Roma, ſtatúſve rei Romanæ, plagarum iſtarum omnium ſubjectum, *Sodoma* ſit atque *Ægyptus* myſtica. Occurrunt autem de plagis Ægyptiacis, in deſcriptione *Tubarum* & *Phialarum*, necnon in hac ipſa *Teſtium* hiſtoria; de Sodomorum clade, in Judicio Beſtiæ, c. 19. 20. & 20. 10. quorum omnium ſenſus hâc *Clave* aperiendus eſt. Hinc etiam demonſtrari poteſt, *Tubarum* ſubjectum eſſe ditionem Romanam: quoniam ex earum plagis quædam Ægyptiacæ ſint; cui autem plagæ Ægyptiacæ inferrentur niſi Ægypto? atqui hæc, Spiritu S. authore, *Roma* eſt.

Ità de *Urbe magna* res plana eſt. Sed quid ſit πλατεῖα illa Urbis, cujus hîc mentio, non adeò ſcitu facile eſt. Sanè enim pro *vico*, aut eo quod Latinè *plateam* dicimus, aut *foro*, aut loco quovis alio intra Urbem, ſumi non poſſe videtur; ídque ob ſequentes rationes.

Primò enim Chriſtus Dominus, qui in hac πλατείᾳ crucifixus dicitur, neque in Urbis Romæ neque Hieroſolymorum vico aliquo, aut foro, aut areâ crucifixus eſt; quinimo extra hujus portam, (Hebr. 13. 12.) in illius autem provincia duntaxat, à Pilato Præſide. Ergò πλατεῖα τῆς πόλεως τῆς μεγάλης non eſt vicus aliquis, aut via latior, intra alterutrius Urbis mœnia, ſed locus extra Urbem.

2. Πλατείαν ſingulari numero poſitam, ejus generis rem deſignare veriſimile eſt cujuſmodi unicam Urbs habeat, non plures. At vici in qualibet Urbe, ſaltem inſigniori, plures ſunt.

3. Ibi jacere corpora Teſtium putandum eſt ubi bello victi ſunt. At bello congredi non ſolet intra Urbis mœnia, ſed, ſi non in hoſtico, ſaltem in regione & provinciis Urbi ſubjectis.

4. Quorum occiſorum *cadavera per tres dies & dimidium populi, tribus, linguæ & gentes* coràm intueri potuerint, & curare nè ſepelirentur, ea non in Urbis magnæ vico aliquo aut platea jacebant, ſed aut diſperſa fuiſſe, aut circumlata per provincias videntur; ad quas idcirco ſignificatio τῆς πλατείας accommodari debeat. Et ſi quis dixerit, exercitum *Beſtiæ* quo *Teſtes* ſuſi cæſíque ſunt ex variis populis & linguis conflatum eſſe, ideóque facilè cadavera eorum cernere potuiſſe quos ceciderant: ad argumentum ſuperius recurrendum eſt, Cum tantis exercitibus congredi non ſolere intra Urbis mœnia. Nam omnino res ità explicanda eſt, præſertim ubi nulla allegoriæ ratio obtendi poteſt, ut nè ſenſui literali quid abſurdi inſit.

Quid igitur hîc aliud dicemus, quàm πλατείας nomenclaturâ *regionem & territorium univerſum Urbis ditioni ſubjectum* deſignari; ídque ſignificationis vel ab Hebraico רחב traxiſſe, cui ſæpe in verſione Septuag. reſpondeat? nimirum pro more & uſu linguæ Helleniſticæ, quæ vocem Græcam voci Hebrææ πολυσήμῳ unâ ſignificatione juxta uſum ſuum nativum reſpondentem, etiam alteri ſignificationi adhibere ſoleat; ut multis exemplis probari poſſit, ſi res eſſet hujus inſtituti. Jam verò רחב Hebræis ſignificat

quic-

quicquid omnino extrà ſit, ſive extra ædes, ut vicos & vias in urbibus, ſive extra urbem, ut χώραν regionem ſeu agrum circumjectum. Sanè Job. 5. 10. ubi in Hebræo eſt עַל פְּנֵי חוּצוֹת, Chaldæus reddit, *Qui dat pluviam ſuper faciem terræ, & mittit aquas ſuper faciem provinciæ* ſeu *regionis populorum.* Vel à notione latitudinis, ut ſit idem quod πλάτος τῆς γῆς, Iſa. 8. 8. *Et extenſio alarum ejus* (id eſt, Aſſyrii) *implebit latitudinem terræ tuæ, ô Immanuel:* & Apoc. 20. 9. de *Gog* & *Magog*, ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν——τὴν πόλιν τὴν ἠγαπημένην. Huc enim facit quòd רְחָב quæ vox altera eſt quam Septuag. πλατεῖαν transferunt, & רְחֹב quæ *latitudinem* ſeu πλάτος ſignificat, eaſdem omnino literas habeant, & utraque Chaldæis unâ eâdémque voce פַּתְאָה dicatur. Vel denique notione latitudinis, quæ voci πλατεῖα nativa eſt, innuere voluit Spiritus Sanctus amplitudinem ditionis Urbis illius magnæ, quâ omnes Urbes ſuperaverit, hodiéque ſuperet: acſi ἐπὶ τῆς πλατείας poſitum eſſet pro ἐπὶ χώρας τῆς πλατείας, &c. Sanè vox πλατεῖα Adjectivum eſt Subſtantivè poſitum, proindéque ſubintelligi aliquid debet; & verò aliud atque aliud poteſt, ad ſignificationem ejus explanandam. nec ſcio an illa *vici* ſignificatio apud veteres ſcriptores Græcos admodum reperiatur. Ad Cap. 11.

Jam verò autem, cui hæc interpretatio ſeſe probaverit, ei ampliùs obſcurum eſſe non poteſt, aut quâ ratione Chriſtus in πλατείᾳ urbis Romanæ crucifixus dicatur, aut ubi Teſtium occiſorum cadavera abjicienda ſint; nempe non in Urbe Roma, ſed intra ditionem Romanam. Scio equidem, complures noſtrorum, ut ad eundem ſcopum perveniant, hîc Urbis nomine totam Urbis ditionem intelligere. Sed quid tum, amabò, πλατεῖα erit? Nam quorum alterutrum ut ſit propè neceſſarium videtur, neutrum eſſe poteſt. Non ditio, ut quæ jam ipſius Urbis nomine deſignetur: Non provincia aliqua, ut quas Urbs magna plures habeat; πλατεῖα verò unum quid & ſingulare, ſingulari numero poſitum, innuat. Atque hæc de πλατείᾳ τῆς πόλεως τῆς μεγάλης notâſſe ſufficiat: jam pergamus ad reliqua.

Et cernent (homines) *ex tribubus & populis & gentibus cadavera eorum per tres dies & dimidium, & cadavera eorum non ſinent poni in monumentis.* Vel, *Et erunt* * *ex tribubus & populis & gentibus qui cernent cadavera eorum*, &c. Verſ. 9.

* De partitiva hac locutione Hebræis & Syris familiariſſima vid. Ludovic. de Dieu Com. in Evangel. p. 134. in fine.

Utrùm hoc in immanitatis, an verò beneficii partem accipiendum ſit, in ambiguo eſt; nec niſi ex prophetiæ complemento determinandum. Poteſt enim accipi vel tanquam ab hoſtibus profectum, hoc inſuper ignominiæ ad cumulum quam patraverant cædis adjicientibus, ut interfectorum corpora ſepulturâ prohiberent: Vel tanquam ab amicis & fautoribus *Teſtium*, hâc nimirum ratione, quaſi mox revicturis conſulentibus. Ut ut enim maximæ alioquin immanitatis ſit non ſepelire mortuos, & inſepultum abjici, præſertim apud Judæos, pro ſumma ignominia habebatur; tamen qui ità occubuerunt ut non planè deſperatum ſit quin adhuc vitæ reſtitui poſſint, eos ſepulcri clauſtris tantiſper prohibere in beneficii loco ponendum eſt. Si prius ſtatuendum, innui hoc typo videtur aliqua *infamiæ* aut *ignominiæ* nota quâ Beſtiani, ſuſtuliſſe *Teſtes* haud contenti, eoſdem inſuper mulctabunt. Sin poſterius, *ſubſidii* aliquid à populis Reformatis, quorum formidine, utpote multitudinis longè maximæ, ideóque, recenti adhuc vulnere rebúſque nondum confirmatis, ad deſperationem haud impunè provocandæ, aut ſaltem operâ & favore occulto, futurum ſit, nè ità cum *Teſtibus* agatur ut nulla ſpes ſit reviviſcendi. Achmetes ex Indorum diſciplina, Apotel. 130. *Si quis in ſomnis viſus ſibi fuerit ſepultus, ſepulcrum ipſum ad plenam certitudinem interitûs ejus ſpectat. Si videre viſus fuerit defectum aliquem rerum ad ſepulturam pertinentium, is defectus ad ſpem refertur.* Si jam quæras, ecquid in textu appareat quod ad hanc interpreta-

Ad Cap. 11.

tionem potiùs inclinet quàm ad illam? Ego verò illud in hujus rei argumentum traherem, quòd cùm diverſo modo & verbis ſuppoſitum hîc enuntiet atque cùm de hoſtibus ſequenti verſu agat, non eoſdem hîc atque illic intelligi velit, ſed diverſos; illic quidem hoſtes, hîc verò amicos *Teſtium*. Nam de hoſtibus in ſequenti verſu exſultantibus & munera invicem mittentibus dicit, Οἱ κατοικοῦντες ἐπὶ τῆς γῆς· de iſtis verò qui *Teſtium* cadavera non ſinent poni in monumentis, Ἐκ τῶν φυλῶν καὶ λαῶν καὶ γλωσσῶν καὶ ἐθνῶν, partitivè, quaſi certos quoſdam notaret diverſo à reliquis ingenio. Judicet Lector.

Per tres dies & dimidium.

Id eſt, ut videtur, *triennium & ſemeſtre*. Nam de *diebus horariis* intelligi non poſſe arguunt quæ tunc gerenda prædicuntur. Ecquis enim credat, *tridui & dimidii diei* ſpatiolum aut famæ necis *Teſtium* per Orbem diſſeminandæ, aut Legatis cum muneribus ultrò citróque inter gentes mittendis, ſufficere? Imò nè parandis quidem ſufficeret. Adde quòd dimidium diei horarii, ſeu horæ duodecim, hujuſmodi actibus determinandis prorſus ineptum ſit. Non enim ad horas res iſtiuſmodi obſervari ſolent, quinimo ad menſes, ſaltem ad dies integros. Interim animadvertendum, tempus hîc computari non *Teſtium* occidendorum, ſed quo jacebunt mortui & inanimes poſtquam jam occubuerint. Quamdiu autem bellum ipſum durabit, quantúmque temporis dabitur *Prophetis* interficiendis, non niſi Vaticinii complementum docebit.

Verſ. 10. *Et qui habitant ſuper terram gaudebunt ſuper illis, & hilares erunt, & munera mittent invicem, quòd hi duo Prophetæ torſerant habitantes ſuper terram.*

De more mittendorum munerum in publico gaudio aut in magna lætitia, vide Eſtheræ c. 9. 19, 22.

Verſ. 11. *Sed poſt tres dies & dimidium, Spiritus vitæ à Deo ingreſſus eſt in illos, ſteterúntque in pedes ſuos; & metus magnus cecidit in eos qui ſpectârint ipſos.*

Qualis erat *Teſtium* mors, talis erit excitatio à mortuis ſeu reſurrectio, nempe reſtitutio in ſtatum priſtinum; ídque non tam operâ aliquâ aut auxilio humano, quàm digito Dei, qui mirabilis eſt in operibus ſuis. Hoc enim innuit, *Spiritus vitæ à Deo ingreſſus eſt in illos*. Achmetes Apoteleſm. 6, & 7. ex Ægyptiorum & Perſarum diſciplina: *Si quis in ſomnis ſuſcitationem mortuorum videre viſus fuerit, ea res vinctorum liberationem ac bellorum finem ſignificat.* Apot. 6. *ex calamitatibus ereptionem.* Videſis Ezech. cap. 37.

Verſ. 12. *Et audierunt vocem magnam de cælo dicentem ipſis, Aſcendite huc. Aſcenderúntque in cælum per nubem* (vel *in nube*;) *& conſpexerunt illos inimici eorum.*

Non reſtituentur ſolummodo *Teſtes* in locum & ſtationem priſtinam, quinimo evehentur in ſublimiorem aliquem honoris & poteſtatis gradum. Id enim *nube vehi & in cælum aſcendere* ſignificat. Vide Dan. 7. 13. Iſai. c. 14. 13. & * 19. 1. Unde in Apoteleſmatis inſomniorum, quæ ex priſcis Ægyptiorum & Perſarum monumentis collegit Arabs ille quem toties laudavi, Apomaſar an Achmetes? legitur, *Si Rex in nubibus conſediſſe ſibi viſus fuerit, & vehi quócunque libeat, barbari hoſtes ei ſervitutem ſervient, quibus ipſe cum imperio præerit.* Item, *Si Rex ad cælum quaſi volâſſe viſus ſibi fuerit ubi ſidera eſſent, ſuper Reges cateros eminentiâ potietur & famâ.* Item, *Si Rex viſus ſibi fuerit ſurſum profectus in cælo conſediſſe, regionem eâ majorem quam poſſidet in poteſtatem rediget.* Apotel. 162, & 164. Hæc eò adduco ut oſtendam, parabolam iſtam eâ quam dico ſignificatione apud Dei Prophetas ex uſu Orientis adhibitam. Non igitur,

* Targ. *in nube gloriæ ſuæ.*

ut

ut antea, miniſterium *Teſtium* deſpicatui erit, neque ipſi pro abjectæ & contemptæ ſortis hominibus habendi. Adeò illud quod Salvator de ſeipſo dixit Luc. 24. 26. *Nonne hæc oportuit pati Chriſtum, & [deinde] introire in gloriam ſuam?* in Prophetis quoque ſuis vim ſuam & veritatem conſequetur. Et quis novit annon Eccleſia Reformata probrum Chriſto hâc parte illatum, *Teſtium* ad tempus ſublatione, luitura ſit; quòd eos pro legationis dignitate, dum fruebantur, non habuiſſent? Notum eſt nimis quid ab Eccleſiis Reformatis in hanc partem peccatum ſit: útque dum Prophetæ Chriſti Templo Dei repurgando ſtrenuè incubuere, alii interim, gazis ejus expilandis oblationibúſque intervertendis, ſanctiſſimum opus commaculârunt; nè alimentis quidem alicubi (magno veræ Religionis dedecore) relictis, quibus Miniſtri ejus honeſtè & pro ordinis ſui dignitate ſuſtentarentur; nedum ut quod ſuperabundaret ad Rei reformatæ amplificationem, belli ſacri neceſſitates, afflictorum fratrum ſubſidium, aliósque pios uſus ſeponerent. Annon verò id genus fuit prævaricatio illa, ob quam olim Templum Judaicum Antiocho Epiphani prophanandum, atque Religio veri Dei triennio ſimiliter conculcanda data fuerit? *Exercitus*, inquit Daniel, *dabitur ei contra juge Sacrificium propter prævaricationem, & projiciet veritatem in terram, & faciet, & proſperabitur*, cap. 8. 12. Vide autem hiſtoriam lib. 2. Mac. ab initio cap. 3. ad 5. & judica. Sed nolo ampliùs unguem in hoc ulcere. Hoc tantùm adjiciam, Fortè hoc honoris & poteſtatis augmentum *Teſtibus* à reſurrectione ſua, ſupremi magiſtratûs juſſu (quæ *vox illa de cælo* eſſe videtur) obventurum, tanquam in infamiæ illius atque ignominiæ compenſationem, quâ eoſdem Beſtiani mortuos multaverant; ſi modò id ſignificatum fuerit prohibitione iſtâ ſepulturæ. Ad Cap. 11.

Et in illa hora factus eſt terræ motus magnus, & decima pars Urbis (pura illius magnæ) *cecidit, & occiſa ſunt in terræ motu nomina hominum ſeptiesmille.* Verſ. 13.

Quo tempore *Teſtes* ſeu *Prophetæ* in vitam redierunt atque aſcenderunt in cœlum, *factus eſt terræ motus magnus*, i. magna gentium commotio & rerum politicarum converſio; quâ nempe *Teſtibus* via aperta, atque facultas data ſit in vitam redeundi, cum tanto dignitatis & poteſtatis auctario. Eo gentium motu ΔΕ'ΚΑΤΟΝ *Urbis corruit, & occiſa ſunt nomina hominum ſeptiesmille.* Quorum verborum ſententiam ut quantum in re futura fieri poſſit vero quàm proximam aſſequamur, duo nobis præſtruenda ſunt & probanda. Primum, cùm nullus non Beſtiæ ruentis caſus *Phialarum* aliquâ contineatur, eandem igitur hîc Beſtiæ cladem deſcribi quæ ad effuſionem *Phialæ quintæ*. Argumento eſt idem utrobique plagæ ſubjectum; illic *ſedes* ſeu *thronus Beſtiæ*, hîc URBS illa magna. Eſſe enim URBEM illam magnam, ROMAM nempe, Beſtiæ ſedem, notius eſt quàm ut probari opus ſit. Firmatur ampliùs, Quia clades quæ hîc deſcribitur tam propè antecedat plenariam Beſtiæ abolitionem ad Tubam VII, ut nihil interea interveniſſe narretur præter abitionem VÆ *ſecundi*. Jam verò omnimoda Beſtiæ abolitio opus eſt Phialæ noviſſimæ; Abitio VÆ *ſecundi*, ſeu plagæ illius ab Euphrate, Phialæ ſextæ. Ergò Urbis magnæ clades, quæ abitionem iſtam proximè antevertat, competit in Phialam quintam. Alterum à nobis præſtruendum, eſt, Urbis magnæ caſum iſtum eſſe ipſiſſimam Babylonis cladem, quæ cantatur cap. 18. Probatur, quia ex eodem capite certum eſt iſtam Babylonis ſeu Urbis Romanæ cladem prægreſſuram eſſe plenarium Beſtiæ excidium, & auguſtum Chriſti regnum cum VII Tuba ineundum. Jam verò quæ hîc narratur Urbis ejuſdem clades idem illud regnum tam propè antecedit, ut Spiritus, nullius præterea cladis mentione injectâ, ad Regnum illud & Tubæ VII deſcriptionem ſtatim tranſeat. Neceſſe eſt igitur eandem utrobique Urbis illius cladem deſcribi.

Ad Cap. 11. Quis enim in animum ſibi inducat, ut credat Spiritum S. cladem illam maximam omnino prætermiſſurum fuiſſe, minoris alicujus cladis mentione interpoſitâ, & cum illa nullo modo comparandæ?

His ità ſe habentibus, ſequitur, hujus loci interpretationem ad illius normam dirigendam, & quaſi ad Lydium lapidem probandam eſſe; adeóque iſtiuſmodi horum verborum mentem quærendam quæ cum cladis illius Babylonicæ deſcriptione conſentiat. Quod quâ ratione fieri poſſit jam videamus. Philippus Nicolai, Auguſtanæ confeſſionis Theologus, vir doctus & acutus, per Δ Ε΄ ΚΑΤΟΝ τῆ πόλεως intelligi putat *Decarchiam* URBIS, ſeu decem Regna ditioni ejus ſubdita, quæ nempe in hoc gentium motu à Roma, cujus imperio tot annis ſuberant, ſeceſſu facto deficerent, juſſa ejus deinceps non facturæ. Idipſum nimirum quod alibi dicitur, *Decem Reges qui poteſtatem ſuam tradiderant Beſtiæ, tum cùm ſermones Dei completi fuerint, odio habebunt Meretricem, ſolitariam eam efficient & nudam, carnes ejus comedent, ipſámque exurent igne.* Sed hujuſmodi notio vocis Δίκατον, ut ut mihi ipſi de hujus loci ſententia cogitanti prima ſeſe obtulerit, & rei ipſius concinnitate valde abblandiebatur, poſtea tamen rem propiùs intuenti duriuſcula viſa eſt & inſolens; ut verear nè iis qui ſimplicem & incoactam interpretationem deſiderent haud facilè ſeſe ſit probatura.

Aliam igitur interpretationem quæro. Et primò animum ſubit, Δίκατον fortaſſe *Tributi* nomen eſſe; ſive ejus quod Pontifex ex toto Beſtiæ regno, ſive ejus quod ex latifundiis ſuis URBS ipſa dominii jure accipit. Hanc URBIS *decimam* in magna iſta rerum commotione caſuram, i. *defecturam eſſe*; eóque innui, URBIS principatum prorſus extinctum iri: ſcilicet, agro ſibi pro patrimonio attributo ſpoliatam, & Pontifice vi indè pulſo, prærogativam & dominium quod in urbes populóſque longè latéque exercere ſolebat amiſſuram, cùm quod ei prærogativam & dominium conciliaverat non ampliùs futura eſſet, purà Regni Beſtiani metropolis, aut Pſeudoprophetæ ſedes. Notum eſt enim, *Tributum* eſſe dominii ſymbolum, ejúſque nomine pleraſque ſub antiquæ Romæ imperio provincias omnium fructuum partem decimam quotannis perſolviſſe. Quod in Orientis quoque regnis ſolenne fuiſſe, tum ex 1. Maccab. cap. 10. 31. & 11. v. 35. tum ex illa juris regii ſummula, 1 Sam. 8. (cave enim quod de decimis ibi dicitur, de decimis ſacris accipias; Regiæ fuerunt, regibus tanquam Vicediis pendi ſolitæ) probari poteſt; quod & Ariſtoteles confirmat Oeconomicorum l. 2. Non igitur inſolens videri debuit ſi quis hîc affirmaret, nomine *decimæ*, ſpeciei tam vulgatæ, quodvis in genere URBIS tributum ſignificari poſſe. Sed eò devenire non eſt opus, cùm in Italia ea tributi ratio necdum obſoleverit, & præterea Pontifex Romanus in Imperio ſuo Eccleſiaſtico imaginem ejus jam olim inſtauraverit, omnium beneficiorum Eccleſiaſticorum partem decimam quotannis exigendo. Atqui huic interpretationi obſtat, quòd tunc potiùs Δεκάτη dicendum fuiſſe videtur quàm Δίκατον. Præterea vox ἔτους, quâ neceſſe eſt effectum aliquem *terræ motui* congruum deſignari, hujuſmodi interpretationi non ſatis obſequens eſt. Imò ſi ſtare poſſet, ruinam tamen Babylonis, quacum eandem eſſe præſupponimus, nimis obſcurè & dilutè, nec ut par erat, exprimere videretur.

V. 15, & 17.

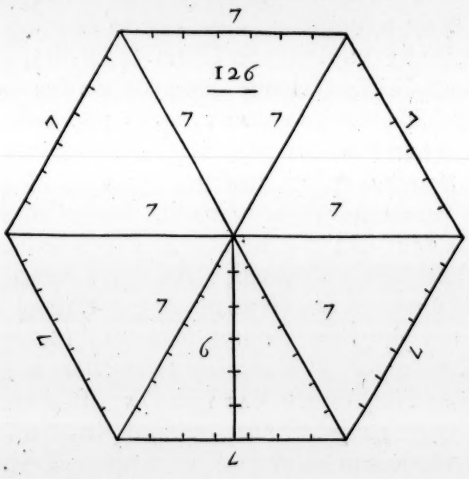
Tandem igitur, donec quis certius aliquid & textui magìs conſonum edocebit, eò dilabor, ut exiſtimem per Δ Ε΄ ΚΑΤΟΝ τῆ πόλεως partem quidem Urbis intelligi, verùm non hodiernæ Urbis partem aliquam, ſed totam; totam dico ROMAM *Pontificiam*, quæ *decima pars* eſt illius antiquæ. Quod quidem ità eſſe, neque veteris illius Romæ qualis Joannis ævo fuit hodie ſupereſſe pluſquam decimam, ex ſequenti ratiocinio perſpicere licet.

Siqui-

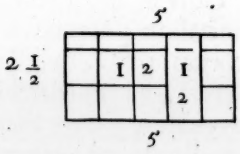
Siquidem Romam illam veterem, qualis Joannis ævo fuit, adſtruit Lipſius, formam quod attinet, propemodum rotundam fuiſſe, haud tamen juſtè; ſemidiametrum ejus, à milliario aureo in capite Fori Romani ſtatuto ad extrema ædificiorum, habuiſſe ad ſeptem millia paſſuum, ambitum denique fuiſſe milliarium 42. Cùm igitur exactè rotunda non fuerit, ad aream ejus metiendam minuamus ſemidiametrum uno milliari (quantum ſcilicet in figura ſexangula pro perpendiculari in latus minuendum eſſet) erit 6. quæ cum 21 dimidio peripheriæ multiplicata dabit aream Urbis 126. Ad Cap. 11.

Jam verò Roma *hodierna* ſeu *Pontificia* ambitum habet non niſi 13, aut 15 milliarium, *ut nôrunt*, inquit Lipſius, *qui dimenſi ſunt*; formam, ut ex ichnographia ejus videre eſt, quadrangulari proximam, oblongam, proportione quaſi duplâ. Cui idcirco dimetiendæ conſtituatur parallelogrammum rectangulum, cujus perimeter ſit 15, longitudo ad latitudinem dupla: cujuſmodi nimirum erit ex lateribus $2\frac{1}{2}$, & 5. quibus inter ſeſe multiplicatis, prodibit Area $12\frac{1}{2}$. Jam numerus 126 numerum $12\frac{1}{2}$ decies comprehendit. Eſt igitur Area poſterior prioris, ideóque Roma hodierna illius antiquæ, pars decima; quod erat demonſtrandum. Cui hujuſmodi ratiocinationes minùs uſitatæ ſunt, oculorum ſuorum judicium adhibeat in ſequentibus diagrammatis. Admirand. lib. 3.

Roma vetus XLII milliarium ambitu.



Roma hodierna XV mille paſſuum ambitu.



ΔΕΚΑΤΟΝ τῆς πόλεως.

Non poſſumus quidem hîc omnia ad lineam & regulam examinare; ſed mirum eſt, id quod poſſumus tam propè convenire. Urbis autem hodiernæ ambitum definio, quibus ea nunc cingitur muris: nam extrà, contrà quàm olim, hodie non habitatur, ſed tota quanta quanta eſt muris includitur; muris verò quos ei Hadrianus I & Leo IV Pontifices, ceu Pontificalis regni ſedi jam factæ, terminum fatali quaſi inſtinctu poſuere. Nam ità tradit Blondus, muros qui nunc exſtant ab Hadriano I centenis aureorum millibus è Thuſcia contractis exſtructos. Eos poſtmodum, ut ex aliis notum, Leo IV, ad annum Domini 850, ſive refecit, ſive perfecit, & Tranſtiberi ſeu Leoninâ Civitate adjectâ, Urbem in eam quâ nunc cernitur formam & ambitum complevit. Et quamvis ſpatii muris incluſi multum habet vacuum & deſertum, tamen cùm muri in præcipuis Urbis operibus numerandi ſint, Urbs ipſa muris ſuis anguſtior putari nequit; amplior quidem

Ad Cap. 11. dem esse potuerit, si, ut olim vetus illa, continentibus ædificiis quaquaversum extra muros porrigeretur.

Ut jam tandem finiam, summa huc redit; Id dicere sive innuere velle Spiritum Sanct. tantum *Urbis magnæ* quantum ad hunc terræ motum superfuerat id temporis ruinam fecisse, videlicet δέκατον τ πόλεως· neque enim amplius eousque superfuturum esse. Novem partes multis antè seculis casuræ erant, & verò nos vidimus cecidisse; partim cladibus & vastationibus quas Barbari tot vicibus intulerint, partim vetustate nimiâ fatiscentes, partim etiam (ut ad quartam Tubam indicavimus) fulminibus disturbatas: DECIMA Pontifici Romano fato servata fuit, novi Imperii caput constituenda & Meretricularum Christianarum mater. Hanc *terræ motus* iste qui cum *Testium* resurrectione conjunctus erit funditus demolietur.

Nec tamen fortasse necessarium fuerit ut Spiritum S. de Urbis decima parte locutum tam rigidè, ut fecimus, ad leges Geometricas interpretemur: sat fuerit si, ut olim cùm de populi Judaici excidio apud Isaiam agens dixerat, *Decimam* ejus *servatum iri, ac in terram suam reducem fore*; Isa. 6. 13. ità hîc intelligamus, non tam justè *decimam*, quàm partem aliquam minimam, quasi *decimam*, de pristina illa *Romanæ Urbis* amplitudine ad Bestiæ hujus sedem & cladem novissimam superfuturam esse.

Additur, *Et occisa sunt in terræ motu nomina hominum septies mille.*

Hîc si *nominibus hominum* hominum capita, seu singulos homines, intelligamus, nimiùm exilis videtur numerus, neque pro magnitudine cladis quam alibi innuit Spiritus S. Ecquid enim in excidio Babylonis non longè major erit occisorum numerus quàm septem millium hominum? Et num effusionem Phialæ quintæ in *THRONUM Bestiæ* tantillâ hominum strage abituram verisimile est? Huic scrupulo ut aliquo pacto satisfiat, primò advertendum est, *Urbis* nomine hîc intelligi non Cives & incolas, sed ædificia ac mœnia, id est, Regiam Bestiæ; sicque duplicem BABYLONIS interitum in hisce Vaticiniis describi: primò BABYLONIS pro *Urbe* Bestiæ Regia, puta, URBE *Romana*, ad Phialam quintam; deinde BABYLONIS pro *civibus* aut *Civitate Romana*, quam nimirum constituit Papa cum Cardinalium purpuratorum senatu, reliquâque civium, præsertim Ecclesiasticorum, turbâ, qui, ROMA destructâ & concrematâ, aliò sese habitatum conferent, ad Phialam novissimam reservandi. Ad cujus nempe effusionem dicitur, præter alias ubivis terrarum Gentium & Civitatum, in terræ motu illo longè omnium qui unquam fuerunt maximo, ruinas, etiam *BABYLONEM illam magnam venisse in memoriam coram Deo, ut daret illi calicem indignationis iræ suæ:* cùm tamen BABYLONIS illa crematio & excidium, quod capitibus 18, & 19 describitur, omnino plenariam Bestiæ & Pseudoprophetæ exterminationem antevertat, ut in textu ibidem manifestum est. Scio quosdam aliter hunc nodum expedire, dicendo, BABYLONEM, cujus ad Phialam novissimam mentio, esse *Constantinopolin*, Turcarum metropolin: sed nunquam mihi persuadebunt Spiritum S. in primaria & præcipua omnium imagine tam insigni homonymiâ usum, & duas, non verò unicam semper & eandem, licèt duplici respectu, BABYLONEM intelligere. Ad propositum igitur ut veniamus. Fieri fortasse potest ut prior illa BABYLONIS clades, id est, *Romanæ Urbis* devastatio & excidium, absque immani aliqua, nedum totali, civium nece peragenda sit. Et Vid. Isa. 34. 10. quamvis *fumus ejus ascensurus sit in secula seculorum*, id est, ipsa tota in cineres vertetur, & solo æquabitur, nunquam iterum habitanda; tamen magnam partem Civium ex Urbis clade evasuram; vel quia fugâ sibi tempestivè consuluerint, vel alia de causa, quam eventus manifestam faciet.

Atque hæc una ratio est quâ scrupulo de exili nimiùm cæsorum numero satisfieri possit. Altera est, si dicamus per ὀνόματα ἀνθρώπων fortasse designari

deſignari ἀνθρώπους ὀνομάτων, *Viros nominis.* Hujuſmodi enim Hypallage, in Scripturis non infrequens eſt, ut in rectione nominum id quod epitheti loco eſt præcedat. Teſtantur *Argentum ſiclorum* Lev. 5, pro ſiclis argenti ſeu argenteis; *immunditia hominis*, pro homine immunditiei, i. immundo, ibid. c. 7. *lex juſtitiæ*, pro juſtitia Legis, Rom. 9. *divitiæ gratiæ*, pro gratia divite; & ſimilia. *Nomen* autem pro *celebritate* omnibus ferè linguis familiare eſt, præſertim ſanctæ; in qua אַנְשֵׁי שֵׁם *Viri nominis* ſunt *Viri illuſtres: Filii* בְּלִי שֵׁם *abſque nomine* (Job 30.) ἄτιμοι, *ignobiles*, Chaldæo *Idiotæ.* Unde Beza in annotationibus ad Epheſ. 1. 21. & Phil. 2. 9. de exaltatione Chriſti ſuper omne nomen, ut & Heb. 1. 4. *nomen* accipit ſignificatione dignitatis & ἀξιώματος. Hujuſmodi interpretationem ſi ſequamur, (nec video quid opponi poſſit) *nomina hominum* erunt ἀξιώματα ἀνθρώπων, *dignitates hominum*; ὀνομαστοὶ, *Viri nominis*, *homines illuſtres & dignitate præcellentes*; quorum ad *ſeptem millia* (& quid ſi pſeudoprophetici ordinis, quem illi Eccleſiaſticum vocant?) in hoc rerum gentiúmque motu concidentur: numerum tamen *ſeptem millium* ità definitum eſſe opinor, ut paulò major vel minor pro more Scripturæ intelligi poſſit. Ex plebeiis quantus numerus in hoc bello caſurus eſſet nihil attinebat dicere, cùm illud ex illuſtrium clade conjici potuerit, nec Spiritus S. ad fæcem occiſorum calculo ſubducendam deſcendere voluit. Ad Cap. 11.

Sed & alia adhuc interpretatio dari poteſt, ut non opus ſit ad hominum capita devenire: nempe ſi *nomina hominum* hominum cœtus & ſocietates interpretemur, propriis ſuis nominibus haud minùs quàm ſingulares homines appellari ſolitos, ut ſunt Civitates, municipia, parœciæ, pagi, cœnobia, & ſimiles communitatum humanarum tituli. Hæc enim quid aliud ſunt, ſi rem putare velimus, quàm ὀνόματα ἀνθρώπων; Sic enim Æſchini Thebanorum politia vocatur Θηβαίων ὄνομα, & *nomen Romanum* ponitur pro Romanis. Quid ſi igitur ex iſtis communitatum humanarum titulis, quicunque tandem ſint, & ſive Romæ, ſive in Statu quem vocant Eccleſiæ, ad ſepties mille in hoc gentium motu occidendi ſint, id eſt, adverſæ poteſtati ſuccubituri, quod Scriptura pro more ſuo necem vocaverit? Sed non eſt quid temerè de re futura pronuntiandum, cùm prophetiæ commentarius ſit eventus rerum prædictarum. Hæc tamen eo fine in medium attuli, ut appareat multò hîc quod verba attinet liberiorem interpretationem eſſe quàm fortè vulgò putetur; cùm *Nominis* vocabulum Scripturæ uſus ad unam aliquam & certam ſignificationem non aſtringat. Nec enim ὀνόματα ἀνθρώπων conjunctim extra locum quem præ manibus habemus uſquam reperire eſt; nec ὀνόματα ſimpliciter de capitibus hominum, niſi bis tantùm, Act. 1. 15. Apoc. 3. 4. alibi aliâ atque aliâ ſignificatione adhibetur. Reſtat,

Et reliqui territi ſunt, & dederunt gloriam Deo Cœli.

Nempe conſternatione ſuâ, quâ vel inviti & ingrati digitum ejus agnoſcant. Dei enim ſapientiam, bonitatem, aut potentiam quocunque indicio agnoſcere, eſt gloriam ei tribuere. Sicut qui à Deo deprehenſi peccata ſua confitentur, dicuntur gloriam Deo tribuere, ut Achan. Sequitur

VÆ *ſecundum abiit, & ecce* VÆ *tertium venit citò.* Verſ. 14.

Sententia eſt, Terræ motum iſtum magnum ad exitum VÆ *ſecundi* ſive Tubæ ſextæ continuatum iri, cum eóque unà lugubrem *Teſtium* prophetiam tandem finiendam eſſe; ſiquidem poſt tantam de Beſtianis victoriam, ipſorúmque in cœlum poteſtatis & honoris aſcenſum, ſacco non induentur ampliùs. Si jam autem VÆ *ſecundum*, ſeu Tubæ ſextæ plaga, ſit illa Turcarum ab Euphrate jam olim in Orbem Romanum exundatio, ut ibi interpretati ſumus; fieri vix poteſt quin hæc ejuſdem plagæ abitio ſit exſiccatio illa aquarum Euphratis futura ad effuſionem Phialæ quintæ,

Ad Cap. 11. quintæ, quò *paretur via regibus ab ortu Solis venturis*, cap. 16. 12. A quo quidem Regum Orientis adventu (nè hiatus alioquin inter utramque Tubam relinquatur) inire videtur Tuba ſeptima; adeóque mirificum illum Draconis, Beſtiæ & Pſeudoprophetæ ad bellum Armageddunte gerendum apparatum, (ibidem ver. 13, 14.) unà cum eventu ejus ad Phialam noviſſimam (ver. 17, &c.) in ejuſdem ſeptimæ Tubæ initium conjici debere. Et ſanè admodum congruum videtur, ut apparatus ad bellum ad eandem quò prælium ipſum Tubam pertineat.

Sed ex hoc dubitatio oboritur quæ ſolutionem expoſcit, ideóque ſilentio haud prætereunda. Cùm enim idem ſit Menſium XLII Beſtiæ terminus qui eſt Dierum 1260 luctûs Teſtium, & verò Dies iſti luctûs Teſtium ad abitionem plagæ Tubæ ſextæ, ſeu VÆ *ſecundi*, finiantur; quæri non immeritò poteſt quare Beſtiæ menſes non ulteriùs putarentur, cùm poſt iſtum terminum haud modicum Beſtiæ etiamnum ſuperſit, non niſi inchoatâ Tubâ ſeptimâ abolendum.

Reſponderi poteſt, hoc fieri vel quia tunc Converſio Iſraelis & novum quaſi Regnum init (nuncupantur enim REGES *ab ortu Solis*;) vel quia in Beſtiæ duratione ad Romanæ Urbis imperium potiſſimùm attenditur. *Urbs* verò *illa magna* Beſtiæ regia in iſthoc terræ motu capitur & disjicitur: uſque adeò ut Beſtia deinceps formam quaſi mutaverit, cùm, Metropoli ſuâ ſic depulſa, pro *ſeptem montium* Regno (quæ altera ſeptem ejus capitum ſignificatio eſt) ampliùs haberi nequiverit.

Supereſt in textu de clangore Tubæ ſeptimæ, & auguſto Chriſti Regno in MAGNO ILLO DIE JUDICII. Cujus interpretationem ad calcem Libri differemus, ut omnia eò pertinentia Vaticinia ibi ſimul & quaſi uno intuitu repræſentemus.

MENS
DRACONIS RUFI SEPTICIPITIS
cum Michaele dimicantis de Puerperio.

Ad Cap. 12. PRima ΒΙΒΛΑΡΙΔΙΟΝ Viſio, qua de egimus cap. 11. ſtadium Apocalypticum totum ab initio ad finem permeavit, ídque, ut alibi monuimus, ad connexionem ejuſdem cum SIGILLIS & TUBIS indicandam. Ei jam Viſioni reliqua ejuſdem intervalli reíque Eccleſiaſticæ Vaticinia, ad Βιβλαριδιν ſyſtema complendum, connectenda veniunt. Ex quibus

Bellum Draconis rufi ſepticipitis cum Michaele idem complectitur cum ATRIO *normali* rei Eccleſiaſticæ intervallum; quo nimirum in Eccleſiam *Puerperam*, de Chriſto in Regem Orbi Romano edendo laborantem, Imperium Romanum DRACONICOLA diris perſecutionibus ſæviit, pérque annos minimùm trecentos bellum geſſit contra Chriſti Spiritum in ſervis ſuis potenter operantem. Sed MULIER tandem poſt multos in parturiendo dolores, ſectiones, lanienas, Chriſtum qualem parturiebat, Regem enixa eſt, *recturum gentes virgâ ferreâ*; DRACONEque de ſolio Romano deturbato, *facta eſt* in ORBE illo *ſalus & potentia & regnum Dei noſtri, & poteſtas Chriſti ejus.*

Hâc

Hâc ſummâ totius rei evidentiæ causâ præmiſsâ, ad textum particulatim explicandum veniamus. Ad Cap. 12.

Et ſignum magnum, inquit, *viſum eſt in cælo.* Verſ. 1.

Quò nempe ſpectatum Joannes initio evocatus fuerat, & ubi ſuperiores Viſiones omnes ſpectaverat. Nec alium puto hujus circumſtantiæ ſenſum quærendum eſſe. Manifeſtum eſt enim vel ex fine capitis præcedentis, Joannem hucuſque in cœlo ſpectâſſe.

Mulier circumamicta Sole, & Luna ſub pedibus ejus, & in capite ejus corona ſtellarum duodecim.

Signum verò & imago pulcherrima Ecclesiæ *primitivæ puerperæ*; Chriſti nimirum Juſtitiæ *Solis* fide circumfulgentis, *elementa mundi* (umbráſne Legales, an Gentilis ſuperſtitionis tenebras?) pedibus conculcantis, Apoſtolicæ denique originis inſignibus glorioſæ.

Plerique Lunam ſymbolum eſſe volunt rerum terrenarum & mutabilium, quas Eccleſia Chriſti infra ſe deſpicit. Quod etſi verum ſit, tamen nuſquam, ut opinor, in tota Scriptura Luna de hac proprietate celebratur. Symbolorum autem Propheticorum interpretatio haud facilè aliunde petenda eſt quàm ex iis proprietatibus quibus Scriptura alicubi atteſtetur. Jam verò illud certum eſt, pleraque Feſtorum quibus cultui typico operabatur ad Lunæ motum deſcripta fuiſſe, ut Novilunia, Paſcha, Pentecoſte, Feſtum tabernaculorum; imò totius anni Eccleſiaſtici rationem ab ejus motu pependiſſe; quò fortè ſpectat illud Pſal. 104. 19. *fecit Lunam* למועדים, id eſt, εἰς ἑορτάς. Quidni igitur Lunæ ſymbolum ad *cultum Moſaicum* referri poteſt? quem nempe Eccleſia revelatione Chriſti quaſi proſtratum cernit & pedibus ſuis ſubjectum: juxta illud Apoſtoli ad Coloſſenſes cap. 2. 14. aſſerentis, Chriſtum *deleviſſe quod adverſùm nos erat chirographum rituum, & cruci ſuæ affixum è medio ſuſtuliſſe.*

Methodius apud *Andream Caſar.* hujuſmodi quid quaſi per tranſennam vidit, ubi utramq; interpretationem conjungit hiſce verbis. Καὶ γὰρ (inquit) νομικὸν φῶς τῆς ψυχοφανοῦς σελήνης, καὶ τὴν ὡς σελήνην ἀλλοιουμένην κοσμικὴν ζωὴν, ὑπὸ τοὺς πόδας κέκτηται. *Eccleſia enim legalem nocte-lucentis Lunæ lucem, vitámque mundanam quæ inſtar Lunæ mutabilis & inconſtans exſtitit, ſub pedibus proſtratam tenet.*

Porrò, cùm Deus *Solem* luminare majus ad dominium diei creâſſe dicatur, *Lunam* verò luminare minus ad dominium noctis; quidni Lunæ noctis præfecturam ſortitæ ſymbolum, quod eſt *poteſtatis tenebrarum* ſeu *apparatum caliginis*, id eſt, *Satanæ dæmonúmque ejus in idolis cultum*, ſignificet? Ità quidem ut res tota ad Baptiſmum transferri poſſit, quo Eccleſia illuminanda Chriſtúmque indutura cultum idolorum, Satanæ, ejúſque Angelorum, cultuum & pomparum abrenunciatione, proculcat. Hæc enim omnia vetus abrenunciationis formula diſertè continebat; & præterea abjuraturi ad Occidentem convertebantur, tanquam ad plagam cœli unde Nox oritur; ſicut è contrario fidem Chriſto & Deo vero Uni-trino profeſſuri, ad Orientem, tanquam plagam unde Sol abactâ nocte reducit diem. Dionyſ. Areop. de Hierarch. Eccleſ. cap. 2. Cyrillus Hieroſol. Catecheſ. 1. myſtagog. Gregor. Naz. Orat. 40. Hieron. ad cap. 6. Amoſ. Ambroſ. De iis qui myſteriis initiantur, cap. 2. Quinetiam ejuſdem figuræ intuitu (ut ſuprà quoque obſervatum) duratio Apoſtaſiæ ſeu contaminati idolis Chriſtianiſmi *menſibus*, ad motum Lunæ, definitur; *Mulieris* autem *& Teſtium* in Chriſti fide perſeverantium, *annis* & *diebus*, ad motum Solis. Utri tamen interpretationi potiùs accederem in ambiguo ſum, & an alterutri tantùm, an utrique. Sanè Apoſtolus ad Galatas, cap. 4. utrumque, tam pædagogiam Moſaicam quàm cultum idolorum Gentilium, promiſcuè *Elementa mundi* vocare videtur; utrumque Eccleſia Chriſti pedibus ſuis ſubjectum gloriatur. Utatur Lector judicio ſuo.

Vid. Athenag. p. 15.

Et in utero habens, clamabat parturiens, & diſtorquebatur ad pariendum.

Eccleſia, quà universè & abſtractè velut Idea ſpectatur, Mater eſt; quà verò reſpectu ſingulorum qui in ea continuò gignuntur, ſobolem habet, quam Deo parturire & parere dicitur. Hoc in Prophetis adeò obvium, ut de eo non opus ſit ampliùs verbum addere. Videſis Ezech. cap. 16. Verſ. 2.

uſque

Ad Cap. 12.

uſque ad v. 21. item cap. 23. v. 4. Iſai. cap. 54. Hoſeam c. 2. v. 4, 5. Non eſt igitur allegoria hâc parte cujuſvis importunitate vexanda, quòd ſcilicet Matrem à ſobole diſtinguat, quæ tamen alioquin in unam eandémque Eccleſiam coaleſcant. Kimchi ad Hoſ. 2. v. 2, 3. *Comparatur Synagoga, ſeu Congregatio, Matri* עַל דֶּרֶךְ כְּלָל *viâ univerſalitatis; at* הַפְּרָטִים *ſinguli quique, filiis.*

Ὠδῖνες verò iſtæ & cruciatus ob quos clamabat *Puerpera*, perſecutiones illæ graviſſimæ fuerunt quas Eccleſia primitiva inter pariendum experta eſt. Notum eſt enim, tribulationes & anguſtias parturientium doloribus aſſimilari. Unde verba illa Iſaiæ cap. 66. 7. *Antequam parturiret, peperit; antequam veniret partus ejus, peperit maſculum*, Chaldæus παραφεάζει, *Antequam veniat ei tribulatio, redempta erit; antequam veniat ei tremor ſicut dolores parturientis, revelabitur Rex ejus*, id eſt, Messiah. Jeremias verò cap. 30. v. 6, 7. ipſe imaginem hanc interpretatur. *Interrogate*, inquit, *& videte ſi pariat maſculus. Quare ergò vidi omnis viri manum ſuper lumbum ſuum, quaſi parturientis, & converſæ ſunt univerſæ facies in auriginem? Væ, quia magna Dies illa, nec eſt ſimilis ejus: tempúſque tribulationis eſt Jaacob; verùm ex ipſa ſalvabitur.* Vide etiam quid Servator ὠδῖνας vocet Matth. 24. 8, 9. Mar. 13. 9. ταῦτα ἀρχὴ ὠδίνων, &c.

Verſ. 3. *Et viſum eſt aliud ſignum in cœlo; nam ecce DRACO magnus rufus, habens capita ſeptem & cornua decem, & in capitibus ejus ſeptem diademata.*

Verſ. 4. *Et Cauda ejus trahebat tertiam partem ſtellarum cœli, & abjecit eas in terram.*

Signum ſeu Imago *Imperii Romani Ethnici* Draconicolæ; cujus utpote inſignia universè ſunt *ſeptem capita* & *decem cornua: ſeptem* quidem *capita*, tum ob ſeptem colles quibus Urbs inædificata eſt, tum ob ſeptem Regum ſive Dynaſtarum ordines qui imperium illius Urbis ſucceſſivè recturi erant; *decem* verò *cornua* ob decem regna quæ noviſſimi capitis vice (cui innaſcuntur) ſurrectura eſſent. Quæ interpretatio non mea eſt, ſed Angeli cap. 17. ubi commodior erit de his, ſi quid addendum ſit, agendi locus. Interim iſtis alius Imperii Romani character hîc additur, quòd *tertiam partem ſtellarum cœli caudâ ſuâ traxiſſe & in terram abjeciſſe* dicitur; id eſt, tertiam partem Principum & Dynaſtarum Orbis imperio ſuo ſubjeciſſe. Tantundem enim, putà trientem Orbis terrarum Joannis ævo cogniti, Ditio Romana finibus ſuis circumſcribebat. *Cauda* autem, ex diſciplina Indorum apud Achmetem, in genere *poteſtatis comites & pediſſequos* ſignificat, Apot. 152. quid verò ampliùs *Serpentis cauda* innuat, mox videbitur. Atque hi quidem characteres Imperii Romani fuerunt universè; ſed *Draconis* effigies porrò *Draconicolam* & Seminis *Mulieris* hoſtem in ſpecie determinat, id eſt, Ethnicum & Chriſtiani nominis adverſarium; & cùm *rufus* quoque ſit, truculentum & ſanctorum ſanguine rubentem. Adde quòd *Draconis* typo reſpici videtur ad Pharaonem, veteris Synagogæ in Ægypto parientis, juxtà atque Romanus Puerperæ Chriſtianæ, hoſtem dirum & malignum. Nam & is ſimiliter, eadémque de cauſa, *Draconis* imagine induitur, Pſal. 74. v. 13, 14. *Tu contriviſti fortitudine tuâ mare; confregiſti capita DRACONUM* (id eſt, Ægyptiorum) *in aquis. Tu confregiſti capita LEVIATHAN*, (Chaldæus, Pharaonis) *dediſti eum eſcam populo deſerta incolenti.* Iſai. c. 51. 9. *Suſcita te, ſuſcita te, indue fortitudinem, brachium Domini: Suſcita te ſecundùm dies antiquos, ſecundùm generationes ſeculorum. Nonne tu es brachium illud olim proſcindens ſuperbam Ægyptum & conficiens DRACONEM?* Ità Ezech. 29. 3. *Pharao Rex Ægypti, DRACO magne.* In omnibus hiſce locis in Hebræo eſt תנין, quam vocem LXX, Symmachus

chus & Hieronymus *Draconem* interpretantur; & verò Syrus interpres Draconem in Apocalypsi semper eâ voce nuncupat. Cui firmando, inquit Drusius, est lingua Arabica, in qua Draco *Thennin* vocatur. Et * Exod. 7. *Projecit Aharon virgam suam coram Pharaone, & versa est* לתנין, *in serpentem* seu *draconem.* Significat quidem alioquin *Cetum* seu *Balænam*, sed tanquam *Draconem marinum*, cujus nempe formam quandam referat. Sed quorsum, inquies, de voce hac adeò satagitur? Nempe ut ostenderem, quâ effigie olim abusus est Satanas primo Adamo evertendo, illius infamati & maledicti animalis typo in more esse Spiritui S. regna Diabolo infessa, atque Ecclesiæ suæ Mulieris semini infesta, designare. Ad Cap. 12. * Vers. 10.

Et stetit DRACO ante Mulierem paritúram, ut cùm peperisset Filium ejus devoraret.

Nempe ut Pharao Israeli veteri in Ægypto nascenti, útque deinde Herodes Christo Mariæ, Domino nostro; ità DRACO *Romanus* Christo mystico, quem Ecclesia paritura erat, insidiatus est, ut eum statim à partu opprimeret.

Et peperit filium masculum, qui recturus erat omnes gentes virgâ [seu sceptro] *ferreâ.* Vers. 5.

Id est, peperit *Christum mysticum*, seu *Christum in membris suis formatum*, non Mariæ, sed Ecclesiæ filium; juxta illud Apostoli ad Galatas cap. 4. 19. *Filioli mei, quos iterum parturio donec Christus formetur in vobis.* Nam cùm verba sint Christi periphrasis, necesse est ut iisdem Christus aliquis designetur; nempe, ut in typis propheticis fieri amat, non verè, sed analogicè dictus. *Qui*, inquit, *recturus erat omnes gentes sceptro ferreo*, id est, *potestate vi ferri seu bello partâ*; utpote in eos imperium habiturus qui non ab origine cives fuerint, sed aut hostes aut alieni; ut eos priùs subjugare opus habuerit quàm regeret. Verba sunt ex Psalm. 2. 9. non juxta hodiernam * Masoretharum, sed veterem LXX & Apostolorum, lectionem petita. Quorum hanc esse mentem colligere mihi videor ex cap. 19. v. 15. ubi itidem, ut in Psalmo, de Christo Domino nostro, cui primariò competunt, adhibentur: *Ex ore ejus*, inquit, *prodibat gladius acutus, ut eo percuteret gentes; ipse enim reget eos virgâ ferreâ.* Hîc autem tribuuntur Christo mystico seu homini Christiano, Ecclesiæ apud Gentes partui, qui ad Christi capitis sui typum pingitur; cuíque ejusdammodi suæ similem potestatem se aliquando daturum esse sub nomine Thyatirensis Ecclesiæ pollicetur Dominus: *Qui vicerit*, inquit, *& observaverit ad finem opera mea, dabo ei potestatem in gentes, & reget eos virgâ ferreâ, & tanquam fictilia conterentur; sicut & ego accepi à Patre meo.* Juvabit hîc nonnihil, audire Andreæ verba quibus ex Methodii mente ad hunc locum commentatur: *Ecclesia*, inquit, *per eos qui Baptismo initiantur, citra intermissionem generat Christum, utpote in illis formandum usque ad consummatam spiritualis ætatis plenitudinem. Filius masculus est Ecclesiæ populus——per quem Christus Deus manibus Romanorum, quasi ferrum robustis, gentes regit.* Alludit ad typum Regni 4. apud Danielem, de quo ei non assentior; (quomodo enim eo David spectâsset?) cæteroquin haud multum abest à scopo, ut jam apparebit.

Non הרעם sed הרעם

Vide, ut pulchrè rem hanc explicat Author Operis imperfecti in Matthæum, Homil. 49.

Et raptus est filius ejus ad Deum & thronum ejus.

Ἐν Ἀρᾷ δυοῖν, pro *Ad thronum Dei.* Raptus est Mulieris Filius ad thronum Dei, id est, ad Solium Romanum subvectus, ubi, eâ quâ dicebatur potestate recturus, gentes regeret. Verè quidem Christus Mariæ ad solium Dei subvectus est; sed Christus mysticus seu formatus, quem Ecclesia Apostolica peperit, analogicè: siquidem Thronus potestatum (ut Apostolus vocat) supereminentium Thronus Dei est, terrestre cœlum: *Non est*, inquit, *potestas nisi à Deo.* Unde in Apotelesmatis insomniorum, *Si quis sibi in somno visus fuerit ad cœlum subvehi*, de *regia sublimitate* interpretantur.

Ad Cap. 12. Notum quoque eſt, in lingua ſancta Magiſtratus אלהים, id eſt, *Deos*, appellari: *Stetit Deus in ſynedrio Dei, in medio Deorum judicat:* item, *Dixi, Vos Dii eſtis & filii Excelſi omnes.* Quemadmodum igitur *in Moſis cathedra ſedere* dicuntur qui doctrinam docent à Moſe traditam; ità *in Dei throno*, qui vices ejus in terris obeunt. Quòd ideo partus Eccleſiæ Apoſtolicæ dicitur *rapi* ſeu recipi *ad thronum Dei*, tantundem eſt atque eò celſitudinis ſubvehi, ut quaſi juxta Deum ſedeat; quod, inquam, regiæ ſublimitatis eſt. Hoc autem tum impletum fuit, cùm jam ſub CONSTANTINO *magno* & ſucceſſoribus ejus Chriſtiani, deturbato DRACONE, rerum potiti ſunt.

Verùm, inquies, cùm Chriſtus iſte myſticus Gentes quibus imperitaret, perinde ac Chriſtus Dominus, *ferreo Sceptro* recturus dicebatur, quali demum bello quibúſve præliis (ſi hæc *ferrei illius Sceptri* ſignificatio ſit) PARTUS ISTE Eccleſiæ Apoſtolicæ Orbem Romanum ſibi ſubjugavit? Aio verò duplici bello: Primo ſpirituali, mirabili & divino, adverſus Dæmones Orbis illius principes & Deos; quod quidem, exercitu Angelorum cœleſtium ſecum adverſus hoſtes dimicante, viriliter geſſit; de quo in ſequentibus agetur: Altero verò, cùm jam ſolium apprehendiſſet, etiam corporali; quod teſtantur tot illuſtres victoriæ, partim Conſtantini adverſus Maxentium, Maximinianum & Licinium, partim Theodoſii illius magni adverſus tum alios, tum Eugenium & Arbogaſtum, Dæmonum vexilliferos, priuſquam Gentilium Draconicolarum imperio Chriſtiano rebellium contumacia & ſuperbia penitus fracta & contrita conquieverit.

Sed priuſquam hinc abeamus, unum adhuc monendum reſtat; nempe, non ſtatim atque editus eſt MULIERIS *partus*, ad thronum Dei ſubvectum fuiſſe, verùm quamprimùm regno maturuiſſet. Ideo dicitur peperiſſe filium, ὃς μέλλει ποιμαίνειν, nempe non ſtatim, ſed cùm adoleviſſet. Quemadmodum & Chriſtus Mariæ, Dominus noſter, (cujus imaginem in omnibus exprimit Chriſtus iſte myſticus, Eccleſiæ partus) non ſimulatque natus erat, ſed cùm ſimiliter ad juſtam ætatem perveniſſet, ad thronum Dei ſublatus regnum adiit, ibi ſeſſurus donec poſuerit inimicos ſuos ſcabellum pedum ſuorum. Sequitur,

Verſ. 6. *Mulier verò fugit in deſertum, ubi habet locum paratum à Deo, ut ibi alerent eam diebus* MCCLX.

Quod cùm poſtea repetendum, & aliquantò pleniùs deſcribendum ſit, eò explicationem differemus.

Verſ. 7. *Et factum eſt prælium in cœlo; Michael & Angeli ejus præliati ſunt*
Verſ. 8. *cum Dracone, & Draco pugnavit & Angeli ejus: Sed non prævaluerunt, neque locus eorum ampliùs inventus eſt in cœlo.*

Dictum eſt. *Puerperam*, partu ſuo ſalvo, *Draconis* inſidias effugiſſe. Sed quî factum ſit ut qui eam tam diligenter obſervârat, conatu tamen ſuo exciderit, jam demum commemorari incipit. Scilicet id *Michaelis* operâ atque auſpiciis contigiſſe, qui *Draconem* inſidiantem ſtrenuè oppugnatum ivit, eúmque, ſuperior tandem factus, de cœlo deturbavit in terram. Indè Mulieris filium non tantùm ſalvum evaſiſſe, ſed ad thronum Dei evectum eſſe, ipſámque in tutum à *Draconis* furore locum ſeceſſiſſe.

Et factum eſt, inquit, *prælium in cœlo*, &c.] nempe, dum pareret Mulier, non poſtquam peperiſſet, ut multi accipiunt. Nam certum eſt ex v. 14. bellum hoc geſtum eſſe ante Mulieris fugam in Eremum. Mulier autem in Eremum non fugit priuſquam peperiſſet, & Filius ejus raptus ſit ad thronum Majeſtatis, v. 5, & 6. *Michael & Angeli ejus præliati ſunt cum Dracone*] non ſoli, ſed adhibitis, quorum gratiâ dimicabant, Chriſti regis ſui Martyribus & Confeſſoribus; de quibus proinde paulò pòſt in Epinicio cantabitur, *quòd vicerunt eum propter ſanguinem AGNI & propter ſermonem teſtimonii ſui,*

ſui, neque dilexerunt animas ſuas uſque ad mortem: id quod de nudis & ſolis Angelis dici non poteſt. *Et DRACO pugnavit & Angeli ejus.*] id eſt, Dæmones, adhibitis itidem cultoribus ſuis Tyrannis Romanis eorúmque miniſtris. Sed quis, inquies, eſt iſte MICHAEL? Non, opinor, Chriſtus ipſe, ſed, ut apud Danielem, ni fallor, liquet, *ex principibus primariis*, ſeu ſeptem Archangelis, *unus*, imò primus, cap. 10. nempe Angelus ille magnus qui apud eundem *ſtare* dicitur *à partibus populi Dei*, cap. 12. quémque adeò Chriſtus magnus ille Archiſtrategus, Angelorúmque perinde atque hominum Rex, Satanæ ejúſque ſatellitii contra ſuos furori oppoſuit. Mittuntur enim Angeli *ob ſalutem eorum qui ſunt Dei hæredes*, Heb. 1. ult. eóſque pro ſuo agendi modo, abſcondito & inviſibili, contra malos Spiritus, qui in hominibus Dei Chriſtíque ſui hoſtibus operantur, protegunt & tuentur, etiamſi viſibili ſpecie non appareant. Ità in hoc quo de agitur bello primitivæ Chriſti Eccleſiæ contra Draconicolas Romanos partes ſuas egerunt Angeli Michaele duce; quà nempe ſanctos Chriſti Martyres & Confeſſores contra tyrannorum minas & vim tormentorum corroborando, & in agonibus ipſorum dolores minuendo, quandoque & doloris ſenſum planè adimendo; quà Spirituum adverſariorum impetus frangendo & debilitando, perſecutoribúſque, qui eorum inſtinctu agebantur, nunc obſtacula & impedimenta ex improviſo objiciendo, conatus elidendo, nunc terrores aliáſve mentis alienationes injiciendo, ità ut incepto ſubindè deſiſtentes, Eccleſiæ vel inviti inducias & reſpirandi ſpatium conceſſerint: donec tandem, poſt trecentûm annorum bellum, cùm Chriſto ſuos jam ſatìs exercuiſſe viſum eſſet, atque Angelis ſuis plenam victoriam largiri vellet, *Partu Mulieris*, Chriſtianis rerum potiuntibus, in Imperii ſolio collocato, Diaboli regnum expugnatum mirabili ruinâ concidit. Hoc enim eſt quod inquit, *Draco non prævaluit, neque locus ei amplius inventus eſt in cœlo*, id eſt, cum omnibus copiis ſuis fuſus fugatúſque cœlo exutus eſt. (In dictione *Non prævaluit* Hebraiſmus eſt, de quo poſtea.)

Ad Cap. 12.

Verſ. 9.

Et projectus eſt Draco ille magnus, ſerpens antiquus, qui vocatur Diabolus & Satanas, qui ſeducit univerſum Orbem, (id eſt, ad Idololatriam impellit, hactenúſque Imperium Romanum inſederat) *projectus eſt in terram, & Angeli ejus cum eo projecti ſunt.*

Id eſt, ipſe cum omnibus Dæmonibus ſuis, hactenus pro Diis cultis, de culmine divinitatis quo gaudebant in imum exſecrationis & contemptûs devoluti ſunt. Ut, quod olim in liberatione Iſraelis à tyrannide Pharaonis Ægyptii, cujus Draco iſte imaginem geſſit, factum legitur, **exercuiſſe Deum judicia in Deos Ægyptiorum*; idem hîc ſaltem κατὰ τὸ ῥηθὲν locum invenerit. Tradunt Judæi, quòd etiam illic. Vide enim utrumque Targum, R. Salomonem, R. Aben Ezra, cum R. Moſe ben Nachman, &c. Nec eſt quòd quis clara Scripturæ verba aliò detorqueat, præſertim cùm eò alludi videatur Iſai. 19. 1.

Clem. Rom. l. 8. c. 7. ὁ ῥύ-ξας αὐτὸν (*Satanam*) ὡς ἀγραπὴν ἐξ ἀρχῆς εἰς γῆν, ὁ τοπικῷ ῥήγματι, ἀλλ' ἀπὸ πηγῆς εἰς ἀτιμίαν, &c.

* Exod. 12. 12. Num. 33. 4.

Non prævaluit, pro *devictus eſt*, figura eſt, ut dixi, Hebraica, quâ *adverbia negandi* ejus cui adhibentur contrarium ſignificant; prout in hac ipſa Viſione paulò pòſt habetur, *Non dilexerunt animam ſuam uſque ad mortem*, id eſt, nihili fecerunt vitam ſuam, ſeu prodegerunt, pro Chriſto. Eſt enim hoc dicendi genus Hebræis non ἐλαττωτικὸν, ſed αὐξητικόν. Sic Prov. 12. 3. *Non ſtabilitur homo in improbitate*, id eſt, radicitus commovetur & eradicatur. Ibid. 10. 2. *Non proſunt theſauri iniquitatis*, id eſt, nocent, damnoſi ſunt. 17. 21. *Non lætabitur pater ſtulti*, id eſt, mœrore afficietur. Et 1 Cor. 16. 22. *Si quis non amat Dominum Jeſum Chriſtum, ſit anathema*, id eſt, quiſquis odit & exſecratur. Vide Buxtorf. Theſaur. Gram. lib. 2. cap. 19. Ità hîc, *Non prævaluerunt Draco & Angeli ejus*, idem eſt atque, prorſus devicti ſunt.

Ad Cap. 12. Pleniorem autem hujus victoriæ hiſtoriam jam dedi ad interpretationem Sigilli ſexti, quocum caſus iſte DRACONIS contemporat; imò Sigilli illius argumentum eſt, quantum ad inſignem Imperii Romani mutationem ſpectat. Quod autem de *Partu Mulieris* in Imperii ſolio collocato & Chriſtianis tunc rerum potiuntibus dixi, id verò ex Epinicio quod ſubjungitur clarum & expeditum eſt.

Verſ. 10. *Audivi*, inquit, *vocem magnam in cælo dicentem, Nunc facta eſt ſalus & potentia & regnum Dei noſtri, & poteſtas Chriſti ejus; quoniam projectus eſt Accuſator fratrum noſtrorum, qui accuſabat illos ante conſpectum Dei noſtri die & nocte.*

Verſ. 11. *Sed ipſi vicerunt eum per ſanguinem Agni, & per Verbum teſtimonii ſui, & non dilexerunt animas ſuas uſque ad mortem.*——

Quæ verba, ut ſunt clariſſima & abſque omni allegoriæ velo prolata, ità Clavis ſunt totius Viſionis interpretandæ. Nam hinc liquidò perſpici poteſt, tum quæ fuerit illa *Partûs Mulieris ad Thronum Dei ſubvectio*, nempe, *ſalutis, potentiæ, & regni Dei, & poteſtatis Chriſti ejus* in Solium Romanum introductio; tum quo hoſte debellato ad regnum pervenerit, nempe deturbato Κατήγορῳ ſeu Accuſatore illo qui dies noctéſque fratres calumniatur & traducit coram Deo; denique cujuſmodi ſecum copias adhibuerint Michael & Angeli ejus in iſthoc adverſus Draconem ejúſque ſatellitium prælio, ſanctos ſcilicet Martyres & Confeſſores, qui *vicerunt eum per ſanguinem AGNI, & per ſermonem teſtimonii ſui, eò quòd non dilexerunt*, id eſt, prodegerunt, *animas ſuas uſque ad mortem.* Et verò omnino impoſſibile eſt ut illa Partûs Mulieris evectio, Draconis deturbatio, Regníque Dei & Chriſti introductio, non ad unum & eundem rerum eventum collineent; cùm ab omnibus, tanquam ab uno quodam rerum termino, incipiat Mulieris Fuga in Eremum, verſ. 6, & 14.

Quòd verò Satanas hîc nomine novo Κατήγορος ſeu *Accuſator* nuncupetur, qui antea *Draco* & *Diabolus* audiit; ſciendum & hoc ab Hebræorum uſu profectum eſſe, quibus eodem quidem nomine, quod illi ſuum fecerunt, jam olim appellatus eſt. Dicunt enim קטיגור *Kategor*. R. Juda in libro Muſar, citante Druſio, *Kategor*, inquit, *eſt Satan, adverſarius vel calumniator malus, qui adverſatur homini, aut calumniatur eum coram Creatore benedicto.* Maiemonides ad Pirke Avoth, (ubi in Gnome R. Eliezer & hæc & contrariæ ſignificationis vox *Paraclit*, à Græcis quoque derivata, occurrit) פרקליט הוא מליץ טוב על האדם לטלך : קטיגור הוא הפך וזה רהוא המלשין אדם ומשתדל לטיתו. Id eſt, PARACLIT παράκλητος *dicitur, qui interpellat in bonum pro homine apud Regem: cujus contrarium eſt* KATEGOR; *is enim eſt qui traducit hominem apud Regem, & conatur occidere eum.* Et ſanè, ſi aliàs unquam, durante hoc puerperio & bello, Satan Κατήγορος & *calumniatoris* nomen dignè promeruit. Quod teſtantur tot convitia & probra quibus Chriſtianos toto hoc tempore Draconicolæ obruebant, objicientes iis Thyeſtæas cœnas, inceſtus Oedipodios, adulterium, promiſcuas libidines, homicidia, conjurationes in Principes, peſtes, famem, incendia, & quicquid publicæ calamitatis erat. Sed videtur hîc potiùs reſpici ad hiſtoriam Job, ubi Satanas calumniando & accuſando effecit ut Job ſibi à Deo tentationibus & tribulationibus probandus permitteretur. Id quod hîc quoque innuit Spiritus Sanct. ab eo pro more ſuo factum eſſe. Sciens intelliget quid velim. Sequitur in Epinicio,

Verſ. 12. *Propterea lætamini cæli & qui habitatis in iis* (id eſt, ſancti Angeli & beati ſpiritus, quorum feliciter navatâ operâ victoria hæc parta eſt.) *Væ incolentibus terram & mare*, (id eſt, Orbem terrarum) *nam deſcendit Diabolus ad vos, habens iram magnam*, (ideóque novum aliquod malum machinatur us) *ut qui ſciat ſe exiguum tempus habere.*

Nam

Nam licèt indè uſque à Conſtantino Magno ſolio Romano dejectus fuit, aliquandiu tamen apud populum hæſit Draconis cultus: unde cùm haud ità multò pòſt ſe tandem quoque expellendum, & univerſum Orbem Romanum Baptiſmo Chriſti imbuendum fore, rebus eouſque progreſſis, præſentiſceret; totus irâ & furore percitus, conſilium iniit Eccleſiæ victoriam quacunque adhuc ratione potuit in diſcrimen adducendi, &, ſi conatu excideret, vel ejectus, eam novo aliquo machinamento ſubruendi. Quorum utroque ſibi non defuiſſe nequiſſimum ſpiritum jam videbimus. Ad Cap. 12.

MYSTERIUM MULIERIS EREMICOLÆ.

MULIER *Puerpera*, debellato DRACONE, deinceps degit in *Eremo:* quo Eccleſiæ ab Ethnica tyrannide liberatæ ſtatus uſque ad Tubam ſeptimam & ſecundum Chriſti adventum figuratur; non latentis & inviſibilis, ſed quaſi *mediæ cujuſdam conditionis* typo, Iſraeliticæ in deſerto peregrinantis ſimilis, ab exitu ex Ægypto ad ingreſſum Canaanitidis; ſtatus utique ejus à DRACONIS illius rufi, tanquam Pharaonis, furore tutæ, nondum tamen eò gloriæ appulſæ quò tandem, reliquis hoſtibus debellatis, quaſi ad Canaanææ poſſeſſionem, perventura eſt. Status equidem qui Ethnicæ illius tyrannidis ſervitute (ex qua tanquam ex ſervitute Ægyptiaca populus Chriſtianus Chriſti potentiâ emerſit) extrinſecus melior eſſet; utpote poteſtate exinde, Chriſtianorum Imperatorum & Regum auſpiciis, factâ Chriſtum liberè colendi, ſimiliter atque Iſraelitis Eremicolis JEHOVAM; Templis quoque, ceu cultûs Chriſtiani Tabernaculis, magnificè exſtructis, Eccleſiæ politiâ legibus, reditibus ſacris, decimis oblationibúſque conſtitutâ: ſed Apoſtaſiâ multimodâ, non minùs quàm Iſrael Eremicola Vitulo, Baalpeoro, Balaamo, Koracho, &c. infelix. Neque illud fortaſſe prætereundum fuerit, *Mulieris* hujuſce Chriſtianæ *Eremicolæ* Menſes XLII. totidem Iſraelis in Deſerto manſionibus reſpondere. Vid. Num. 33.

Typi ratione & indole ſic expoſitâ, textum particulatim illuſtremus, reíque geſtæ aptemus.

Cùm igitur vidiſſet Draco quòd projectus eſſet in terram, perſecutus eſt Mulierem quæ peperit maſculum. 14. *Siquidem datæ ſunt Mulieri duæ alæ Aquilæ magnæ, ut volaret à facie Serpentis in deſertum in locum ſuum, ubi aleretur per tempus & tempora & dimidium temporis.* 15. *Ejecit autem Serpens ex ore ſuo poſt Mulierem aquam tanquam flumen, ut eam à flumine abripi faceret.* Verſ. 13.

Hic primus Satanæ dejecti, nondum verò penitus ejecti, ſed in imo aliquantiſper hærentis, conatus fuit; ut MULIEREM, rerum potiunte partu ejus, in *Eremiticum* ſtatum concedentem, ſi quo modo poſſet, obrueret, antequam penitus eò à furore ipſius tuta ſe reciperet. Non enim ſtatim ut evadere cœpit, ſed aliquâ temporis morâ interjectâ, in *Eremum* pervenit: quemadmodum & Iſrael in profectione ſua eódem ex Ægypto ſuſcepta aliquantum temporis inſumpſit. Verba autem hîc poſita ità concipienda ſunt, ut ad illud quod ſuperiùs de eadem MULIERIS in *Eremum* fuga dictum erat aliquo pacto referri videatur, hâc aut ſimili ſententiâ; *Cùm vidiſſet Draco quòd dejectus eſſet in terram, perſecutus eſt MULIEREM quæ peperit maſculum.* Nam cùm (ut

Ad Cap. 12.

ſuprà dictum) *MULIERI poſt editum & in thronum ſubvectum partum ejus datum fuit* (nempe *alis duabus Aquilæ magnæ eidem commodatis*, quaſi volatu quodam) *in Eremum concedere, ubi aleretur per tempus, tempora, & dimidium temporis*; *ejecit ille ex ore ſuo poſt eam aquam tanquam flumen, ut eam à flumine abripi faceret.* Ità quoque Pharao populum Iſraeliticum de ditione ſua in Eremum contendentem perſecutus eſt, ſed alio flumine.

Aquila magna Imperium eſt Romanum. *Alæ ejus duæ*, duo Cæſares bipartiti jam Imperii, Occidentis & Orientis, quorum tutelâ & auſpiciis Eccleſia in Eremiticum ſtatum conceſſit. Notum eſt enim, Imperium Romanum ſimul ut fidem Chriſtianam ſuſcepit bipartitum evaſiſſe, & geminis quaſi Cæſarum alis volâſſe. Hanc interpretationem nemini non obviam facit *Aquila* Imperii Romani inſigne. Sed quid vetat etiam ex ſcriptore Apocrypho typi prophetici ſignificationem confirmare? Is eſt Eſdras prophetes, (hoc enim eum nomine Clemens Alexandrinus laudat, Strom. lib. 3. paulò ante finem) apud quem *Aquilæ* typus Regnum quartum ſignificat, duodecim alæ pennatæ totidem ejus Cæſares primos. Vide cap. 11, & 12. Sed dic, Lector, annon etiam hîc reſpici dixeris ad illud Domini de exitu Iſraelis ex Ægypto, Exod. 19. 4. *Vidiſtis*, inquit, *quæ fecerim Ægyptiis, ut portaverim vos ſuper alas Aquilarum, & adduxerim ad me*, ſcilicet in Deſertum?

2 Eſdr. c. 11, & 12.

Verùm aliud adhuc hoc verſu eſt quod enodari poſtulet: Quorſum Tempus incolatûs MULIERIS in Eremo, quod paulò antè Diebus numerabatur, hîc in Annos convertatur, ſeu *tempus, tempora, & dimidium temporis.* Ego verò aliam alternationis iſtius cauſam indagare nequeo, quàm ut Clavis eſſet ſimilis apud Danielem temporis notationis, nóſque moneret, in iis ipſis temporibus nunc verſari Eccleſiam quæ ille *temporis, temporum & dimidii temporis* periodo definiverit. Et ſanè abſque hoc indice illa temporis deſignatio incertiſſima & inexplicabilis fuiſſet. Unde enim aut quo demum indicio ſciri potuerit, *tempus* denotare *Annum?* aut ſi hoc, *tempora* non plures quàm *biennium?* Jam verò ex hac commutatione clarum eſt intervallum illud in Dies 1260 reſolvendum eſſe, eóque ſignificare *Annum, biennium*, & *ſemeſtre.*

Iſtis verò in hunc modum illuſtratis, diſpiciamus tandem quid *Aqua illa* fuerit, quam inſtar fluminis Draco ex ore ſuo eructaverit, ad Mulierem dum in Eremum contenderet ſubmergendam. *Oris ſcaturigo* eſt *ſermo & doctrina*; juxta illud Prov. 18. 4. *Aquæ profundæ verba oris viri, torrens ſcaturiens eſt vena ſapientiæ.* Unde verbum נבע, quod ἀναβλύζειν & *inſtar fontis ſcaturire* ſignificat, de *doctrina* adhibetur: ut Pſal. 78. 2. *Aperiam in parabolis os meum, eructabo* vel *ſcaturiam abſcondita à conſtitutione mundi*: id quod de doctrina Servatoris allegatur Matth. 13. 35. Ità Prov. 1. 23. Sapientia prædicare dicitur in plateis, *Eructabo vobis ſpiritum meum, ſcire faciam vos verba mea.* Quid igitur *ſcaturigo ex ore Serpentis*, Beſtiæ venenatæ, niſi *doctrina peſtifera*, id eſt, *hæreſis*, erit? juxta illud Prov. 15. 28. *Os impiorum eructabit*, vel *ſcaturiet, mala.* Eam verò hujus temporis hiſtoria *inſtar fluminis ex ore Draconis* prodeuntem exhibet; *Arrianiſmum* dico & *ſobolem ejus.* Hoc *Flumine ſuo* Draco Mulierem penè abripi fecerat; voluit certé. Et profectò mirum fuit ni Imperatores Romani, qui tum recentes Chriſto nomen dederant, necdum rem Chriſtianam plenè confirmârant, tam horrendo inter Chriſtianos (vel tantillum à perſecutione reſpirantes) dogmatum in re tam primaria diſſidio, tam internecinis partium odiis, tumultibus, crudelitate in fratres, vel illam Ethnicorum exæquante, offenſi atque abalienati fidem abjeciſſent.

Verſ. 16. *Sed ſuccurrit Terra Mulieri; nam aperuit terra os ſuum, & abſorpſit flumen quod ejecerat Draco ex ore ſuo.*

Id

Id eſt, Multitudo Chriſtianorum in Conciliis orthodoxâ fide prævalentium inundationem Diabolicam exhauſit; quemadmodum Terra aquam ſolet, cùm ſiccitate prævaluerit. Nam ſi *Aqua* (ſed venenata & peſtifera, qualis ex Serpentis ore prodit) *hæreſim* repræſentet; omnino poſtulabat analogiæ ratio, ut quod eandem abſumptum atque abolitum iret, *terrâ* figuretur, ut quæ eluviones aquarum ariditate ſua ſoleat exhaurire. Quod quidem hac in re eò commodiùs ad rem geſtam ſignificandam accidit, quia etiam aliàs in oratione hiſtorica & ſimplici *Terra* paſſim pro *terræ incolis* poni ſoleat. Vide Gen. 41. 57. 1 Sam. 14. 25. Deut. 9. 28. & paſſim alibi. Ad Cap. 12.

DE BESTIA DECEMCORNUPETA *Deum blaſphemante,* ET BESTIA BICORNI SEU PSEUDOPROPHETA *authore & Hierarcha ejus.*

MULIEREM Eremi fines ingreſſam nova malorum ſcena invaſit: nam in Beſtiam continuò incidit geminam, ſpecie quidem minimè reformidandam, quippe *Draconis* aut *Serpentis*, cujus ſolius horret figuram, nihil, ſed *Pantheram* aut *Agnum* præ ſe ferentem; reverâ tamen *Draconis* illius dejecti fiduciariam, ejuſque vice ſoboliquam in Eremo paritura erat magnas ærumnas daturam. Ad Cap. 13.

Et iratus eſt Draco adverſus Mulierem, (indè enim capitis hujus hiſtoriam accerſo) *& abiit bellum facturus cum reliquis ex ſemine ejus*, (iis nimirum quos in Eremo paritura erat) *qui cuſtodiunt mandata Dei, & habent teſtimonium Jeſu Chriſti*; *ſtetitque ſuper arenam maris.*

Id eſt, Cùm vidiſſet *Draco* (ille qui Romano imperio jam modò exutus erat) ſe, ad obruendam Mulierem in Eremum contendentem, *Arrianiſmi* eluvione nihil profeciſſe, quin ſalva nihilominus in Eremum perveniſſet; præterea neque ampliùs paſſurum Romanum Orbem ut ipſe proprio nomine rerum ibi, ut olim, potiretur: aliâ ratione eam aggreditur, nempe Regnum vicarium ſibi tacitè ſubſtituendo; eóque fine *ſtetit ſuper arenam Maris*, ut novam Regni Romani faciem tunc orituram vicariam ſibi faceret. Duplicis autem BESTIÆ rem Romanam geſturæ hiſtoria ſequitur, unius DECEMCORNUPETÆ, alterius BICORNIS, ſummâ neceſſitudine inter ſeſe devinctarum, utriuſque ſimul eâdémque Orbis ditione regnantis. Quarum primam DECEMCORNUPETAM, *Secularem*; alteram BICORNEM, *Eccleſiaſticam*, ſi lubet, voca.

Ad Cap. 13.

De BESTIA DECEMCORNUPETA.

BESTIA *Decemcornupeta* ſeu *Secularis*, eſt UNIVERSITAS *illa Decem* plus minùs *regnorum* (in quæ Cæſarum, poſt exturbatum Draconem, Imperium Barbaricâ plagâ diſſilierat) in unam denuo Rempublicam Romanam, redintegratâ *Draconis* impietate, coaleſcentium.

Vidi, inquit, *Beſtiam è Mari aſcendentem, habentem capita ſeptem & cornua decem, & ſuper cornibus ejus decem diademata, & ſuper capitibus ejus nomina blaſphemiæ.*

Eadem hîc *Beſtia* deſcribitur quæ infrà cap. 17. MERETRICEM bajulat; Beſtia autem ſepticeps Romana ſub vice capitis noviſſimi. Vidi, inquit Joannes, typum Regni Romani ſtatûs illius noviſſimi, quo nimirum ſub ſeptimo capite agens in decem regna diviſum eſſet, adhúcque, perinde atque ſub prioribus capitibus ſuis fecerat, Deum Opt. Max. idolorum cultu blaſphemaret. Nam *ſeptem capitum* numerus Romani regni inſigne eſt, ut & *decem cornuum* geſtamen. *Nomen blaſphemiæ* idololatriæ nota. *Cornibus* (quæ ſolius noviſſimi capitis ſunt) *impoſita diademata*, Regnum illud ſub noviſſimi capitis vice exhiberi oſtendunt; id quod reliquâ BESTIÆ deſcriptione ampliùs confirmabitur.

Verſ. 2. *Et Beſtia quam vidi erat ſimilis Pardo, & pedes ejus ut Urſi, & os ejus ut os Leonis.*

Id eſt, Regnum hoc, partim regiminis & ſtatûs, partim indolis ſuæ reſpectu, ità comparatum eſſet, ut tres iſtas Monarchias, olim Danieli hiſce Beſtiis figuratas, confuſo quodam temperamento effingeret. Siquidem reliquâ corporis ſpecie Græcum eſſet; pedibus, ut Perſarum regnum, inceſſu geſtionéque inſiſteret; ore, inſtar Babylonii, facienda ediceret. *Pardus* enim Regni Græcorum, *Urſus* Perſarum, *Leo* Babyloniorum typus eſt.

Primùm igitur, Regnum iſtud *corpore ſuo* planè *Græci* inſtar eſſet, puta Regnum inſtar illius in plura Regna diviſum, Dan. 7. 6. & 8. 8, 22. Græcum enim quadrifidum, Romanum hoc noviſſimum in decem regna ſecandum erat; cui typo eſt *decem cornuum* geſtamen in capite Beſtiæ noviſſimo, quæ Angelo poſtea interprete cap. 17. ſunt *decem reges*, ſeu regna, in quæ Imperium Romanum ſexti capitis dilaceratum, in novum regnum ſub ſeptimo coaleſceret, MERETRICI bajulandæ. Eſſe autem *Cornua illa decem* ſolius capitis *noviſſimi*, id eſt, *ſeptimi*, neque, ut vulgò putatur, promiſcuè omnium, ſic demonſtro. Florente capite floreſcunt cornua; quo occidente, etiam cornua indè enaſcentia occidere neceſſe eſt. In primis igitur quinque capitibus cornua ineſſe non poterant, quia quinque illa capita, aiente Angelo cap. 17, jam Joannis ævo abierant, & unà cum capitum vicibus cornuum quoque iiſdem innaſcentium vices abiiſſent; neque in ſexto, quoniam eo Joannis ævo (ut etiam diſertè affirmat Angelus) regnante, cornuum tamen tempus nondum advenerat; nam, inquit, *decem cornua ſunt decem Reges qui regnum nondum acceperunt.* Relinquuntur igitur Capiti noviſſimo. Apagite igitur pictores, qui hîc pro libitu decem cornua in ſeptem capita diſtribuitis, aliis ſingula, aliis, pro liberalitate veſtra, bina largientes. quod quàm inconcinnum ſit & omni textûs fundamento procul, imò Angeli interpretationi planè repugnans, nemo qui jam monitus rem ſecum ſeriò perpenderit non confitebitur. Pro vero igitur & certo habendum, ſolum caput ſeptimum, in illa capitum ſeſe invicem ſcandentium ſcala ſitu ſummum, vice noviſſimum, cornuum

nuum geſtamine ſuperbire. Jam igitur pergo reliquam ejuſdem BESTIÆ noviſſimæ effigiem exponere. Ad Cap. 13.

Ea verò *Pedibus*, quibus corpus innititur, quibus movetur incedítque, quorúmque anteriores Beſtiis pro manibus brachiíſque ſunt, tractando, rapiendo, pugnando, *pedibus*, inquam, *Perſarum* imperium admodum refert: cùm, ſicut illi in rebus gerendis Magorum ſuorum conſiliis innitebantur; ità Regnum Romanum ſtatûs noviſſimi Monachorum Clericorúmque idololatricorum, Magis illis ſimillimorum, authoritate regitur. Quò illud ſpectat quod de BESTIA illa altera *Pſeudoprophetica* poſtmodum dicetur, quòd *totam Beſtiæ hujus DECEMCORNUPETÆ poteſtatem exerceat in conſpectu ejus. Pedes* enim hîc non ut infima & indigniora corporis membra conſiderandi, ſed cujuſmodi ſint in Beſtiis, non tantùm inceſſûs ſed & pugnandi prædandíque organa; in quibus & *Urſis* (de pedibus anterioribus loquor) præcipuum corporis robur ineſt. Neque *pedes* hîc intelligendi ſunt ea tantùm pars quæ veſtigium ponit in ſolo, ſed quod cum pede illo minore dicto crura quoque & brachia comprehendit.

Denique BESTIA *Decemcornupeta Ore Babylonico* facienda ediceret; ſcilicet Deaſtrorum & Imaginum cultum jubendo, pœnâ mortis & vivicomburii abnuentibus indictâ; perinde ut Nebuchadnezar ille Judæis Imaginem auream, quam Belo ſuo erexerat ſexaginta cubitos longam, adorare nolentibus, Dan. c. 3. Interim aliorum interpretationi nihil hâc meâ præjudicatum velim; eorum nempe qui ad naturalem potiùs trium harum Beſtiarum indolem reſpiciendum putent; quarum omnium ingenium vel feritatem DECEMCORNUPETA exprimeret. Utatur quiſque judicio ſuo.

Et tradidit ei Draco (dejectus ille qui ſtetit ſuper arenam Maris) *potentiam ſuam* (id eſt, vires ſeu copias ſuas חֵיל vel עֻבְאוֹ) *& thronum ſuum & poteſtatem magnam.*

Δύναμις Helleniſtis *copias* ſive *exercitum* ſignificat, ex uſu, ut videtur, חֵיל Hebræorum, quo utrumque, tum *robur & virtus*, tum *exercitus* denotatur: LXX Exod. 14. 28. de exercitu Pharaonis ſubmerſo, *Operuerunt aquæ* πᾶσαν τὴν δύναμιν Φαραὼ, *omnem exercitum Pharaonis*; & 15. 4. τὴν δύναμιν αὐτοῦ ἔῤῥιψεν εἰς θάλασσαν, *exercitum ejus dejecit in Mare*; & ſic paſſim: nec apud eos ſolos, ſed etiam apud profanos ſcriptores. Ab hac notione ſunt, Κύριος δυνάμεων, *Dominus exercituum*; & Matth. 24. 29. δυνάμεις τῶν οὐρανῶν σαλευθήσονται, *copiæ* ſeu *exercitus cæleſtes commovebuntur*: item ver. proximo, *Filius hominis venturus* dicitur *in nubibus cæli*, μετὰ δυνάμεως καὶ δόξης πολλῆς· quod * capite ſequente exponitur, ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, *in gloria ſua, & cum omnibus ſanctis Angelis ſuis.* Ità hoc loco, *Tradidit Draco* [ſeu Satanas] *BESTIÆ Decemcornupetæ* τὴν δύναμιν αὐτοῦ, id eſt, *copias ſuas*, ſeu *exercitum ſuum.* Satanæ autem copiæ ſunt Angeli ejus ſeu Dæmones, & idola Dæmonum receptacula. Has ille copias ſcilicet *BESTIÆ huic noviſſimæ* tradidit excolendas ornandáſque, unà cum *throno ſuo & poteſtate magna*; id eſt, uno verbo, poteſtatem illam univerſam quâ nuper per Michaelem & ſanctos Chriſti Martyres & Confeſſores victus & debellatus exciderat. Ità quidem ut *Draco* ſeu Satanas in hac *noviſſimi ſtatûs* BESTIA priſtinum ſuum dominium quod in *Rufa* exercuerat quodammodo recuperaret; ſed adeò diſſimili à priore ſpecie, ut *MULIERIS in Eremo SEMEN* id minimè ſtatim animadverteret. Non enim jam *Draco* draconis, ut antea, ſpecie ſe ingeſſit, id eſt, ſe eum eſſe qui fuit profeſſus eſt, juratum Chriſtiani nominis hoſtem: Hoc enim ſi feciſſet, ſtatim eum agnoviſſet, ſibíque, tanquam ab hoſte ſæviſſimo, caviſſet *Mulieris Semen*; ex innata videlicet ἀντιπαθείᾳ illa quam Deus jam indè ab exordio mundi inter utrumque fore edixerat; *Ponam*, inquit, *inimicitiam inter te & Mulierem, & inter ſemen tuum & ſemen* * Verſ. 31.

Ad Cap. 13.

ſemen ejus. At verò cùm ſe, non *Serpentis*, ſed alterius Beſtiæ nequicquam cognationis cum *Serpente* habentis, formâ induiſſet, haud ità difficile ei fuit *Mulieris ſemini*, id eſt, Eccleſiæ Chriſtianæ, ob nuperam victoriam lætæ, jámque *Draconis* ſecuræ, imponere, atque ad morem ſibi gerendum allicere. Quod quidem tam rectè & ſubdolè, ſub Beſtiæ ſibi non amatæ larva, fecit Veterator, ut non niſi ſerò demum ſeſe ab antiquo hoſte deceptam, atque ſub hac larva *Draconem* venerari, Eccleſia agnoſceret. Quis enim ſuſpicatus eſſet ſub *Pardalis* ſeu (quod idem eſt) *Panthera* figura latitâſſe *Draconem*, id eſt, ſub ſpecie illius animalis quod, cùm cæteræ Beſtiæ ſive cutis pulchritudine, ſive odoris ſuavitate illectæ, accedere & contemplari ament, ſolus penè *Draco* horrere & fugere dicitur? Vel, ut aliquantò clariùs rem explicem, Quis ſub Imperio Religionis Chriſtianæ, Idolorum demolitricis, cultum præ ſe ferente, Idololatriam nefandam & antiquatum pridem Ethniciſmum immani ſtudio inſtaurari, legibus & edictis promoveri, exiſtimâſſet?

Iſidor. lib. 12. 2. Πάνθης dictus, quòd omnium animalium amicus ſit, excepto dracone.

Verſ. 3.

Et vidi unum ex capitibus ejus (ſextum nimirum) *quaſi caſum fuiſſet ad mortem*, (hoc factum in prælio cum Michaele & ſanctis Martyribus) *& plaga lethalis ejus curata fuit*, ſcilicet vicariæ hujuſce poteſtatis pharmaco.

Fuiſſe autem *Draconem* illum *ſepticipitem* (Imperium utique Romanum ab antiquo Serpente inſeſſum, id eſt, Ethnicum) *ſexti capitis BESTIAM*, tum ex eo liquere poteſt quod infrà cap. 17. de capitibus iſtis dicitur, *Quinque* jam Joannis ævo *cecidiſſe*, *unum* (quod ſextum eſt) tunc temporis rem Romanam geſſiſſe; tum maximè, quòd *BESTIA hæc vicis noviſſimæ* eidem proximè in eodem throno ſucceſſerit. *Draco*, inquam, thronum ſuum hîc ceſſiſſe dicitur *BESTIÆ vicis noviſſimæ* ſeu *capitis ſeptimi*; Ergò proximus ejus Deceſſor fuit, ſeu *penultimi capitis BESTIA*. Nec id quemquam moveat, quòd adhuc ſub ſexti capitis vice *ſepticeps* tamen illic in Viſione apparuit. Quamvis enim non ſimul, ſed ordine & deinceps, Capita vices ſuas egerint; tamen BESTIA cum toto capitum & cornuum ſuorum apparatu, ſub quovis ſtatu exhibetur, ut unum idémque Regnum Romanum, aliis licèt atque aliis Dynaſtiarum vicibus, ubique deſignetur.

Sed ad textum redeamus; ubi Editio Complutenſis, ſuffragantibus Irenæo, Areta, Syro Paraphraſte nuper edito, & inter Latinos Primaſio, illud [*Vidi*] non agnoſcit, ſed verba μίαν ἐκ τῶν κεφαλῶν conjungit cum verbo ἔδωκεν, quaſi in hanc ſententiam; *Tradidit ei Draco vires ſuas & thronum ſuum & poteſtatem magnam, & unum ex capitibus ſuis lethali plagâ ſauciatum, ut curaretur.* Suſpicor & vulgatam Latinam olim ſic legiſſe, propter illud [*de capitibus ſuis*;] nam alioquin [*de capitibus ejus*] dicturus videretur. Lectio verò hæc an alteri præferenda ſit, haud temere affirmârim; illud tantùm, admodum eam antiquam videri, ut mirer non eſſe à R. Stephano annotatam. Sed quicquid ſit, Lectio recepta, ſi rectè & prout res ipſa omnino poſcit interpretemur, eundem planè ſenſum reddet: *Vidi*, inquit, *unum ex capitibus ejus* ὡς ἐσφαγμένην εἰς θάνατον, i. *quaſi caſum fuiſſet ad mortem*; nempe, non tunc vidente Apoſtolo, ſed priuſquam hâc ſpecie ex mari emergeret, ὑπερσυνηλικῶς ſeu ſenſu pluſquam perfecti: Quemadmodum ſuprà c. 5. v. 6. ſe vidiſſe dixerat *in medio Presbyterorum & Animalium Agnum ſtantem* ὡς ἐσφαγμένον, i. *tanquam qui mactatus fuiſſet*, non ipſo tunc vidente mactatum.

[In Bibl. Polyglott. *MS. Alexandr.* non agnoſcit illud Εἶδον *Vidi.*]

Quod autem de *plagæ curatione* additur, id aut dum adhuc è mari emergit BESTIA factum vidit, aut ſimulac indè emerſit. Neque enim (quod à pleriſque tamen hucuſque creditum eſt) ſanatio iſthæc fatum aliquod poſterius fuit, ſed ipſa nativitas BESTIÆ noviſſimæ. A reliquorum capitum ſingulis ad capitis ſuccedentis vicem abſque plaga tranſitum fuit;

atqui

atqui in tranſitu à ſexto ad noviſſimum BESTIA lethali vulnere decubuit: à cujus aio ſanatione, nec priùs aut citiùs, *BESTIAM Decemcornupetam*, ſeu *noviſſimæ vicis*, exordium ſumpſiſſe, neque altiùs originem ſuam ducere. Id quod ità eſſe tota ſequentis narrationis ſeries evincit. Quodcunque enim mali BESTIA patrâſſe memoratur, quicquid cultûs & adorationis ei ab incolis terræ tributum, id omne poſt plagæ iſtius curationem factum dicitur. *Vidi*, inquit, *unum ex capitibus ejus quaſi cæſum fuiſſet ad mortem, & plaga mortis ejus*, ſeu *lethalis*, *ſanata fuit*; *& admirans univerſa terra ſecuta eſt Beſtiam*, nempe jam ſanatam, *& adorârunt Draconem*, &c. Tunc quoque *datum eſt ei os loquens grandia & blaſphemias*, &c. *Et aperuit os ſuum adverſus Deum*, &c. Omnia iſta poſt ſanationem facta ſunt: ante verò iſtam nulla BESTIÆ prædicantur facinora, nullius ei à Gentibus delatæ ſubjectionis aut honoris mentio. Quicquid antea commemoratur, partim ad BESTIÆ formam, partim ad ortûs occaſionem modúmque pertinet. Et quorſum, obſecro, Beſtiam Antichriſtianam nobis fingeremus, cujus per aliquod tempus nulla narrentur facta, nulla memoretur perſecutio? Imò, ſi Irenæi & Complutenſem lectionem ſequamur, expuncto *Vidi*, nullus erit ampliùs ejuſcemodi interpretationi locus. Ad Cap. 13.

Et admirata eſt univerſa terra poſt Beſtiam.

Id eſt, ſummâ approbatione & conſenſu iverunt in partes Beſtiæ.

Et adorârunt Draconem qui dedit poteſtatem Beſtiæ, & adorârunt Beſtiam, Verſ. 4.
dicentes, Quis ſimilis Beſtiæ? quis poterit pugnare cum ea?

Hoc eſt, non BESTIAM ſimpliciter adorârunt, quà *Beſtia*, ſed etiam quà *Draconis vicaria*; eóque non ſolam BESTIAM, ſed ſub Beſtiæ larvâ *Draconem* quoque ipſum venerati ſunt. Nam BESTIAM, niſi quà *Draconis* vicem agebat Idololatra, adorare, quo ſenſu hîc dicitur, non magis impium fuiſſet quàm cuivis poteſtati mundanæ morem gerere. Scilicet *Beſtia* regnum denotat. *Beſtiam* autem *adorare*, ex Hebraiſmi & Orientis uſu, nihil aliud eſt quàm eidem ſubjici: quod non obſcurè oſtendit ἐξήγησις illa *Adorandi* verbo ſubjuncta, *Adorârunt*, inquit, *Beſtiam, dicentes, Quis ſimilis Beſtiæ? quis potis eſt pugnare cum ea?* Quaſi dixerit, in BESTIÆ ſeſe obſequium ſponte dederunt, tanquam quæ poteſtate ſuperârit adeò, ut nemo ei reſiſtendo eſſet aut belligerando. Quo eodem ſenſu v. 12. Terra ipſa, non modò incolæ ejus, *BESTIAM adorâſſe* dicitur, id eſt, in ditionem ejus conceſſiſſe. Καὶ ἐποίει, inquit, τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας, ἵνα προσκυνήσωσι, &c. Ità in benedictione Jacobi, Gen. 27. 29. *Serviant tibi populi,* καὶ προσκυνησάτωσάν σοι, *adorent te nationes: eſto Dominus fratribus tuis,* καὶ προσκυνήσουσί σοι, *& adorent te Filii matris tuæ.* De hac porrò notione τοῦ προσκυνεῖν vide Gen. 37. 7. & 49. 8. in benedictione Judæ, item Iſai. 45. 14. At verò BESTIÆ juxta conſtitutionem ſuam religioſam ſubjici, quà *Draconem ſepticipitem* referat, id verò in Deum blaſphemum eſt & impium. Unde qui ſic Beſtiam adorant, Beſtiam adorando Draconem adorare dicuntur.

Datúmque eſt ei os loquens grandia & blaſphemias, & data eſt ei poteſtas Verſ. 5.
faciendi menſes quadraginta duos.

Hactenus de conſtitutione & ſtatu BESTIÆ: deinceps exponitur, quibus demum rebus commiſſam ſibi à *Dracone* poteſtatem exſeruit; ſcilicet duabus, *blaſphemiâ in Deum*, & *perſecutione Sanctorum*. Tota autem deſcriptio petita eſt ex prophetia Danielis cap. 7. ubi de eadem agitur, quâ hîc, Beſtia Romana ſtatûs noviſſimi. Sed quæ ibi Danieli ab Angelo ſuccinctiùs narrantur, ea hîc Joanni, interjectâ quaſi explicatione, fuſiùs diducuntur.

Datum eſt ei, inquit, *os loquens grandia. Os loquens grandia*, Danielis eſt;

Ad Cap. 13.

est; sed hîc *verba* illa *grandia* explicantur per *blasphemias:* quo nomine *cultum idololatricum* designari, rem utpote summæ in Deum contumeliæ, mox dicetur. Porrò ait, *Bestiam sic blasphematuram menses XLII*, annales scilicet; eodem prorsus temporis spatio quo Atrium Templi exterius sive Civitatem sanctam conculcarent Gentes. Nec immeritò, cùm illa Gentium prophanatio in eandem omnino impietatem collineet cum isthac BESTIÆ blasphemia; utraque *potestatis tenebrarum & noctis* rem designet, ideóque non *annis* aut *diebus*, ad motum *Solis*, sed *mensibus*, ad motum *Lunæ* quæ præest *nocti*, mensuratam. Et sanè, nisi Spiritus S. temporis designationem ad *blasphemiam* referri voluisset, quorsum eam hoc loco, statim post mentionem *blasphemiæ*, inseruit? Non igitur ab initio truculentiæ aut belli contra Sanctos, sed *blasphemiæ*, numerandi sunt BESTIÆ Menses. Ut si verbum *Faciendi* certum aliquem potestatis Bestiæ actum statúmve significaret, (cujusmodi quid *Agendi* seu *Faciendi* potestatem hîc vocari nonnulli autument) id omnino ad blasphemandi actum referendum esset. Sed videtur potiùs τὸ ποιῆσαι *durandi* seu *permanendi* significatione adhiberi, ut aliàs solet cum vocabulis temporis. Sic enim Act. 15. 33. ποιήσαντες δὲ χρόνον, *facto aliquanto tempore*; & 18. 23. ποιήσας χρόνον τινὰ, *cùm egisset aliquod tempus*, seu *aliquandiu*; & 20. 3. ποιήσας τε μῆνας τρεῖς, *cùm fecisset menses tres*; 2 Cor. 11. 25. νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, *noctem ac diem in profundo egi.* Adde Jacob. 4. 13. *Hodie vel cras ibimus in illam civitatem,* καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν ἕνα, *& faciemus ibi annum unum.* Ubi Drusius annotat, sic עשה usurpari Eccles. 6. 12. & *facere* in Latio. Seneca Epist. 67. *Quamvis paucissimos unà fecerimus dies.* In tabella marmorea, *Cum qua fecit annos* VIIII. Apud Alfenum 1. c. *Is servus fugerat, & annum in fuga fecerat*, id est, egerat, manserat, finierat, transegerat. His ità se habentibus, quidni *BESTIA fecit menses quadraginta duos*, sit, vixit totidem, mansit, blasphemando peregit? Cujus locutionis vim qui non intellexerunt, illud πόλεμον, quod in quibusdam exemplaribus exstat, textui inseruisse videntur.

Jam quòd dixi, hîc nomine *blasphemiæ*, quasi per excellentiam, *idololatriam* seu *scortationem spiritualem* designari, id duplici aut etiam triplici argumento evinci potest. Primò, quòd BABYLON, BESTIÆ hujus Metropolis, *Mater scortorum* audiat, cum eâque *scortari* dicantur *reges & incolæ terræ.* Atqui BESTIA qua de agimus nihil aliud est quàm Regum istorum & incolarum universitas. Secundò, ejusmodi blasphemiam esse oportet quæ in proximè antecedentis, imò omnium reliquorum capitum vices competat; omnibus enim indita fuerunt *nomina blasphemiæ*, ver. 1. Adde quòd *BESTIA isthac vicis novissimæ* ex impietatis Decessoris sui vicis sextæ redintegratione nata & conflata est. Quæ autem istis omnibus communis dari potest blasphemia præter unam idololatriam? Omnino nulla.

Accedit usus Scripturæ, *Idololatriam* veteris populi hoc nomine exprimentis. Quod ut intelligatur, sciendum tria in Hebræo esse verba ab interpretibus Græcis & vulgatâ Latinâ *Blasphemiæ* notione reddita, גדף, חרף, & נאץ. quorum nullo non *Idololatriam* signatam leges.

* גדפו Verbo גדף Ezech. 20. 27. *Adhuc & in hoc* * *blasphemaverunt me Patres vestri, cùm induxissem eos in terram, super quam levavi manum meam ut darem eis: Viderunt omnem collem excelsum & omne lignum nemorosum, & immolaverunt ibi victimas suas*, &c.

Verbo חרף Isaiæ 65. 7. *Qui sacrificaverunt super montes, & super colles* חרפוני *probro affecerunt me.* Nostrates, **blaspheméd me.** Et certè חרף ad unguem respondet Græco βλασφημεῖν, ut Theodotion transtulit Prov.

Prov. 14. 31. nam utrumque ſignificat *contumeliâ* ſeu *probrò afficere*. Unde 2 Reg. 19. 22. cum נדף jungitur tanquam ſynonymum, ut & Pſal. 44. 16. Septuag. utrumque reddere ſolent per ὀνειδίζω, παροξύνω· utrumque etiam Chaldæus per ſuum חרם. Porrò (ut hoc quoque addam) non Iſaiæ ſolùm, ſed & citerioris ævi Judæis uſitatum fuiſſe, *probri* ſeu *blaſphemiæ* nomenclaturâ *idolorum cultum* intelligere, vel ex Hagiographorum Paraphraſte colligi poteſt; ubi Pſal. 69. 10. pro verbis illis, *Opprobrium exprobrantium tibi cecidit ſuper me*, Chaldæus habet, *Vituperia impiorum qui vituperant te, dum participia faciunt idola ſua gloriæ tuæ, ceciderunt ſuper me.* Ad Cap. 13.

Supereſt de verbo נאץ, quod è duobus alterum eſt cui apud LXX reſpondet βλασφημεῖν. Forſtero eſt, *Contumeliis, convitiis, verbis maledicis inceſſere.* Hieronymus in Pſalmis juxta veritatem Hebraicam, quoties occurrit, (occurrit autem quinquies) ſemper transfert *blaſphemare:* aliis eſt *contemnere*, aut *contemptim irritare*; adeò ut veriſſima ſignificatio ejus eſſe videatur, *probris & contumeliis provocare ad iram.* Hoc, inquam, verbo perinde *Idololatriam* deſignari ac prioribus, liquere poteſt ex Deut. 31. 20. *Cùm comederint*, inquit, *& ſaturati fuerint, avertentur ad Deos alienos, & ſervient eis*, וְנִאֲצוּנִי *detrahéntque mihi.* Sic quidem hoc loco Vulgata, ſenſu *blaſphemandi*, licèt non voce. Nam quid aliud eſt *Deo detrahere*, quam eundem *blaſphemare?* Sed alibi vocem quoque exprimit, ut Jer. 23. 15, 17. *A Prophetis Jeruſalem egreſſa eſt pollutio ſuper omnem terram. Dicunt* לְמְנַאֲצַי *his qui blaſphemant me*, (de Idololatris autem ſermo eſt) *Locutus eſt Dominus, Pax erit vobis & omni qui ambulat in pravitate cordis ſui.*

Iſtis, ſi placet, addi poſſunt, nempe illuſtrandi causâ, quòd Antiochi profanationes quibus Templum Dei & ſacra ejus polluerat appellentur βλασφημίαι, 1 Mac. 2. 6. & 2 Mac. 8. 4. Item quòd Kimchius haud diſſimili notione illud Gen. 4. 26. *Tunc profanatum fuit invocando Nomen Domini*, interpretetur, *Tunc errârunt homines poſt idola, & invocatio Nominis Divini fuit polluta & profanata.* Quàm verò rectè non inquiro; ſic tamen vertit & accepit. Ità Iſaiæ 66. 3. pro מְבָרֵךְ אָוֶן *benedicens idolo*, LXX habent ὡς βλάσφημος.

Hinc apud Doctores Scholaſticos tres ſunt blaſphemiæ ſpecies: Una, cùm attribuitur Deo quod ei non convenit; altera, cùm ab eo removetur quod ei convenit; tertia, cùm attribuitur creaturæ quod Deo appropriatur, ut in idololatria. Nam ſicut uxor adultera probro afficit maritum, ità Eccleſia idolis ſe proſtituens Deum; cùm ſit idololatria ſpirituale adulterium.

Et aperuit os ſuum ad blaſphemiam adverſus Deum, ut blaſphemaret Nomen ejus, & tabernaculum ejus, & eos qui in cælo habitant. Verſ. 6.

Quod antea in genere de *blaſphemia* dixerat, hîc ſpeciatim exſequitur, triplicémque BESTIÆ idololatriam diſtinguit. Primò enim *Nomen Dei* blaſphemat; ſcilicet in cultu imaginum, *Incommunicabile Nomen lignis & lapidibus imponendo*, Sap. 14. 21. vel *Nomen Dei*, i. eſt perſonam (fas ſit ſic loqui;) quod tunc fit, cùm quicquam præter ipſum Deum Divino honore colitur. Secundò, *Tabernaculum ejus*, i. humanam Chriſti naturam in qua Deitas ὑποστατικῶς habitat. Ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, Joan. 1. 14. Et apud eundem, 2. 19. *Solvite templum hoc, & in tribus diebus excitabo illud. Locutus eſt autem*, inquit Evangeliſta, *de Templo corporis ſui.* Annon etiàm huc ſpectat illud, [*manufacto perfectius multò Tabernaculum?*] Heb. 9. 11. Hoc, inquam, Tabernaculum blaſphemat BESTIA, dum Chriſti corpus ex pane à Tranſubſtantiatore ſacrificulo quotidie factum credit, eóque Panem pro Chriſto Tabernaculo Dei adorat; imò in ſacrificium propitiatorium pro vivis & mortuis oblatum ſuſpicit, quaſi de integro Chriſtum crucifigens. Etiam *Cælites* blaſphemat, id eſt, Angelos & ſanctos Cœlicolas, dum eorum nominibus vocat quos colit Dæmo-

Ad Cap. 13.

nes & Idola. Quantum hoc in beatos Spiritus convitium est? imò in Christum etiam Dominum ipsorum contumelia? in cujus prærogativæ & gloriæ diminutionem, vel inviti, mediatores & interpretes apud Deum, patroni & præsides mortalium Ethnico ritu constituantur. Vide quæ ex Gentilium Theologia de Dæmonibus eorúmque officiis scripsimus ad finem Tubæ sextæ. Neque hoc solo contenta BESTIA, insuper contumeliosis & improbis fabulis & miraculis beatos Spiritus dehonestat; ut dubites, cultúne, quem se iisdem exhibere videri vult, an fabularum contumeliis, peccet magis.

Hactenus de *Blasphemia*; sequitur de altera parte impietatis BESTIÆ, quâ se *Draconis* illius *rufi* vicariam ostenderet, *Persecutione Sanctorum.*

Vers. 7. Nam insuper *datum est ei*, inquit, *bellum facere cum Sanctis, & eos vincere.* Daniel sic; *Faciebat bellum cum Sanctis, & prævalebat eis.* Cum *Sanctis* autem? id est, cum *Semine* quod *Mulieri* in Eremo obvenerat. Jam licèt tota BESTIÆ dominatio quoddam sit contra Sanctos bellum, (juxta quod initio dicebatur, *abiisse Draconem iratum, ut* sub Bestiæ hujusce larva *bellum faceret cum reliquis de semine Mulieris custodientibus mandata Dei, & habentibus testimonium Jesu*) tamen aliusmodi bellum hîc intelligitur; ut apparet v. 10. ubi de talione aliquando BESTIÆ reddenda dicitur, *Si quis in captivitatem agit*, &c. *si quis gladio occiderit, oportet eum gladio occîdi.* Bellum idcirco est quod cæde & sanguine geritur. Adde quòd in BESTIÆ, non *Ecclesiasticæ*, sed *Secularis* descriptione adhuc versamur, in quam alterius generis bellum per se vix competat.

Bellum autem isthoc non statim ab initio suo gessit BESTIA, sed postquam jam ad ἀκμὴν suam pervenerat, currente seculo à Christo nato duodecimo. Prima ejus expeditio incubuit in Albigenses & Waldenses, & si quo alio nomine tunc appellati sint veri Christi cultores: quorum tanta strages edita fuit, ut per Galliam solam, si P. Periopius in ejus belli historia rectè calculum inierit, occisa sint ad DECIES CENTENA HOMINUM MILLIA. Non enim vivicomburiis tantummodo, bonorum jacturis, exiliis, aliisque id genus suppliciis grassatum fuit; sed, nè quid tam immani persecutioni ad justum Belli nomen deesset, integri exercitus adversus eos conscripti, & Cruciatis illis expeditionibus, contra Saracenos primitus institutis, jam in castæ puræque religionis Christianos qui BESTIAM adorare abnuerant conversis, ad annos circiter septuaginta furore & immanitate incredibili sævitum. Hujus lanienæ historiæ præstò sunt, ad quas Lectorem remitto. Lubet tamen Thuani, clarissimi, sed aliarum partium, historici verba ascribere: *Contra Valdenses* (inquit, Præfat. hist. sui temp.) *cùm exquisita supplicia parùm proficerent, & remedio quod intempestivè adhibitum fuerat malum exacerbaretur, numerúsque eorum indies cresceret, justi tandem exercitus conscripti sunt, nec minoris molis bellum, quàm quod antè nostri adversus Saracenos gesserant, contra eos decretum est; cujus is exitus fuit, ut potiùs cæsi, fugati, bonis & dignitatibus ubique spoliati, atque hinc illuc dissipati sint, quàm erroris convicti resipuerint. Itaque qui armis se initio tutati fuerant, postremò armis victi in Provinciam apud nos & Gallicæ ditionis Alpes vicinas confugerunt, latebráque vitæ & doctrinæ suæ iis in locis repererunt: pars in Calabriam concessit, atque in ea diu, atque adeò usque ad* PII IV. *Pontificatum, se continuit: pars in Germaniam transiit, atque apud Boëmos, in Polonia, & Livonia larem fixit: alii ad Occidentem versi in Britannia perfugium habuerunt.*

* Ex Epist. Prælatorum Galliæ qui Crucesignatorum castra tum secuti fuut, ad calcem Continuationis Belli sacri, Edit. Basil. ann. 1560. pag. 240.

In hoc verò bello illud quoque memoratu dignum accidit, quòd ipsi Albigenses à Simone Monfortio Crucesignatorum duce magnâ clade aliquando ad Morellum victi, hanc de Sanctis à Bestia vincendis prophetiam in argumentum solatii & constantiæ arripuisse visi sint. Nam cùm * Episcopus Tolosanus stragi intercedens, eos qui adhuc residui in tentoriis fortè manserant,

rant, missō quodam Religioso, admoneret, ut tanto quasi Dei irati & contra eos pronunciantis flagello convicti, jam tandem, feritate depositâ, ad fidem quam vocant Catholicam converterentur: illi verò, SE POPULUM CHRISTI VICTUM retorquentes, hoc quasi clypeo tentationis impetum frustrati sunt, atque ad unum omnes à recurrentium militum manu interfecti fortiter occubuerunt. Ad Cap. 13.

Post hoc in Waldenses & Albigenses bellum, adversus tum alias atque alias ipsorum, aliisque in locis, reliquias, tum cæteros ubicunque terrarum ejusdem castæ Religionis socios, variis modis sævitum fuit: donec tandem nihilominus post annum 1500. integra Regna, Principatus, Respublicæ, Reformatis Ecclesiis, à BESTIÆ ditione in partes *Sanctorum* secesserint. Contra quos deinceps bellum geritur, hodiéque durat, nec finietur donec BESTIA in exitium ierit.

Jam si quis totam lanienæ hujus seriem, annis paulò ampliùs quadringentis & quinquaginta comprehensam, animo diligenter metiatur, numerúmque occisorum ad calculos revocet; aut fallor, aut BESTIÆ persecutionem decem illas Ethnicas (cùm *Draco* proprio adhuc nomine rerum potiretur) non modò æquâsse, sed & superâsse, mirabitur. Albigensium & Waldensium cæsorum numerum DECIES CENTENIS hominum MILLIBUS æstimatum jam antea monuimus. Exinde ad Ecclesiæ Reformationem, partim flammis, partim gladio, partim aliis cruciatibus absumptorum nemo calculum inivit, cùm tamen numerum haud exiguum fuisse notum sit. Ab origine Jesuitarum ad annum 1580, hoc est, paulò pluribus quàm 30 annis, Orthodoxorum NONGENTA ferè MILLIA fuisse trucidata, notat Balduinus de Antichristo. In Belgio solo, ídque manu solùm carnificis, sævus ille Pugil Romanæ Sedis Dux Albanus ad 36 animarum millia, se authore, intra paucos annos sublata gloriatus * est. Testatur [a] Vergerius, qui optimè novit, Inquisitionem, ut vocant, hæreticæ pravitatis, vix triginta annorum spatio, CENTUM QUINQUAGINTA Christianorum MILL. diversis afflictationum generibus consumpsisse. Fatetur [b] Sanderus, infinitos Lolhardos & Sacramentarios in tota Europa ignibus traditos fuisse; quos tamen ait ille non à Papa & Episcopis, sed à politicis Magistratibus neci datos fuisse. Nimirum sic juxta prophetiam rem geri oportuit: nam de *Seculari* BESTIA dicitur, quòd *Sanctis bellum faceret, eósque vinceret*, & de *decem Regibus*, cap. 17. eos *AGNO* & *electis* & *fidelibus ejus* bellum illaturos; de BESTIA verò *Ecclesiastica*, non quidem ipsam gladio occidere, sed *facere ut quicunque Imaginem Bestiæ non adoraverint, ab ipsa Imagine gladio occidantur*, ut paulò pòst videbimus. Sequitur, Cap. 6. n. 41.

* Fran. Jun. & Tilenus ad Bellar. lib. 3. de Pont. Rom. cap. 7.

[a] Dounam de Antich. pag. 450.

[b] De visibili Monarch. lib. 8. dem. 34.

Et data est ei potestas in omnem tribum, & linguam, & gentem.

Quæ autem hæc potestas? num debellandi Sanctos? quasi ea sese extenderet quàm latè pateat Ditio Romana. nam fortè non de dominii, sed persecutionis amplitudine sermo est. Sin quis alterum malit, sensus erit, Tantam fore BESTIÆ authoritatem, ut nulla tribus, lingua, aut gens impietati ejus refragaretur. Non autem de singularibus hîc intelligi vult, (quippe quorum multi omni seculo reperti sunt qui Agno fidem servârint) sed de integris tribubus, linguis, & gentibus, id est, politiis hominum; quarum verissimum est nullam repertam esse, quam non BESTIA in impietatis suæ obsequium flexam per multa secula detinuerat: adeò ut qui hîc illic per BESTIÆ provincias dispersi degerent veri nominis Christiani, soli per id temporis Ecclesiam illibatam atque Virgineam constituerent; ut quæ nullam professionis suæ civitatem, rempublicam, nedum principatum aut regnum (proh dolor!) habuerit. Hîc autem animo tenendum, BESTIÆ formam esse impietatem illam *Draconi* succenturiatam; cujus utique communione plura illa, ut diximus, ditionis Romanæ Regna in unam Bestiam

Ad Cap. 13. Vers. 8. coaleſcunt. Hanc igitur qui ſuſceperint in poteſtatem BESTIÆ concedere dicuntur: quod fecerunt omnes tribus, linguæ & gentes.

Et adorabunt eam omnes incolæ terræ, quorum non ſunt ſcripta nomina in libro vitæ Agni illius mactati ab origine mundi. 9. Siquis habet aurem, audiat.

Nè quis autem tam univerſali & catholico in BESTIÆ leges conſenſu faſcinatus id piè rectéque fieri, ſibíque abſque periculo, tot gentium, nationum populorúmque exemplum ſequendum eſſe præſumat, aut etiam perſecutionis atrocitate fractus & debilitatus fidem Agno datam violet, ínque BESTIÆ cultum concedat, Spiritus Sanct. quo loco & numero apud Deum ſint qui huic monſtro impietatis morigeros ſeſe exhibuerint elogio planè metuendo denunciat: Eos nempe in *AGNI illius occiſi* matricula non haberi, ſed regni Dei exſortes æternùm perituros.

Admonitioni iſti formidoloſæ ſubjungitur Apoſtrophe attentioni movendæ; *Si quis*, inquit, *habet aurem, audiat:* quaſi dicat, Eho, pii Chriſticolæ, advertite aures, imíſque animis recondite quod de infelici adeò Beſtiiſequarum ſorte modò profatum eſt; neque enim parvi momenti res eſt, quinimo talis in qua cardo ſalutis veſtræ vertitur. Ità nempe verba iſta ad ſuperiora referri debent, non ad ſequentia; pari modo quo eadem in Epiſtolis ad Eccleſias haud ſemel referri perſpicuum eſt. Vide cap. 2. ver. ult. cap. 3. verſ. 6, 13, 22.

Vers. 10. *Si quis in captivitatem agit, in captivitatem abit: Si quis gladio occiderit, oportet eum gladio occidi.*

Epiphonema conſolatorium piorum, in quos BESTIA, parere ſibi recuſantes, bello, carceribus, & ſuppliciis immaniſſimis graſſaretur: Futurum nempe aliquando ut Deus, juſtus ſuorum vindex, tot lanienarum, tantarum crudelitatum pœnas repoſcat, atque Belluæ rabioſæ talionem retribuat.

Atque *hîc eſt*, inquit, *tolerantia & fides Sanctorum.*

Id eſt, Sancti, hâc ſuperni Numinis æquitate, rebúſque humanis ordinandis juſtitiâ freti, ad ea quæ paſſuri ſint minimè conturbentur aut animis concidant, ſed animosè BESTIÆ contranitentes vindictam à Deo certò & cumulatè eventuram firmiter & patienter exſpectent.

Atque hactenus de BESTIA *Seculari* actum: jam ad alterius BESTIÆ à ſe viſæ deſcriptionem progreditur Apoſtolus, BESTIÆ nimirum *Eccleſiaſticæ*, ſeu mavis *Pſeudoprophetica*, quæ prioris BESTIÆ ejúſque blaſphemiarum præfecturam gerit.

DE
BESTIA ALTERA BICORNI,
ſive Pſeudopropheta.

BESTIA *Bicornis* ſive *Pſeudopropheta* PONTIFEX eſt Romanus cum ſuo Clero; cornua quidem habens inſtar AGNI, cujus ſe poteſtatis ligandi & ſolvendi in terris Vicarium jactat, ſed loquens idololatrias & Sanctorum lanienas ut *Draco*. Hæc enim BESTIA BESTIÆ illius *Decemcornupetæ*, Draconi à tyrannide & blaſphemiis ſub Chriſtianæ profeſſionis larva ſuccenturiatæ, author fuit & conditor. Cujus proinde ut poteſtate, Hierar-

Hierarchæ munere, fungitur; ità quoque Pontifex ipſe ejuſdem, non minùs quàm Cleri ſui, (quocum ſeorſim BESTIAM *Pſeudopropheticam* conſtituit) ſeſe Caput & Monarcham gerit, ſeptimum illud noviſſimúmque Rei Romanæ caput in *URBE ſepticolli* exhibens. Qui nempe *Signis* & *Miraculis* quæ ei cum Clero ſuo facere aut fingere datum eſt, *Excommunicationis* præſertim tanquam cœleſtis vindictæ *fulmine*, eò ſenſim Reges ex diſſipato Cæſarum Imperio nuper in Orbe Romano natos induxit, ut ſibi, caſſæque jam alioquin imperio Romæ, colla unanimiter ſubmittentes, priſtini jámque demoliti Imperii Ethnici IMAGINEM induerent. Id quod ei tam commodè proceſſit, ut non tantùm BESTIA illa Romana capite Cæſareo ſauciata in IMAGINE iſta planè revixerit, ſed & IMAGO ipſa ad PSEUDOPROPHETÆ nutum in quoſcunque formæ ſuæ reclamantes incidiſſet, gladio ſeculari animadverteret, perinde ut PSEUDOPROPHETA ſpirituali. Ad Cap. 13.

Et vidi, inquit, *aliam Beſtiam aſcendentem de terra, & habebat duo cornua ſimilia Agni, ſed loquebatur ut Draco.* Verſ. 11.

Vidit aliam Beſtiam, *Pſeudopropheticam* nempe, ſeu *Pſeudoeccleſiaſticam*, quam conſtituit, ut diximus, PONTIFEX Romanus cum ſuo Clero. PONTIFEX enim per ſe & ſolus, ut *Pſeudopropheta* dici poſſit, *Beſtiam* tamen non efficit, niſi adſcito ſuo Clero; cùm *Beſtia* cœtum hominum quodam membrorum ordine inſtar animalis gaudentem denotet, non ſingularem hominem. Vidit autem *aſcendentem de terra:* id eſt, non, ut prior illa, ex *mari* ſeu Orbis ditionibus, nobiliori ſcilicet origine, prognatam; ſed ex ima rerum conditione editam: vel potiùs, non exercituum populorúmve bello decertantium confluge, ut SECULARIS illa, genitam; ſed tacitè & ſine ſtrepitu, inſtar herbarum & ſtirpium de *terra* naſcentium, ſuccreſcentem. *Mare* enim, ut quamvis populorum in unam ditionem confluge, ità in bello exercitum ſignificat. *Et habebat duo cornua ſimilia AGNI:*] id eſt, poteſtatem illam bipartitam ligandi & ſolvendi, Petro cæteríſque Apoſtolis à Chriſto delegatam, atque eatenus quidem ipſius AGNI ſimilem, quatenus dixit, *Sicut me miſit Pater, ità & ego mitto vos.* Hanc quidem poteſtatem BESTIA præ ſe fert, ſéque in ea Chriſti vicariam agere: *ſed loquitur ut Draco, Draco* verò *rufus*, quem Michael paulò antè deturbaverat atque Imperio Romano exuerat; dum quidem, ut ille, Deaſtrorum & idolorum cultui authoritate & decretis ſuis patrocinatur, paríque modo veros & caſtos *AGNI illius mactati* cultores perſecutionibus & lanienis exterminari facit.

Nam poteſtatem prioris Beſtiæ omnem exſequitur in conſpectu ejus. Verſ. 12.

Poteſtatem *Draconis* fiduciariam illam priori BESTIÆ concreditam, ínque idololatrico cultu ſitam, exſequitur BESTIA *Bicornis*, tanquam Hierarcha, cujus eſt obeundis ſacris præeſſe. *In conſpectu autem Beſtiæ* idem eſt ac apud ipſum ſive in gratiam ejus; quaſi dicat, BESTIA hæc *Bicornis* BESTIÆ *Decemcornupetæ* à ſacris eſt, ut mirum videri non debeat ſi loquatur ut *Draco*. Ità enim Hebræorum לִפְנֵי, cui ἐνώπιον reſpondet, nonnunquam æquipollet dativo perſonæ cui aliquid acquiritur vel in cujus gratiam fit; ut pro eo quod 1 Sam. 2. 18. dicitur, *Erat Samuel* λειτουργῶν ἐνώπιον τῷ Κυρίῳ, eſt cap. 3. 1. λειτουργῶν τῷ Κυρίῳ. Speciatim verò PONTIFEX Romanus hujus BESTIÆ caput, illius quoque BESTIÆ ſupremum regimen exercet.

Adhæc facit ut terra & habitantes in ea adorent Beſtiam primam, cujus plaga mortifera curata eſt.

Id eſt, quicquid omnino eſt BESTIA illa prior, quicquid obſequii à gentibus impietati ejus delatum eſt, id omne Hierarchæ huic tanquam parenti acceptum refert: cujus nimirum operâ effectum ſit ut terra & incolæ ejus

Ad Cap. 13. adorarent BESTIAM illam *primam*, quæ plagâ mortiferâ ſanatâ è Mari emerſerat. Id quâ ratione, quibus mediis machiniſve effectum dedit, id particulatim ἐν τοῖς ἔξω exponit.

Verſ. 13. *Etenim*, inquit, *facit ſigna magna, adeò ut etiam ignem faciat è cælo deſcendere in terram in conſpectu hominum.*

Verſ. 14. *Et ſeducit incolas terræ propter ſigna quæ datum ei facere in conſpectu Beſtiæ, dicens incolis terræ ut faciant Imaginem Beſtiæ quæ gladio vulnerata fuit: Et revixit.*

Etenim facit, καὶ ποιεῖ. *Vau* enim Hebræorum & indè καὶ in Scriptura Conjunctio eſt non tantùm *copulativa*, ſed & *disjunctiva*, *rationalis*, *cauſalis*, *ordinativa*, *explanativa*, prout ſenſûs ratio exigit: id quod ſemel monuiſſe ſufficiat. Jam ad rem. BESTIA *Pſeudoprophetica* ſeu *Pontificia* author fuit gentibus BESTIÆ illius *Decemcornupetæ* quâ *Draconis* poteſtas revixit conſtituendæ. Signis enim & miraculis iiſdem perſuaſit, ut ſecum in *Imaginem* Beſtiæ ſexto capite mactatæ fabricandam conſentirent. Quâ demum ad nutum ejus efformatâ, Plaga illa ſtatu *Draconis* accepta, novâ idololatriâ & tyrannide ad priorum ſimilitudinem introductis, curari, *Beſtiáque Draconicola* renovari viſa eſt. nam *BESTIA Romanæ capitis novißimi eſt* IMAGO Beſtiæ ſexto capite mactatæ. *Dixit*, inquit, *incolis terræ, ut facerent Imaginem Beſtiæ quæ habebat plagam gladii*; id eſt, imaginem ejus eâ quâ fuit conditione cùm accipiebat plagam. Καὶ ἔζησε, id eſt, atque ità demum BESTIA revixit ſeu redintegrata fuit. Verba enim iſta non pertinent ad deſcriptionem Beſtiæ cujus erat imago exprimenda, quaſi verba loquentis Pſeudoprophetæ; ſed ſunt Angeli eventum conſilii iſtius referentis, ſive ſubjicientis, nempe ſic Beſtiam illam cæſam revixiſſe. Eſtque acſi plenè diceretur hoc modo; Λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ Θηρίῳ ὃ ἔσχε πληγὴν τῆς μαχαίρας· [οἱ δὲ ἐποίησαν οὕτω] καὶ ἔζησε, *Dicens incolis terræ ut faciant Imaginem Beſtiæ quæ habebat plagam gladii*; [*illi verò fecerunt ità*] *& revixit.* Ut 2 Reg. 20. 7. *Dixit Iſaias, Tollite maſſam ficuum. Et tulerunt, & poſuerunt ſuper ulcus:* וַיְחִי וְיַחִי καὶ ἔζησε, *Et convaluit*, ſcilicet Ezechias vel ulcus.

Nimirum hoc illud eſt quod in *BESTIÆ illius Secularis* deſcriptione dicebatur, *tradidiſſe ei Draconem copias ſuas & poteſtatem magnam*, eóque plagam illius lethalem convaluiſſe; id eſt, impreſſiſſe Draconem cultûs & poteſtatis ſuæ formam Beſtiæ religionis alienæ, dum Angelos ſuos ſeu Dæmones non quidem, ut olim, iis titulis quibus ſe Chriſti Domini noſtri hoſtes profitebantur, ſed ſub tegmine religionis Chriſtianæ, Sanctorum & Angelorum bonorum, imò & Chriſti ipſius (vah blaſphemiam!) nominibus ſuppoſuit colendos. Nam *Idola* qui colit, quocunque nomine vocet, colit *Dæmonia.*

Imò, nè quid ad plenam *Beſtiæ cæſæ*, id eſt, *Draconis*, imaginem deeſſet; quod Imperatores *Draconicolæ* quidam fecerant, ipſe quoque PONTIFEX ſibi deferri curavit, honores ſcilicet divinos & authoritatem Deo peculiarem: adeò ut *in Templo Dei tanquam Deus ſedeat, præſe ferens ſe eſſe Deum*, ut Paulus inquit. Quod etſi Joannes, ſeu Angelus ipſi BESTIÆ hiſtoriam pandens, hîc ſpeciatim non attingit; tamen generali *Imaginis* nomine, tanquam ſimilitudinis iſtius partem quâ *Beſtia cæſa* refertur, comprehenſam voluit.

Atque hactenus de *Imagine* fabricanda; jam de *Signis* ad ſuaſionem ejus adhibitis. *Facit*, inquit, *Signa magna, adeò ut etiam ignem faciat è cælo deſcendere in terram.* Haud invitus hîc irem in ſententiam Graſeri, ſi modò illa ex Hebræorum ſcriptis confirmari poſſet, hoc de *Ignis deductione de cælo* hyperbolê proverbiali dictum eſſe, εἰς αὔξησιν ejus quod præceſſit: acſi dictum eſſet, Facit ſigna magna, imò talia ac tanta, ut vel ab ipſius Eliæ miraculis

miraculis quibus veri Dei cultum asseruit haud longè abesse videantur. *Judæi enim vulgò*, inquit Graserus, *isti Eliæ miraculo tantum tribuunt, ut proverbialiter illud de omnibus stupendis factis, in quibus nempe Dei dignitas elucet, usurpent.* Ad Cap. 13.

Sed cui hoc non placuerit, is lectionem Complutensem, aliis quoque exemplaribus testatam, sequatur, [ποιεῖ σημεῖα μεγάλα ἵνα καὶ πῦρ ποιῇ καταβαίνειν, *facit signa magna & ut ignis è cœlo descendat in terram*] atque adeò, tanquam eorum quæ deinceps fusiùs exponuntur summa hisce verbis proponeretur, de duplici mediorum genere interpretatum est quibus PSEUDOPROPHETA usurus esset ut Orbis Christiani incolas induceret ad *Imaginem* BESTIÆ sexto suo capite *cæsæ* refingendam, *Miraculorum* scilicet *apparatu*, & *Excommunicationis fulmine*: quorum altero gentium animos in errorem pelliceret; altero, immorigerorum contumaciam & superbiam frangeret. Etenim de horum utrisque quorsúmque spectarent in sequentibus ordine agitur. De *Signis* quidem verbis istis, *Et seducit incolas terræ per signa quæ datum est ei facere, dicens incolis terræ ut faciant IMAGINEM Bestiæ quæ gladio vulnerata fuit*, & quæ sequuntur ad v. 16. De *Excommunicatione* verò istis, *Facit ut omnes accipiant characterem in manu dextra aut in frontibus suis, & ut nè quis possit emere aut vendere, nisi qui habuerit characterem aut nomen BESTIÆ, aut numerum nominis ejus.* Locutio Synecdochica, quâ, ex interdicto aliorum commercio, *Anathematis Ecclesiastici censura* innuitur. Nec ea sanè inconcinnè *igni cœlesti* seu *fulmini* assimilatur. Quid enim est, obsecro, in Dei nomine æterno illi igni quempiam addicere, quàm ignem cœlo devocare? præsertim cùm impiorum illa à Deo profectura pœna *lacu ignis & sulphuris*, seu Asphaltite, ubi Sodoma & Gomorrha igne cœlitus depluto conflagrârunt, semel iterúmque in hoc libro figuretur. Imò conflagrationem istam docet Apostolus Petrus, 2 Ep. 2. 6. *constituisse Deum* ὑπόδειγμα μελλόντων ἀσεβεῖν, id est, per ellipsim prioris substantivi in Hebraismo usitatam, ὑπόδειγμα κολάσεως μελλόντων ἀσεβεῖν, *exemplar pœnæ eorum qui impiè victuri sunt*: Et Judas hîc Petri mentem clariùs efferens, πυρὸς αἰωνίου δίκην ὑπέχειν, id est, *ignis æterni similitudinem* seu *typum sustinere*, seu *ignis æterni pœnam exhibere.* Ità enim, vel in sensum aliquem similem, Judæ verba interpretanda esse, utriusque Apostoli verborum invicem collatio & rei ipsius ingenium attento Lectori persuadebunt. Jud. 7.

Quâ occasione & illud quoque addere mihi liceat, Propterea memorabile admodum fuisse, & triste Judæis jam à Deo rejectis omen, quod in ipso initio fatalis istius Belli iis accidisse narret Josephus, clade ad trajectum Jordanis è regione Jerichuntis acceptâ: Nempe cùm alii ab hoste in flumen projicerentur, alii vim eorum non sustinentes sponte eò desilirent, Lacum ASPHALTITEM prono flumine devolutis cadaveribus oppletum fuisse, quo casu, inquit, plaga, licèt per se gravissima, Judæis tamen seipsâ major visa fuit. De Bello Jud. lib. 5. cap. 3. secundùm Rufini distinctionem.

Sed eventum Vaticinii quod attinet, De *Signis* quidem res notissima est, universam quæ in Bestiæ regno jam à duodecim plùs minùs seculis obtinuit idololatriam, tum primogenitam illam in Sanctorum demortuorum, reliquiarum & Angelorum cultu sitam, tum proximum natu cultum imaginum, denique novissimam illam Dei panacei blasphemiam, denso *Signorum* agmine, curationibus putâ & visionibus miraculosis, coercitionibus specie tenus dæmonum, aliísque non unius generis mirandis effectibus, infelicibus Christianis primò quasi commendatam, deinde persuasam & confirmatam esse. Quæ quidem omnia *BESTIA Bicornis*, seu *PONTIFEX Romanus cum satellitio suo Pseudoprophetico*, fecisse dicitur; quatenus vel ipsi confinxerunt, vel ab aliis conficta authoritate suâ approbârunt, vel quæ malorum dæmonum re-

Ad Cap. 13. 2 Theſſ. 2. 9,10.

verâ operationes & præſtigiæ fuerint, pro veris & Divinis miraculis Orbi Chriſtiano ſeducendo obtruſerunt. Scilicet hoc illud ipſum eſt quod Apoſtolus Paulus ad Theſſalonicenſes prædixit, *Adventum hominis peccati fore ſecundùm efficaciam Satanæ, cum omni potentia & ſignis ac prodigiis mendacibus, & cum omni ſeductione injuſtitiæ.*

Fulminis verò ſeu Anathematis Pontificii exempla, quo ille ſuam in decernendo jubendóque authoritatem vindicavit, ea quidem adeò cuivis ſunt obvia, ut meo ex Annalibus Eccleſiæ huc convehendi labori omnino parci poſſit. Unum commemorare lubitum eſt admodum inſigne, & quod *Imaginem* de qua fabricanda agitur tam propè attingat, ut vel ſolum ad Prophetiæ hujus veritatem aſtruendam poſſit ſufficere.

Nempe in controverſia illa Iconomachica apud Græcos anno circiter 720 exorta, atque per annos 120 ingenti fervore & idololatrarum perſecutione agitata, dici vix poteſt in quantum diſcrimen *Imago* illa Draconis cæſi, tunc adhuc rudis & imperfecta, nec ultimam artificis manum conſecuta, adducta fuerit. Nec enim in illâ controverſia, ut vulgò creditur, *Imaginum* ſolarum cultus, ſed & *Sanctorum* demortuorum & *Reliquiarum* ſtrenuè oppugnabatur. *Leo Iſauricus* (inquit Theophanes hiſt. Miſcel. lib. 21. cap. 23.) *non ſolùm circa venerabilium affectivam imaginum adorationem errabat impius* [χετικλω τῶν σεπτῶν εἰκόνων προσκύνησιν] *ſed & circa interceſſiones caſtiſſimæ Dei genitricis omniúmque Sanctorum, quorum & reliquias ſceleſtiſſimus, ut magiſtri ejus Arabes,* (id eſt, Muhammedani) *abominabatur.* Idem de *Conſtantino*, quem per contumeliam Idolorum patroni *Copronymum* vocârunt, ibid. cap. ult. *Hic*, inquit, *pernicioſiſſimus & agreſtis, ferus*, &c. *primò quidem à Deo & intemerata Matre ipſius ac omnibus Sanctis abſcedit.* Ità pium Imperatorem blaſphemat Græculus Idololatra. Iterum lib. 22. c. 42. *Ubique interceſſiones ſanctæ Virginis & Dei genitricis ac omnium Sanctorum in ſcriptis, ut inutiles, ac ſine ſcripto repellebat, per quas nobis emanat omne ſuffragium, ſanctas eorum reliquias ejiciens & inviſas reddens: ſicubique inſignis cujuſquam audiebatur ad animarum ſanitatem & corporum rejacere, vel, ſicut moris eſt, à piè agentibus honorari, mox ergò mortem adverſus hujuſmodi tanquam impiè agentes minabatur; ſin autem, proſcriptiones, exilia, tormenta: Deo autem gratiſſimum lipſanum, utpote quidam theſaurus poſſeſſoribus habitus, auferebatur, inviſum de cætero efficiendum.* Videat quoque Lector cap. 54. Idem cap. 48. *Sicubi quiſquam corruens vel dolens ſolitam Chriſtianorum vocem emitteret, dicens, DEI GENITRIX JUVA, aut vigilias agens deprehenderetur*, &c.——*ut inimicus Imperatoris damnabatur, & IMMEMORABILIS nominabatur.* Imò adhuc ſub Theophilo, quinque Imperatorum Iconomachorum ultimo, Sanctorum cultum oppugnatum apparet ex Hymno illo Theodori, quo Eccleſia Conſtantinopolitana victricis tandem Idololatriæ memoriam quotannis (proh ſcelus & dolor!) recolere ſolebat. Ibi namque Ode 8. habetur, Τὰ ἱερὰ τῶν ἁγίων λείψανα, καὶ τὰς εἰκόνας αὐτῶν, Λέζιξ ὁ δεινὸς ἅμα τῷ Ἰωάννῃ ὃδ' ὅλως προσκυνεῖσθαι ἔφασκον ἀνόμως, οἱ ἀρνηταὶ τῆς ὁσιότητος· id eſt, *Sacras Sanctorum reliquias, & ipſorum imagines, Lezius ille ferus unà cum Joanne* (hic fuit Patriarcha Conſtantinopolitanus ſub Theophilo) *nullo pacto venerandas impiè aſſerebant, pietatis deſertores.*

Quid igitur hîc *PONTIFEX Romanus?* Succurrit *IMAGINI Beſtianæ*, immane quantum de fractione periclitanti: & cùm literis & minis nihil proficeret, ad *fulmineas artes* ſe convertit. *Leonem Iſaurum* Iconomachorum anteſignanum anathemate percutit, ſubditos in Italia ab obedientiæ juramento abſolvit, Exarchatu Ravennate & reliquâ eò loci ditione, quantum quidem in ipſo erat, privavit. Quo facto, ut Idololatricæ in Oriente factioni animos addidit, ità Reges Occidentis tempeſtivè abſterruit nè quid ſimile cona-

Ejus enim à libro 17 eſt hiſtoria Miſcella dicta, quæ ab Anaſtaſio Biblioth. è Græco verſa, falsò Pauli Diaconi nomine circumfertur. Floruit ſub Nicep. & Leone Armeno. Vide Baron. Ann. 719. 20. & 813. 8, 9, 10.

Apud Baron. anno 842. 28.

conarentur. Eodem fulmine Albigenſes, eorúmque defenſores & receptores afflandos ſanxit & verò afflavit Synodus Lateranenſis 280 Epiſcoporum ſub Alexandro III. Idem quoque fulmen Concilium Lateranenſe magnum ſub Innocentio devocandum cernit *in Dominos temporales, qui requiſiti & moniti ab Eccleſia terras ſuas ab iiſdem purgare neglexerint*; nempe, ut *per Metropolitanos & cæteros comprovinciales Epiſcopos Excommunicationis vinculo innodentur*; *&, ſi ſatisfacere contempſerint, per Pontificem Rom. vaſalli eorum à fidelitate ſua denuncientur abſoluti, & terræ eorum exponantur Catholicis occupandæ.* Ad Cap. 13. Tom. 4. Concil. Edit. Rom. an. 1612. pag. 44, 45.

Datúmque eſt ei dare ſpiritum Imagini Beſtiæ, ut & loquatur Imago Beſtiæ, & faciat ut quicunque non adoraverint Imaginem Beſtiæ occidantur. Verſ. 15.

Ni vitali facultate prædita fuiſſet IMAGO, non ejus effictione Beſtia cæſa revixiſſet. Neque enim Beſtia draconicola, quam referre debuit, Beſtia iners fuit; ſed quæ ſtrenuè admodum ſeſe movere, & in quoſvis genio ſuo contrarios impetum facere ſolebat. Ejuſmodi igitur imaginem eam eſſe oportuit in qua denuo reviviſceret. Proinde PSEUDOPROPHETÆ datum dicitur, non ſolùm ut populum Chriſtianum ad *Imaginem* ipſius in Beſtia vicis noviſſimæ fabricandam pelliceret; ſed ut ipſe vitam eidem largiretur, quâ & edictis pari modo juberet quæ ad dignitatem ſuam tuendam opus eſſent, tum in inobſequentes & conſtitutioni ipſius religioſæ ſubeſſe detrectantes gladio, ſeu nece ſeculari, animadverteret. Et ſanè totam illam poteſtatem quam habet IMAGO, ſeu *Beſtia Secularis idololatrica*, in Sanctos ſæviendi, eam non niſi à *BESTIA Pſeudoprophetica* ſibi traditam exercet. Ità enim res geritur, ut quos *BESTIA Pſeudoprophetica* hæreſeos (ut vocant) ſeu *Imaginis* violatæ condemnaverit, eos demum BESTIÆ *Seculari* poteſtatem facit occidendi: cujuſmodi ſcilicet à ſeſe nullam habet, niſi ab Eccleſiaſtico judicio pendentem. Atque hæc eſt illa quam vocant *Traditionem poteſtati ſeculari* in hiſtoriis carnificinæ Beſtianæ nullibi non obviam. BESTIA ſcilicet *Pſeudoprophetica*, ut quidem videri vult, non occîdit ipſa, ſed tamen ſententiâ ſuâ damnatos *Seculari* tanquam Carnifici tradit occidendos.

Et facit ut omnes, parvi & magni, divites & pauperes, liberi & ſervi (id eſt, cujuſcunque ſint ordinis, ſtatûs & conditionis) *accipiant characterem in manu ſua dextra aut in frontibus ſuis: Et nè quis poſſit emere aut vendere, niſi qui habeat characterem aut nomen Beſtiæ, aut numerum nominis ejus.* Verſ. 16. Verſ. 17.

Quid ſibi velit *emendi & vendendi* interdictum (ut περιῦσσον incipiam) jam antè oſtendi; nempe *Papalem Excommunicationem* notari, in quam qui incidunt reliquorum civium conſuetudine & commercio arcentur. Ità Canon iſte Concilii Lateranenſis ſub Alexandro, cujus paulò antè mentio facta, contra Waldenſes & Albigenſes editus, ſub anathemate prohibet ſignanter, *Nè quis eos in domo vel in terra ſua tenere vel fovere, vel NEGOTIATIONEM cum iis exercere præſumat.* Et Synodus Turonenſis in Gallia ſub eodem ſimili interminatione prohibet, *Nè ubi cogniti fuerint illius* (ut vocant) *hæreſeos ſectatores, receptaculum quiſquam eis in terra ſua præbere aut præſidium impertiri præſumat*; *ſed nec in VENDITIONE & EMPTIONE aliqua cum iis communio habeatur.* Et quid? nonne hîc quoque loquitur PSEUDOPROPHETA *ut Draco?* Draco enim Diocletianus ſimile edictum edidit, Nè quis quidquam Chriſtianis venderet aut ſubminiſtraret, niſi priùs thura Diis adoleviſſent: de quo in Hymno Juſtini martyris ità canit Beda; Tom. 4. Concil. Edit. Rom. pag. 37. Apud Rev. Armachan. de ſucceſſione Eccleſiæ, pag. 239.

Non

Ad Cap. 13.

Non illis emendi quidquam
Aut vendendi copia:
Nec ipſam haurire aquam
Dabatur licentia,
Antequam thurificarent
Deteſtandis idolis.

Hanc autem locutionem Synecdochicam propterea fortaſſe Spiritus S. adhibuit, ut innueret, anathema illud Papale, licèt ſeſe abſciſſione ab interna & inviſibili Chriſti communione venditet, reverâ tamen ultrà vim non habere quàm ut ab externo & viſibili aliorum civium commercio excludat.

Jam quod de *Charactere* dicitur; *Character Beſtiæ* non eſt propriè niſi *Nominis*; ideo dicitur *Character* ſeu *Nomen Beſtiæ*, & capite ſequente *Character Nominis ejus*. Nempe alluſum eſt ad morem veterem, quo Servi Dominorum, milites Imperatoris ſui nominibus (atque illi quidem præcipuè in fronte, iſti in manibus) inſcribi ſolebant. Itaque pari ratione AGNI quoque Satellitium capite ſequenti, quod ſatellitio BESTIÆ ἀντιστοιχεῖ, *Agni & Patris nominibus in fronte ſcribuntur*; eodem utrobique typi ſenſu, ad indicandum cujus Domini ſit, cuíque militet uterque Cœtus; illos *Beſtiæ & Imaginis ejus*, hoſce *Chriſti & Patris ejus* ſeſe ſervos profiteri.

Numerum quod attinet, is *Nominis* ſeu *Characteris Beſtiæ* appendix potiùs cenſendus eſt quàm Character; & quidem reverâ non tam Nominis Beſtiæ, quàm Beſtiæ ipſius Numerus eſt; quomodo etiam ſtatim vocatur. *Numerus* autem *Nominis* ideo tantùm dicitur, quòd *Nominis Beſtiæ* literis in numeros relatis, Deo ità diſponente, contineatur. Neque tamen ſequitur, quia cum *Nomine Numerus* tam intimè cohæreat, ideo *Numerum Beſtiæ* cum *Nomine* confundendum eſſe: Exigit enim ἀντιστοιχίας ratio ut, quemadmodum in Agni Cœtu Character Nominis à Cœtûs Numero diſtinguitur, ità quoque in Cœtu Beſtiano fiat. Adde quòd diverſæ omnino rei ſunt, ſignificationis, inquam, *Character Nominis* atque *Numerus*, ſi ad aliorum locorum analogiam interpretationem dirigamus. Alter enim, *Character Nominis*, cui Domino ſeſe addixerint qui geſtant; alter, putà *Numerus*, quâ proſapiâ undéque genus ſuum deducant qui eodem inſigniuntur, oſtendit: ut numerus *duodenarius*, éxque *duodenario* multiplicando factus, tam in *Cœtu Virgineo* quàm in ſtructura & dimenſionibus *Novæ Hieruſalem* emicans, Apoſtolici generis atque indolis ſymbolum eſt.

Sed nè diutiùs in generalibus iſtis immoremur: videamus tandem quodnam ſit illud Beſtiæ NOMEN, quo *Numerus* quoque ejuſdem à Spiritu S. notatus contineatur. Eſt verò, quod jam tum cùm Apocalypſis adhuc recèns ſcripta eſſet nonnulli ſuſpicati ſunt, decantatum illud ΛΑΤΕΙΝΟΣ. Hoc enim nomine, poſt imperii diviſionem & decem Reges in provinciis ejus exortos, neque priùs, *Pſeudopropheta Romanus*, cum reliquis Occidentis incolis, diſcriminis ergô appellatus eſt; ídque ab illis ipſis, quibus Apocalypſis ſcripta eſt, ſeptem Aſiæ Eccleſiis. Namque Græci & reliqui Orientales, penes quos in dilaceratione illa Imperii nomen manſerat, ſeipſos ſolos *Romanos* dici voluere; nos, cum Pontifice noſtro & ſub eo Epiſcopis, Regibus, Dynaſtis, fatali quodam inſtinctu LATINOS dixere. Atque hoc ipſum Nomen, literis ſuis Græcorum & Hebræorum more ſubductis, numerum conficit à Spiritu S. notatum, numerum autem myſticum, quo indicatur cujus proſapiæ ſit BESTIA, quámque falsò ſeſe chori Apoſtolici ſucceſſorem venditet, cùm ſit reverâ Draconis.

Numerus enim NOMINIS Beſtiæ eſt *666*. Quem ſi ex *duodenario*, Apoſtolici generis Symbolo, deducere ſatagas, fruſtrà laborabis; nunquam enim

enim indè, quomodocunque multiplicaveris, *666* efficies: At verò è *Senario*, qui DRACONIS illius *rufi*, putà *BESTIÆ ſexti capitis*, numerus eſt, facillimè; cùm ex *Senariis* totus, quantus quantus eſt, conflatus ſit, monadum, decadum, hecatontadum; quaſi *Draconis* illius ſperma totum BESTIÆ hujus *noviſſimæ* corpus omnéſque artus ejus pervaſiſſet. Ad Cap. 13.

Hîc eſt ſapientia (inquit Spiritus.) *Qui intelligentiam habet, computet Numerum Beſtiæ: numerus enim hominis eſt; & Numerus ejus 666.* Verſ. 18.

Quem quidem omnino ad eum quem dixi modum computari debere, videor mihi colligere ex Cœtûs *Virginei* analogia, cujus Numerus 144, contrà quàm *Beſtiæ*, totus Apoſtolicus eſt, ex *duodenario* in ſeipſum multiplicato genitus. Contrariorum autem contraria eſt ratio. Atque ibi quidem utrumque, tam *Nomen inſcriptum* quàm inſcripti Cœtûs *numerum*, Spiritus Sanctus expreſſit; hîc verò *Nomen* ex *Numero* conjiciendum reliquit.

Eſt igitur, ut rem in pauca conferam, *Nominis BESTIÆ characterem accipere*, ejus poteſtati ſe addicere, & Dominium confiteri; *Numerum* verò, impietatem ejus, *Draconis* traducem, idololatriam nempe LATINAM, amplecti. Unde illud fortè conſideratione non indignum erit; Licèt nemo poteſt *Nominis Beſtiani* characterem accipere, ſeu ejus poteſtati ſubditus eſſe, quin ſimul quoque *Numerum* ejus accipere, hoc eſt, impietati communicare, neceſſe habuerit: poſſe tamen fieri ut quis *Numerum* ſeu impietatem *Beſtiæ* admittat, *Characterem* verò ſeu *Nomen* reſpuat. Id quod in Græcos jamdiu competit, qui utut eandem impietatis formam *Draconis* traducem ſeu idololatriam *Latinam* amplectantur, eámque primitus PONTIFICIS *Latini*, IMAGINEM *Draconis cæſi* illic quoque erigi adlaborantis, auſpiciis in Concilio iſto altero Niceno apud ſe confirmatam; *Pontifici* tamen *Latino* ſubeſſe, ſeu *Nomen* ejus ut olim (antequam ſchiſmate facto ſeceſſerint) geſtare, jam à ſeptingentis annis recuſant.

DE
COETU VIRGINEO CXLIIII M
Signatorum Agni.

COETUS *Virgineus AGNI Sionei* ſatellitium, idémque ſelectum illud Iſraelis ex Gentibus ſurrogati Agmen, de quo ad initium SIGILLI ſeptimi, (geminâ namque Viſione, ut ibi monuimus, Prophetiæ SIGILLORUM cum BIBΛΑΡΙΔΙΟΥ connectendæ causâ, deſcribitur) ſignificat Eccleſiam, in medio illo Chriſtiani nominis Orbe Beſtiam affectantium AGNO fidelem, ſúbque BABYLONE *Virginem:* germanam illam nec degenerem duodecim Apoſtolorum Apoſtolicè multiplicatam progeniem; ſolam utiquè, ad exemplum Chori cœleſtis, AGNUM PATREMque cantu Evangelico caſtè ritéque celebrare edoctam; quod nemo Beſtianorum malo ſuo fato addiſcere potuit: Adhuc populum non uni alicui, ut Beſtiani, ſedi addictum, ſed AGNUM comitantem quócunque gentium ierit: Beſtiæ cultores denique, de cultûs Evangelici præſcripto Deſque in Idololatras patefacta ſeveritate ſæpius & acriter commonefacientem; tandémque omnibus, ni in æternum perire velint, ut ab ejus commercio quantocyùs ſe ſubducerent denunciantem. Hæc Viſionis ſumma eſt. Jam textum ad ejus normam elucidemus. Ad Cap. 14. Comment. in cap. 7.

Et

Ad Cap. 14.

* Vers. 1. * *Et vidi, & ecce AGNUS ſtabat ſupra montem Sion, & cum eo centum quadraginta quatuor millia.*

Ex numero 144 ſeu duodecies duodecim millium apparet, eundem hîc Cœtum deſcribi qui ad ſeptimi Sigilli ingreſſum ſignabatur; nimirum legitimam illam nec degenerem Apoſtolorum ſobolem, numerum hunc duodenarium tanquam generis ſui inſigne gerentem. Recolat Lector quæ illic notavimus.

Comment. in cap. 7.

Mons Sion autem ſolium fuit Regni Davidici, idémque *Civitas Davidis* dicta, quòd eum ille Jebuſæis ereptum extus mœnibus novis, intus arce regiâ, vicis, plateíſque conſtruxerat. Ergò hîc parabolicè adhibitus, illum terrarum locum deſignabit quem Chriſtus, debellato DRACONE, Regni ſeu Eccleſiæ ſuæ domicilium fecerat, id eſt, Chriſtiani nominis Orbem. In hoc Orbe Eccleſia Virginea manſionem habet, inibíque AGNO fidem & pudicitiam illibatam etiamnum ſervat, cùm omnia ſtupris ac cædibus Beſtia contaminâſſe, peſſundediſſe, nihílque integrum aut intactum reliquiſſe videretur.

Habentes nomen Agni, & nomen Patris ejus ſcriptum in frontibus ſuis.

Legit & Cyprianus lib. 2. Teſt. adverſ. Judæos, cap. 22. [In Bib. Polyglot. *MS. Alexandrin.* habet ὄνομα αὐτῦ (i. e. τῦ ἀρνίς) καὶ τὸ ὄνομα τῦ πατρὸς, &c.]

Malè è quibuſdam exemplaribus excidit illud *nomen Agni*, quod agnoſcunt Vulgata, Primaſius, Andreas, Aretas, Editio Complutenſis, Syrus Interpres; ut eam veram lectionem eſſe non ſit dubitandum. quin ut ità legatur rem ipſam poſtulare, in progreſſu interpretationis clarè patebit. Alluditur enim (ut in Beſtiæ quoque hiſtoria notavimus) ad ritum priſcum, quo tam Servi Dominorum quàm Milites Imperatoris ſui nomine aut ſtigmate olim inſcripti cernebantur; atque ſervi quidem præcipuè in frontibus (teſte Rhodigino lib. 5. 33.) milites verò in manibus. Vegetius lib. 2. 5. *Victuris in cute punctis milites ſcripti, & matriculis inſerti jurare ſolent.* Ætius autem l. 8. 12. *Stigmata vocant quæ in facie aut alia parte corporis inſcribuntur, qualia ſunt MILITUM in manibus.* De militum verò inſcriptione pleniùs nos inſtruet Lipſius, lib. 1. de Milit. Rom. dialog. 9. *Sub principibus*, inquit, *tirones jam captos compungebant, & in cute ſignabant* [Romani.] *Vera hæc ſtigmata erant & manibus militum impreſſa. Erant inſcripti nomine Imperatoris: hinc Auguſtinus regium characterem vocat, & Chryſoſtomus* σφραγίδα. *Petitum hoc vel ab eo, quòd olim nomen Imperatoris in ſcutis, haſtis, vexillis inſcribi ſolitum, atque eo exemplo in cute: vel à ſacris; quos enim Deo conſecrabant vel initiabant, hos ſtigmatibus inurebant.* Ad rem igitur. Illi nomen *Agni & Patris ejus* in frontibus ſuis gerunt, qui fidem quâ ſe Agno, ceu Imperatori & Domino, & Patri ejus in Baptiſmo mancipârunt, non frangunt, neque ad Satanæ ejúſque Angelorum cultum pompáſque quæ ſemel ejurârunt relabuntur. Ità enim antiquitus (ut illud ad pleniorem dicendorum lucem hoc loco inferam) *Abrenunciationis in Baptiſmo formula* in pleriſque Eccleſiis * concipiebatur: Ἀποτάσσομαι τῷ Σατανᾷ, καὶ πᾶσι τοῖς ἔργοις αὐτῦ, καὶ πάσαις πομπαῖς αὐτῦ, καὶ πάσῃ τῇ λατρείᾳ αὐτῦ, *Renuncio Satanæ, & omnibus operibus ejus, & pompis ejus, & omni cultui ejus.* In multis, iíſque antiquiſſimis, Liturgiis additum, [a] καὶ τοῖς ἀγγέλοις αὐτῦ, *& Angelis ejus.* In aliis, [b] *Et omnibus inventis ejus, & omnibus qui ſub ipſo ſunt.* In aliis eodem ſenſu, [c] *Et mundo ejus.* Quæ omnia ſtylo Apocalyptico expeditè efferre licet, Ἀποτάσσομαι τῷ Δράκοντι, καὶ πάσῃ τῇ δυνάμει αὐτῦ, *Renuncio Draconi, & omnibus copiis ejus*, id eſt, ut Cyrillus [d] Alexandrinus Baptiſmi formulam explicat, *Dæmoniorum turbis valedico, omnem pompam eorum & cultum reſpuo.* Romana Eccleſia hîc aliis paulò contractior fuit. Sola enim apud eam *Satanæ, pomparum & operum ejus* mentio: ubi ſub *Satanæ*, tanquam Principis, nomine, Angelos quoque ejus; *pomparum & operum*, cultum idololatricum omnémque apparatum ejus intelligit.

* Vid. Conſtit. Apoſt. lib. 7. c. 42. Cyrill. Hieroſ. Catech. myſtagog. 1. Chryſoſt. Hom. 21. ad popul. Antioch.
[a] Conſtit. Apoſtol. ibidem.
[b] Tertul. de Spectac. cap. 4. Ambr. Hexam. lib. 1. cap. 4.
[c] Author Conſtit. Apoſt. ibid. Ambr. de iis qui myſter. initiant. cap. 2. Hieron. ad cap. 5. Mat.
[d] Lib. 7. contr. Jul.

Eſſe jam *Baptiſmi* Sacramentum, utpote quo fidem Agno & Patri ſolenniter

niter profitemur, quóque nomen eorum ſuſcipimus & Chriſtiani dicimur, *Dominicum Signaculum*, paſſim Patres, ídque à prima Eccleſiæ antiquitate, prædicant. Hinc illud * Origenis, *Immortale LAVACRUM portemus in frontibus noſtris. cùm Dæmones viderint, contremiſcent.* [a] Auguſtinus etiam *regium characterem* vocat, *characterem Imperatoris, characterem Redemptoris.* Iidem porrò *Signaculum* hoc idololatriâ & ſuperſtitione induci & quaſi obliterari docent. Tertullianus de Spectac. cap. 4. de *Baptiſmo* ſub *Signaculi* nomine agens; *Cùm*, inquit, *aquam ingreſſi Chriſtianam fidem in legis ſuæ verba profitemur, renunciâſſe nos DIABOLO, & POMPÆ & ANGELIS EJUS, ore noſtro conteſtamur. Quid erit ſummum ac præcipuum in quo Diabolus & Pompæ & Angeli ejus cenſeantur, quàm Idololatria?* & cap. 24. *Nonne ejeramus & reſcindimus SIGNACULUM reſcindendo teſtationem ejus?* Ejuſdem generis eſt & illud lib. de Idololat. cap. 19. *Non convenit ſigno Chriſti & ſigno Diaboli.* Similiter Auguſt. Tract. 7. in Joan. *Perdidit ſignum Chriſti, accepit ſignum Diaboli. Non vult Chriſtus communionem, ſolus vult poſſidere quod emit.* Cum iſtis facit Iſidor. Origin. lib. 18. cap. 59. de Spectaculorum exſecratione; *Deum negat qui talia præſumit, & fidei Chriſtianæ prævaricator effectus eſt qui id denuo appetit cui in lavacro jampridem renunciavit, id eſt, Diabolo, pompis & operibus ejus.*

Ad Cap. 14.

* Hom. 8. in diverſos Evangelii locos.

[a] In Joan. tract. 6. Secundi contra Petilianum ultimo. Primi contra Creſconium 30. & alibi. Vide quóque eum 6. de Baptiſ. cap. 1. Epiſt. 23, 50, 200.

Omnes igitur qui BESTIÆ characterem acceperint, Chriſti & Patris abnegârunt, ejerârunt, irritum fecerunt, ac pro eo habentur acſi nunquam accepiſſent. Soli centum iſti & quadraginta quatuor mille qui ad BESTIÆ caſtra non transfugerant, ſed Agno firmiter adhærebant, *Characterem Dominicum* etiamnum in frontibus ſuis oſtendunt.

Unum adhuc monendum reſtat; nempe illud, Quòd licèt *Signati* utrobique, tam hîc quàm cap. 7, iidem ſint, tamen *ſignaculi* rationem non utrobique eandem eſſe; ídque ex diverſo *ſignandi* fine: Illic enim tutelæ res agebatur, hîc ſervitii & fidelitatis. Sed nec opus eſt ut propterea aliud ibi ſignaculum quæramus à Baptiſmi Sacramento planè diverſum: nam utrumque præſtat Baptiſmus. Siquidem præter illud quod eſt profeſſionis noſtræ, Deus aliud, gratiæ nimirum ſuæ, ſignaculum ſuperaddit, quo pro ſuis agnoſcit qui tinguntur, ínque tutelam ſuam ſuſcipit. De hoc igitur in priori *Signatorum* Viſione; de illo in præſenti, ni fallor, agitur. Atque huic ſententiæ faver, quòd Clemens Alexandrinus apud Euſebium lib. 3. cap. 17. Baptiſma nuncupet τέλειον φυλακτήριον, *perfectam cuſtodiam:* Item quòd Nazianzenus, Orat. in ſanctum Baptiſma, idem *Sigillum* dici, ὡς συνήρησιν, *quia conſervatio eſt:* Denique illud Baſilii Exhortat. ad Baptiſmum, *Niſi ſignatus ſit ſuper te vultus Domini, niſi characterem in te agnoſcat Angelus, quomodo pro te pugnabit, aut ab inimicis vindicabit?* ubi Nicetas Scholiaſtes, *Quia per eum conſignati, cujuſnam Domini ſimus agnoſcimur, atque ab inſidiis tuti conſervamur.* Jam pergamus ad reliqua.

Et audivi vocem de cœlo, tanquam vocem aquarum multarum, & tanquam vocem tonitrui magni: & vox quam audivi erat ſicut citharœdorum citharizantium citharis ſuis. Verſ. 2.

3. *Et cantabant quaſi canticum novum ante thronum, & ante quatuor Animalia & Presbyteros*, &c.

Vocem verò indicat & canticum Angelorum cœleſtium Patrem & Agnum glorificantium; quomodo feciſſe leguntur cùm primùm Agnus Librum fatorum reſignandum ſuſcepiſſet. Ad hos Angelos utique reſpiciens, mox verſu 6 dicit, *Et vidi alium Angelum volantem in medio cœli*, id eſt, alium à præcentoribus iſtis. Nullius enim ante hunc Angeli meminiſſet, niſi dicamus ſymphoniacos iſtos Angelorum chorum fuiſſe. Cap. 5. 11.

Vox autem *aquarum multarum & tonitrui inſtar*, non ſignificat aliud

Ad Cap. 14. quàm vocem numerosæ & confertæ multitudinis; cujusmodi in Templo dum adhuc florebat audiri soleret, cantorum Levitarum, voce & instrumentis musicis Dei laudes resonantium: quorum præ multitudine, simul & acclamantis populi, sonitus reddebatur, quasi marinorum fluctuum & fragoris tonitrualis. Non conjectura est, sed res manifesta; quippe quod Ver. 6. in epinicio cap. 19, ubi eadem est parabola, disertè exprimitur. *Audivi*, inquit, *quasi vocem turbæ multæ* (audi, *turbæ multæ*) *& sicut vocem aquarum multarum, & sicut vocem tonitruorum magnorum, dicentium, Halleluja.* Hinc apud Ezechiel. cap. 43. 2. ubi in Hebræo simpliciter est, *Vox ejus* (i. gloriæ Dei Israelis) *quasi vox aquarum multarum*, Septuag. Vid. R. D. Kimch. paraphrasticè reddunt, Φωνὴ τῆς παρεμβολῆς, ὡς φωνὴ διπλασιαζόντων πολλῶν, *Vox castrorum ejus, quasi vox geminantium multorum.* Chaldæus similiter, *Vox benedicentium nomen ejus, sicut vox aquarum multarum.* Adde illud ex eodem Propheta de Cherubinis cap. 1. 24. *Audivi*, inquit, *vocem alarum eorum, tanquam vocem aquarum multarum, tanquam vocem Omnipotentis, vocem loquelæ tanquam vocem castrorum.* Denique ab hac notione est, quòd in descriptione personæ Filii Dei exordio Apocalypseos ex Dan. 10. 6. Daniele expressâ, pro quo apud Danielem est, *Vox multitudinis*, à Joanne substituitur, *Vox aquarum multarum.* Quod enim Daniel habet, *Pedes ejus quasi species æris candentis, & vox verborum ejus sicut vox multitu-* Apocal. 1. 15. *dinis*; id Joannes enuntiat, *Pedes ejus similes aurichalco, sicut in camino ardenti; & vox ejus tanquam vox aquarum multarum.*

Canticum porrò *novum* est, cujusmodi post Christum mundo exhibitum Deo canitur: quo nempe Sessori Throni & Agno, unà solísque, redemptio, potentia, divitiæ, sapientia, fortitudo, honor, gloria & benedictio Vers. 12, 13. religiosè & evangelicè deferuntur. Hujus cantici formula exstat cap. 5, ídque titulo *cantici novi*: ut eò hîc respici vix dubitandum sit, cùm nusquam in hoc libro alibi *cantici novi* mentio audiatur. *Dignus est*, inquiunt, *AGNUS qui occisus fuit* (id est, prout antè à Presbyteris & Animalibus paulò explicatiùs dicitur, propterea quòd occisus fuit) *accipere potentiam, & divitias, & sapientiam, & fortitudinem, & honorem, & gloriam, & benedictionem. Sedenti* igitur *super thronum & AGNO* sit *benedictio, & honor, & gloria, & robur in secula seculorum, Amen.* Hæc *novi cantici* formula est, quam si Deus aliquando penitius intelligere dederit, latiùs fortasse explicando diducam: altiùs enim in animo meo insedit, universum cultûs Evangelici mysterium eo contineri.

Quod appositi rationem attinet, *Novum* dici videtur, vel quasi alterum & diversum ab eo quod Christo nondum missо canebatur (sub hoc 2 Cor. 5. 17. enim, secundùm effatum illud Apostoli, *Vetera transierunt, & ecce facta sunt omnia nova*;) vel ob novum in adventu ejus beneficium, priorum mundi ætatum nulli, sed temporibus tantùm novissimis, concessum. de quo verò beneficio Deus exinde tam ab Angelis quàm hominibus δοξολογεῖται. Et huic quidem nominis rationi firmandæ erit tum illud Isaiæ cap. 42. 9, 10. *Nova ego annuntio, Cantate Domino canticum novum:* tum quæ in Psalmis occurrit aliquoties *cantici novi* appellatio, haud aliter, ut videtur, intelligenda, quàm aut de eo quo Divinum numen ob novum aliquod, liberationis præsertim, beneficium celebratur (juxta illud Psal. Vers. 2, 3. 40. *Eduxit me de luto cænoso*, &c. *& indidit ori meo canticum novum*;) aut saltem quod, ad istiusmodi canticorum morem, cum lætitia & jucunditate haud vulgari canitur: quorum utrumque cantico Evangelico convenire haud est cur multis ostendere conarer. res in aperto est.

Et nemo poterat discere Canticum illud, nisi illa centum quadraginta quatuor millia, qui empti sunt de terra.

In toto Orbe Christiano nemo, quamdiu Bestia rerum potiretur, canticum

cum Angelorum cantare sciret, præter eos qui de numero centum istorum quadraginta quatuor millium Agni assèclarum fuerint: Siquidem hi soli, citra omnem idololatriæ labem, Patrem & Agnum glorificant in terris, sicuti beati Angeli in cœlis; idipsum nimirum quod in Oratione Dominica Ecclesia ab omnibus ut fiat Patrem indesinenter rogat, *Fiat voluntas tua, sicut in cœlo, sic etiam in terra.* Adeò Divinum Numen legitimè ritéque colendi idea exemplúmve absolutum aliunde quàm à cœlitibus peti nequeat. Ad Cap. 14.

Hi sunt qui cum mulieribus non sunt inquinati; Virgines enim sunt. Vers. 4.

Id est, cum mulieribus impudicis seu meretricibus non consueverunt. At quænam *ista mulieres* sunt? Sanè, non quæ vulgariter sic dicuntur, sed, Prophetarum more, *Civitates*; atque eæ Christiani quidem nominis, sed idolis deditæ, quarum regina est BABYLON illa magna, *mater scortorum* dicta, quacum fornicantur Reges & incolæ terræ. Cum talibus, qui ex Agni Cœtu sunt non consueverunt, hoc est, incestu idololatrico sese non contaminârunt. *Virgines enim sunt*, id est, ab omni idololatriæ labe immunes. Omnino enim postulat analogiæ ratio, ut eodem sensu isti *Virgines* dicantur quo cæteri, Reges & populi, cum Babylone *scortari* perhibentur. Præterea, cùm Babylon ista *scortorum mater* audiat, consequens est ut filiæ ipsius, reliquæ civitates, scortilla quoque sint, quibuscum incolæ cuique subditi spirituali scortatione polluantur.

Hi sunt qui sequuntur Agnum quòcunque ierit.

Hoc est, fidelissimè ei adhærent, neque ullâ occasione deserunt; ductâ Metaphorâ ab iis qui à latere cujuspiam nunquam recedunt, sed comitantur omni loco. Vel sic; In quacunque civitate, regione, territorio Agnus tentorium suum fixerit, eò eundem sectantur: contrà quàm reliqui hominum, qui licèt Christiani audiant, Agnum tamen, nisi Romæ apud Petri sedem habitârit, alibi quærere & sectari nollent.

Hi empti sunt ex hominibus, primitiæ (ἀπαρχὴ) *Deo & Agno.*

Id est, ex reliqua turba prophana redempti, ut essent Deo & Agno peculium sacrum, instar primitiarum. Neque enim, ut vulgò creditur, Ἀπαρχὴ, seu *Primitiæ* primitivos tantùm fructus denotant, sed etiam in genere quicquid prophanis usibus exemptum Deo consecratur; idipsum nempe quod Hebræis תְּרוּמָה, quo nomine cùm ipsas decimas, tum quicquid oblationum fuit, præter ignitas, Scriptura comprehendit. Unde Chrysostomus, quas Abrahamus Melchisedeco solvit decimas, * ἀπαρχὰς vocat: Itémque Irenæus, quas sibi in Ecclesia asserit Deum etiamnum exigere creaturæ suæ primitias, contendit non debere esse minores decimâ: cùm Christus, inquit ille, naturalia Legis non dissolverit, sed extenderit; & verò Christiani non minorem, sed majorem, quàm Judæi spem habeant. Vide eum adversus Hæres. lib. 4. cap. 27, & 34. juxta editionem Fevardent. Quid, quòd Callimachus etiam, Hymno in Delum, decimas Apollini mitti solitas ἀπαρχὰς δεκαπφόρους, id est, *primitias decimiferas*, nuncupet? Ex quibus omnibus appareat vocem ἀπαρχὴ non primitivorum duntaxat oblationem, quæ Hebræis est רֵאשִׁית vel בִּכּוּרִים, sed & quamvis aliam denotare; nominisque rationem indè esse, quia Deo portio sua priùs reddenda sit quàm aliquid in nostros usus insumatur. Porrò, quoniam vox *Primitiarum* quotæ partis definitionem non includit, hinc factum ut veteres Christiani καρποφορίας suas, seu fructuum oblationes, licèt minores esse non debere putârint quàm partem decimam, tamen ἀπαρχὰς seu *primitias*

In Epist. ad Hebr. Hom. 12. Vide quoque eundem Hom. 35. in Gen.

* Sic & *Philo* quas promisit Jacob. Qui & de solvendis decimis sæpiusculè utitur voce ἀπάρχεσθαι, & ἀπάρχεσθαι δεκάτας.

Philo De congressu quærendæ eruditionis gratiâ, & De Charitate. Idem De mutatione Nominum, Decimas decimarum appellat ἀπαρχῆς ἀπαρχήν· ἔστι δὲ (inquit) ἡ ἀπαρχῆς ἀπαρχὴ ὁ ἐκατοστὸς λόγος, ὃν Λευῖται τοῖς ἱερωμένοις ἀπάρχουσαι. Ibidem, δεκάτην ἱερὸν ἀπαρχήν. Similiter Dionys. Halicarnassæus apud Euseb. Præpar. Evang. l. 4. c. 16. fructuum, pecorum, sed & hominum decimas quas Pelasgos in Italia Apollini, Jovique ex voto debuisse refert, semel iterúmque ἀπαρχὰς vocat.

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mitias appellare maluerint quàm *decimas*; tanquam ſcilicet nomine libertatis, non ſervitutis. Hæc, licèt ad inſtitutum meum pleraque ex parte non facientia, annotare tamen volui, ut iis qui apud nos Decimarum in Eccleſia Chriſtiana ſolvendarum antiquitati & juri ex Patribus & Conciliis eruendis quandoque navant operam gratum, ſi poſſim, facerem. Interim (ut eò redeam unde pauliſper digreſſus ſum) fatendum eſt, ſtrictiorem quoque *primitiarum* ſignificationem huic loco non malè convenire; nempe, ut COETUS *Virgineus* dicantur primitiæ reſpectu *Turbæ palmiferorum* eum aliquando auctiori numero excepturæ. Liberum itaque Lectori judicium ſuum eſto.

Verſ. 5. [In Bibl. Polyglott. *MS. Alexandr.* habet ψεῦδος *mendacium*,]

Et in ore eorum non eſt inventum mendacium [Ità Vulgata, Syrus, Complutenſis, Aretas, & in exemplari Palatino Andreas; aliis *dolus*] *ſine macula enim ſunt.*

Non eſt inventum mendacium. Cujuſmodi nimirum invenitur in ore Beſtianorum ſeu Chriſtiani nominis idololatrarum omnium; qui ſe quidem Agnum & Patrem colere præ ſe ferunt, reapſe tamen honorem Divino Numini proprium creaturis tribuunt. Sanè omnis idololatra *mendax* eſt, cùm pro Deo colat quod non eſt Deus. Quò ſpectat illud Apoſtoli ad Rom. 1. 25. *Commutârunt veritatem Dei in mendacium, dum coluerunt & ſervierunt creaturæ* παρὰ τὸν κτίσαντα, *prout Creatori.* Unde idola dicuntur *mendacia:* ut Amoſ. 2. 4. *Errare fecerunt,* ſive *ſeduxerunt, eos mendacia ipſorum* (Vulgat. *idola*) *poſt quæ abierunt patres eorum.* Similiter Iſa. 28. 15. *poſuimus mendacium ſpem noſtram.* R. Sal. עַבְרָה זָרָה. Item Jerem. 16. 19, 20. *Venient gentes à finibus terræ, & dicent, Verè mendacium poſſederunt* (Chaldæus פָּלְחוּ *coluerunt*) *Patres noſtri, vanitatem in qua non eſt utilitas. Numquid faciet ſibi homo Deos, & ipſi non ſunt Dii?* Hinc autem Apoc. 21. 8. *Idololatræ & mendaces,* itémque verſ. 27. *facientes abominationem & mendacium,* ἐκ παραλλήλου ſeu tanquam ſynonyma poni videntur. Porrò, cùm quorumvis hominum idololatria *mendacium* ſit, tum verò eorum qui ſe interim veri Numinis cultores ſimulant propriiſſimè *dolus* eſt, ſeu *mendacium fraudulentum:* ut ſi Beſtianorum, quorum oppoſitione Cœtus iſte ſignatorum Agni deſcribitur, attendamus hypocriſin, lectio quæ *dolum,* alteri quæ *mendacium* habet, præferenda videbitur; quamvis ad rem ipſam haud ità multum interſit. Interim, ad pleniorem hujus loci intellectum, conferat Lector illum Zephan. 3. 13. ſanè huic quàm ſimillimum: *Reliquiæ Iſrael non facient iniquitatem, nec loquentur mendacium, & non invenietur in ore eorum lingua doloſa.*

Verſ. 6.

Et vidi alium Angelum volantem ἐν μεσουρανήματι, *in faſtigio cæli, habentem Evangelium æternum, ut evangelizaret habitantibus ſuper terram, & omni genti, & tribui, & linguæ, & populo,*

Finitâ Cœtûs deſcriptione, ſequitur rerum, eo Eccleſiæ ſtatu, quà à Cœtu Agni Ducis ſui auſpiciis, quà ab Agno ipſo, in transfugas & perduelles gerendarum hiſtoria. Harum ordo duplex: primò Admonitionis trigeminæ ad Beſtianos, totidem Angelorum celeuſmatis repræſentatæ; ſecundò Vindiciarum, parabolâ *Meſſis* & *Vindemiæ.* Monitorum Angelorum primus eſt iſte quem hîc *alium* dicit: *alium* verò, ut dixi, ob Angelos ſymphoniacos paulò antè memoratos, quorum è numero Evangeliſtes iſte non fuerit. Atque hîc in memoriam revocandum eſt, (quod jam in ſuperioribus monui) Angelos in hujuſmodi Viſionibus eorum vicem repræſentare quorum gubernationi præſint; quódque communibus utrorumque operis geritur, id Angelis authoribus, tanquam rei geſtæ auſpicibus & ducibus, factum dici. Hinc verò protinus ſuſpicari datur, Angelum *tam ſublimè volantem* (ſi modò & illud in cenſu parabolæ deputari debeat) non cujuſvis ſortis hominum, ſed

ſed celſioris conditionis præſidem eſſe, talibúſque in Evangelio ſuo annunciando uſurum. Porrò Evangelium illud αἰώνιον ſeu *æternum* dicitur; ídque, ut opinor, non tam futuri, quàm præteriti reſpectu, quaſi quod ἀπ' αἰῶνος, id eſt, *à ſeculo*, ſeu ab origine mundi, promiſſum fuerit; ſcilicet, *Semen mulieris* aliquando *contriturum caput Serpentis*, i. Chriſti adventu deſtruendum regnum Diaboli, & conſtituendum regnum Dei. Quo ſenſu & Apoſtolus dicit, illud à Deo promiſſum fuiſſe πρὸ χρόνων αἰωνίων, ad Tit. 1. 2. Sic igitur αἰώνιον idem hîc erit quod ἀπ' αἰῶνος, & εὐαγγέλιον αἰώνιον quod Hebræis eſſet בשורת עולם, *evangelium antiquum*: quemadmodum ἔρημοι αἰώνιοι, Iſai. 58. 12. τρίβοι αἰώνιοι, Jer. 6. 16. & βουνοὶ αἰώναιοι, Deut. 33. 15. ſunt *colles, ſemitæ, deſolationes antiquæ.* Ad Cap. 14.

Dicentem voce magnâ, Timete Deum, & date ei gloriam, quia venit tempus judicii ejus: & adorate illum qui fecit cœlum, & terram, & mare, & fontes aquarum. Verſ. 7.

PRimus Angelus, jam tempus regni Dei adeſſe commemorans quo judicium ejus in idola & idololatras exercendum ſit, adeóque jam, proſtratis & ſolio Romano exutis Dæmonibus, exerceri cœperit, eapropter hortatur gentes, tribus, linguas & populos, qui exinde in nomen Chriſti conceſſerant, ut hujus rei memores, unicum illum verum Deum Creatorem, prout in Evangelio annunciatur, colant, caveántque ab idolis: *Deum*, inquit, *timete*, id eſt, *reveremini, & date ei gloriam*, gloriam verò adorationis & cultûs religioſi; ut ſequentibus verbis exponitur. *Quia venit tempus judicii ejus*] hoc eſt, quo Chriſtus per crucem ſuam exſpoliavit imperia & principatus, Gentibúſque, quas per tot ſecula ſiverat in viis ſuis ambulare, annunciavit per Apoſtolos & Evangeliſtas ut ab idolis converterentur: ſin minùs, morte æternâ, ipſo de cœlis redeunte, plectendos fore. Quorſum igitur Chriſtiani, qui in hunc Judicem & Dæmonum triumphatorem Jeſum Chriſtum fidem profiteantur, ad idola & dæmones colendos poſtliminiò reverterentur?

Potuit fortaſſe *tempus judicii* hîc ſtrictiùs accipi, de judicio nimirum Dei pridem in DRACONEM ejúſque aſſeclas exſerto, quo Ethniciſmus corruit: ſed mallem illud latiùs extendere, & universè accipere, de Regno Chriſti temporibus noviſſimis inito & promulgato, in quo idola ampliùs non ſint ferenda; juxta nimirum illud Salvatoris apud Joannem in Evangelio cap. 12. 31. *Nunc Judicium eſt mundi hujus, nunc princeps mundi hujus ejicietur foras.* Vide & cap. 16. 11. A quo enimvero *Judicio* Paulus quoque Apoſtolus (quomodo hîc Angelus) argumentum duxit Paganos Athenienſes ab idolorum cultu dehortandi, Act. 17. 30, 31. *Deus*, inquit, *temporibus ignorantiæ hucuſque neglectis, nunc demum mandat omnibus ubique hominibus ut reſipiſcant; Eò quòd ſtatuit diem quo juſtè judicaturus eſt Orbem terrarum per eum virum quem definivit; fide ejus rei palàm factâ omnibus, illo ex mortuis ſuſcitato.* Cui gemina eſt ejuſdem commonefactio ad Lycaonios, cap. 14. 15, 16. *Annunciamus*, inquit, *vobis, ut à vanis iſtis rebus convertamini ad Deum vivum, qui fecit cœlum & terram, & mare, & omnia quæ in iis ſunt; Quique præteritis ætatibus ſivit omnes gentes* (nempe, judicio ſuo nondum iis manifeſtato) *ſuis ipſarum viis incedere.* Supplendum eſt, Jam verò judicium ſuum omnibus promulgat: id quod Angelus hîc expreſſit, dicendo, *Venit tempus judicii ejus.*

Sed quando, inquies, & ubi gentium, quibúſque tandem adminiſtris, Angelus iſte prædicatione ſuâ functus eſt? Præludia quædam ejus edita ſunt cùm primùm ſuperſtitio ad memorias & circa reliquias Martyrum in Eccleſia gliſcere cœperit; ut patet ex hiſtoria Vigilantii, quocum iſtiuſmodi ſuperſtitioni intercedente plures alios, etiam ex Epiſcopis ejus temporis, ſenſiſſe, teſtis eſt adverſarius Hieronymus, qui eum immeritò hoc nomine

Ad Cap. 14.

exagitat. Sed omnium manifeſtiſſimè præconium hoc impletum liquet ab anno Domini 720 in Eccleſiis Græcis & Orientis, ubi omnino Angelus Evangeliſtes volavit ἐν μεσουρανήματι, *in cæli faſtigio*, id eſt, loco celſo & ſublimi; quippe qui Evangelii ſui adminiſtris uſus eſt, non imæ & vulgaris ſortis hominibus, ſed ſummis in Orbe Chriſtiano poteſtatibus; Imperatoribus putà Conſtantinopolitanis, Leone Iſauro, Conſtantino Iconomacho, Leone Armenio, Michaele Balbo, & Theophilo, qui omnes, potiſſimùm autem primi, pro cultu Religionis uni Deo Creatori exhibendo, contra cultum creaturæ, non ſolùm qui in veneratione Imaginum, ſed etiam qui circa Divos eorúmque reliquias exercebatur, edictis & decretis ſuis acerrimè proteſtati ſunt. Repetat Lector teſtimonia quæ hac de re ex Theophane laudavi, cùm de Beſtia Bicorni agerem. Porrò autem ſecundi auſpiciis Concilium Conſtantinopoli convocatum eſt Epiſcoporum 338, concordibúſque ſuffragiis *Imaginum adoratio* impietatis accerſita & damnata. Dices, Lector, ſi legere non pigebit, Definitionem Synodi ipſiſſimam Angeli hujus concionem eſſe, eodémque quo illius, juxta interpretationem noſtram, fundamento ſubnixam. Cùm verò nonnullorum fraude ibi contigerit, qui in *Imaginum* quidem damnationem cum reliquis conſenſerant, *Divorum* verò *invocationi* adhuc faverent, (neque enim paribus ſuffragiis in hanc atque in illam ſuperſtitionem itum eſt,) ut duo Canones, unus de Beata Maria Deipara, alter de reliquis Sanctis cœlitibus religiosâ invocatione colendis, Concilii decretis initio immixti fuerint; eos Conſtantinus Imperator cum ſanioris ſententiæ Patribus cùm advertiſſent, illico erroris arguerunt, ínque judicii ſui teſtimonium induci, atque de codice deleri curaverunt. Cujus facti teſtem habeo, ſi quis dubitet, primò Authorem refutationis Definitionis iſtius Conſtantinopolitanæ, Actis Concilii Niceni ſecundi inſertæ; qui cùm primam ejus editionem ſibi refutandam ſumpſiſſet, ad iſtos Canones ſic infit: Μετὰ τὴν ἔκδοσιν αὐτῶν παύτην, καὶ τὴν τῶν πρεσβειῶν ὑπερόσδεκτον τῷ Θεῷ προσαγωγὴν ἀπεβάλοντο, λειώσαντες παύτην ἐκ τῶνδε αὐτῶν συγγράμματος· καὶ τοῦτο ἴσασι πάντες· *Poſt hanc editionem ſuam*, inquit, *etiam interceſſionum Deo acceptabilem oblationem abjecerunt, delentes hanc ex hoc ſcripto ſuo.* Deinde Acta Stephani Monachi pſeudomartyris; apud quem cùm Epiſcopi qui ad eum convincendum ab Imperatore miſſi fuerant Concilii decretum recitare inciperent; ille verò ſtatim excipere adverſus Concilii titulum, *Sancti*, illud *ſanctum* dici non debere, propterea quòd ſancta proſcripſiſſet. *Annon*, inquit, *ſacram ſupellectilem imaginibus exornatam concerpſiſtis? Annon adjectivum hoc* Ἅγιος *ab omnibus juſtis, ab omnibus Apoſtolis, à Prophetis, à Martyribus piiſque viris abjeciſtis? Sancitum enim à vobis eſt, ô generoſi viri, ut cùm quiſquam ad horum aliquem adiret, ex eóque quæreretur quò abiret, reſponderet, Ad Apoſtolos, Ad quadraginta Martyres; ſive unde veniret, itidem reſponderet, Ex Templo Martyris Theodori, ex Templo Martyris Georgii. Annon hæ veſtræ doctrinæ ſunt? Quonam ergò pacto qui ſancta proſcripſiſtis, Sanctum Concilium coegiſtis?* Hæc Stephanus ipſemet. Audiamus porrò Actorum ejus deſcriptorem (qui eodémque tempore vixit) in eoſdem ob Deiparæ cultum imminutum tragicè exclamantem: *Quonam pacto, Chriſte, lenitatem illam tuam, quæ nullis verbis explicari poteſt, non admirer? Quonam pacto benignitatis tuæ, quæ vim ſermonis omnem ſuperat, abyſſum exponere queam? Adhuc porrò audaciſſimæ illæ linguæ eò proruperunt, ut ingens quoque illud & improbum eloqui non dubitârint; nimirum illam ipſam Dei genitricem Virginem, inutilem quandam poſt mortem & commodi omnis expertem rem eſſe, nec cuiquam omnino adjumento ac præſidio eſſe poſſe.* Adhuc iſtis teſtem adduco Cedrenum. Refert ille Conſtantinum *Legem univerſalem edidiſſe* (proculdubio ex Concilii ſententia, cujus Acta hodie præter ſolam Definitionem deſiderantur) *nè*

Apud Surium, Tom. 6. Nov. 28.

quiſ-

quiſquam prorſus ſervorum Domini Ἅγιος *diceretur; ſed, ut eorum reliquiæ repertæ contemnerentur:* (nè ſuperſtitiosè venerarentur, Cedrene, etiamſi veræ fuerint; ſin falſæ, ut è Templis abjicerentur) *néve ipſorum interceſſio poſceretur; nihil enim valere. Adjecit etiam ſceleſtus*, inquit, *Nè Mariæ quidem interceſſionem quisquam implorat.* Jam liceat mihi Lectorem convenire, annon ex hiſce teſtimoniis clarum eſſe putet, aliquid in Concilio iſto actum adverſus *Sanctorum cultum* & *reliquiarum*. In hoc autem probando aliquanto diutiùs immoratus ſum, quoniam non eſt ut illud de *Imaginibus* perinde omnibus notum. Ad Cap. 14.

Sed nondum hîc defuncti ſumus: priùs illa de epitheto *Sancti* juſtis, quaſi per diminutionem & contumeliam, abjudicato, calumnia detergenda eſt. Palàm enim eſt ex ipſa Definitione Synodi (quæ hodiéque in Actis Niceni ſecundi exſtat) Apoſtolos & juſtos à Patribus iſtis paſſim *Sanctitatis* titulo honorari; non igitur ſimpliciter prohibuiſſe credendi ſunt quod ipſimet factitarent. Sed, ut conjicere datur, illius ſeculi opinione nomen ἅγιος (nam de hoc ſolo ſermo eſt) videbatur *interceſſionis honorem* inferre: unde, ut ſuperſtitioni quovis pacto iretur obviàm, illius uſu in communi ſermone de Templis, præſertim cùm eò precatum ibant, interdictum fuit. Nempe ἅγιος ab ἄγος deflexum videtur: quâ voce ſignificatur σέβασμα ἢ σεβάσματος ἄξιον, *Veneratio, aut res veneratione & adoratione digna.* Unde Heſychio, "Αγιοι, σεβάσμιοι" utrumque ab ἄζω, *veneror, colo.* Imò, quod ad cultum mortuorum manifeſtò ducat, communis eſt originis cum ἐναγίζειν, *ſacra mortuis facere, parentare*, & cum ἐνάγισμος, *parentatio, inferiæ.* Præterea (ut illud quoque bona Lectoris cum venia, & citra futilitatis notam, adjiciam) fieri potuit ut nomen Ἅγιος Græcorum vulgo (quippe ſimilium vulgi hallucinationum exempla apud nos quandoque obſervare eſt) ſonare videretur, licèt falsò, δι' ὃ εὐχαὶ ἡμῶν πρὸς Θεὸν ἄγονται, *eum per quem preces noſtræ Deo offeruntur*, id eſt, προσαγωγέα, *admiſſionalem & interpretem apud Deum:* quomodo Gregorius Nazian. Chriſtum Dominum nuncupat; juxta Apoſtoli illud ad Epheſ. 2. 18. Δι' αὐτοῦ ἔχομεν προσαγωγὴν πρὸς τὸν Πατέρα.

Quicquid ſit, illud ex allatis modò teſtimoniis apparet, tum temporis exiſtimatum fuiſſe, hujuſce vocis uſu ſuperſtitionem illam erga ſanctos vitâ defunctos ali atque foveri. Cui ut omni ratione & machinâ occurreretur, ejus uſu interdictum fuit: non quidem ſimpliciter & universè, quod adverſarii calumniantur; ſed in Templis appellandis ſolummodo, quæ Apoſtolorum & Martyrum memoriis nuncupabantur. Errori, ut videtur, minuendo, quo, vel ea loca eſſe creditum eſt Deum per Martyrum interceſſiones adeundi, vel eorum quorum nominibus ferebantur venerationi ſacra. Ideo in vicem cognominis Ἁγίων, illud *Apoſtolorum* & *Martyrum*, non minùs certè honorificum, ſubſtituere viſum fuit. Satíſne verò conſideratè & conſultò, illius eſt judicare qui temporis illius circumſtantias factíque rationes omnes probè plenéque perſpectas habuerit. Interim Eccleſiæ virginitati aut puritati nihil quicquam detrahit, ſi fortè aliquando in talibus quæ ad rationem & modum rei gerendæ ſpectent minùs ſapienter judicaverit. Non enim neceſſe eſt ut perpetuò aut prudenter agat aut loquatur quæ caſta ſit. Simili ferè de cauſa *Sacerdotis* vocabulum de Presbyteris Evangelicis, *Sacrificii* de Sacramento Euchariſtiæ, (nè hujuſmodi alia nominem) apud pleraſque Eccleſias reformatas in deſuetudinem abire juſſa ſunt. Nec id quidem omnino temere, niſi quòd (ut quibuſdam videtur) in prioris locum non commodum ſatis vocabulum ſubſtitutum, *Miniſtrorum:* quo licèt omnes qui ſacro fungantur munere ritè & ex Scripturæ uſu appellentur; non tamen eo *Presbyteri* à *Diaconis* diſtinguuntur. Annon igitur *Presbyteros* potiùs dixiſſemus nomine Apoſtolico, ſi noluiſſemus *Sacerdotes?* Sed hæc alterius loci ſunt.

Ad Cap. 14.

Porrò, non in Oriente ſolùm, verùm etiam in Occidente, fremente licèt Pontifice Romano, Angeli hujus præconium inſonuit; non quidem plenis, ut illic, buccis, voce tamen publicâ & ſolenni. Primùm, anno 790, in Synodo Francofurdiana ſub Carolo M. 300 ferè Epiſcoporum, præter Abbates & alios: ubi *cultus* & *adoratio Imaginum*, unà cum Concilio Niceno ſecundo quod eam ſtabiliverat, quódque Hadrianus Papa per Legatos ſuos rexerat & approbaverat, damnata ſunt. Iterúmque in Synodo Pariſienſi, anno 825, juſſu Ludovici congregatâ: in qua tum ex authoritate Divina tum Patrum ſententiis prolixè oſtenditur, *adorationem Imaginum* rem nefariam ac impiam eſſe, Synodúmque Nicenam ejuſmodi ſuperſtitionis ream reprobandam eſſe. Adde Commentarium à Carolo Magno ad Hadrianum Pontificem, idolorum propugnatorem, poſt Concilium illud Francofurtenſe miſſum; ut hîc quoque Angelum in Cœli faſtigio volâſſe agnoſcas. Atque hactenus primi Angeli hortamentum percepimus: jam ſecundi præconium auſcultemus.

Habetur in Catal. Teſt. ver. edit. 1608. pag. 1123.

SEcundus Angelus ROMAM, ob ſpurcitiem & multitudinem idololatriarum quibus, primi Angeli hortatione ſpretâ, tum ipſa ſeſe contaminaverat, tum ut idem ſecum facerent cunctis in Orbe ſuo gentibus author & princeps exſtiterat, è civitate Dei in BABYLONEM verſam denuntiat; eapropter, ſententiæ Divinæ in omnes Idololatras latæ jam penitus per impœnitentiam ſuam obnoxiam factam, diutiùs non ferendam, ſed irrevocabili decreto perdendam atque exſcindendam eſſe; eíque excidio uſque ab hoc præconio apparatum continenter & aſſiduè inſtitutum iri.

Atque hujus quidem præconii adminiſtri exſtitere, verbo partim, partim facto, Waldenſium & Albigenſium Cœtus, ut qui omnium mortalium primi Eccleſiam Romanam ab idololatria ſeu ſcortatione myſtica renuntiârunt BABYLONEM eſſe Apocalypticam; iidémque primum quoque ei ad ruinam fecere gradum, quandoquidem ſic detectam extemplo magna hominum multitudo eam abominari, privatímque per omnes ditionis ejus provincias defectionem facere; adhæc authoritatem ejus exinde indies magìs magíſque labefactari, ruinámque tunc fieri cœpiſſe, quæ non ſtitura ſit donec tandem ad Urbis ipſius cremationem ſit deventum. Verbo dicam; ab hujúſque Angeli præconio quaſi delectus ſanctorum militum Babyloni diruendæ continenter fieri cœpit.

Verſ. 8. *Ceeidit, cecidit Babylon.*

Quaſi dicat, Jam nunc Ruinæ Babylonis jaciuntur fundamenta: ab hoc enim tempore Belli contra ipſam gerendi apparatus ſuſcipietur. Imitatur autem Iſaiam cap. 21. qui iiſdem planè verbis, nec diſſimili rerum occaſione, veteris illius Babylonis interitum non jam factum retulit, ſed, ut hîc, jactis rerum fundamentis, certo certiùs futurum prænunciavit. Quippe, ut docet Chronologia, eodem tempore Iſaias hoc vaticinium ſuum edidit quo Medi, Babylonem aliquando vaſtaturi, excuſſo Aſſyriorum jugo, ſeſe in libertatem aſſeruerint, conditâque ſub novo Rege Dejoce Ecbatanâ, Regni tum Nino tum Babyloni fatalis fundamina poſuere.

——*Quia ex vino veneficii ſcortationis ſuæ potavit omnes gentes.*

Vino veneficii ſcortationis ſuæ] id eſt, philtris, vino potionato dementavit. Θυμὸς enim hîc non *iram* aut *excandeſcentiam* valet, ſed ex uſu Helleniſtico *venenum*; nempe voci Hebrææ חֲמַת parem eſſe voluere, quæ *iram* modò, modò *venenum* ſignificat. Hinc Deut. 32. 33. Septuag. Θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος, i. *Fel Draconum vinum eorum, & venenum aſpidum inſanabile.* Item Job. 20. 16. Θυμὸν δρακόντων θηλάσειεν, ἀνελοι δὲ αὐτὸν γλῶσσα ὄφεως, id eſt, *Venenum draconum ſugat, occidat eum lingua ſerpentis.* Adde Pſal. 58. 4. Θυμὸς αὐτοῖς κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως, *Venenum illis ſecundùm ſimilitudinem*

tudinem ſerpentis. Vide etiam, ſi lubet, Deut. 32. 24. Job. 6. 4. Imò ubicunque in V. T. *veneni* ſignificatio occurrit, eam aliter quàm aut hâc aut voce χολῆς non niſi ſemel tantùm expreſſam videbis. Ad Cap. 14.

Duplicis autem in Apocalypſi οἴνου τοῦ θυμοῦ, ſeu *vini* ejuſmodi *potionati*, mentio habetur: οἴνου τοῦ θυμοῦ τῆς πορνείας, quo, ut dixi, amatorium virus ſeu philtrum deſignatur (juxta quod idem cap. 18. 23. φαρμακεία, ſeu *veneficium*, conſueto ad eam rem vocabulo, nuncupatur;) & οἴνου τοῦ θυμοῦ τῆς ὀργῆς, quæ ſupplicio afficiendorum potio eſt: ſiquidem illo ſpiritualis *ſcortationis illecebram*, ex conſuetudine Meretricum philtris amorem conciliantium, Spiritus Sanctus expreſſit; hoc ad morem Judæorum alluſit, qui morte afficiendis, ut torporem iis inducerent, calicem vini, cui myrrha, aut aliud id genus aroma amarum immixtum fuerit, præbere conſueverant. Cujuſmodi proinde potionem Servatori cruci jamjam affigendo iidem exhibuiſſe perhibentur; ſed ille bibere recuſavit: Matt. 27. 34. *Dederunt ei*, inquit, *vinum* μετὰ χολῆς μεμιγμένον, *cum felle mixtum*, id eſt, οἶνον τοῦ θυμοῦ. Χολὴ enim & θυμὸς idem valent. Voce autem χολῆς Evangeliſta *ſpeciem amaram* in genere deſignavit, pro Helleniſtarum uſu (quibus & *Abſinthium* χολὴ dicitur.) Hanc Marcus *myrrham* fuiſſe determinat; *Et dederunt ei*, inquit, *bibendum vinum myrrhatum.* Myrrha verò, Hebraicè מור, Syriacè מורא, ab amaritudine ſumma nomen traxit. Atque hinc factum videtur ut Prophetæ in cladibus depingendis toties * *Calicis* parabolâ uterentur; utpote qui ex more gentis perituris porrigi ſoleret. Sic fuit Angeli ſecundi præconium, quem mox excepit tertius. Is quid novi adhuc moniti ſuperaddat pronis auribus excipiamus.

Marc. 15. 23. * Targ. in Thren. 4. 21. de Conſtantinopoli: *Deſcendent te Parthevæi* (i. Africani) *& tranſibit ſuper te Calix maledictionis: inebriaberis & evacuaberis.*

TErtius Angelus, priores duos ſupergreſſus, Beſtiæ cultores admonet quàm horrendum eiſdem impendeat periculum, ſiquidem ejus ſequaces adhuc eſſe perrexerint; ideóque ſuadet ut, omni cunctatione abjectâ, protinus ſeſe à conſortio ejus ſubducant, hócque pacto ſaluti ſuæ conſultum eant; neque enim qui poſthac ei adhæſerint ſalvos eſſe poſſe. Quod quidem præconium maximè omnium inſigne, Lutheri ſociorúmque ejus & ſucceſſorum operâ, ſuperiori ſeculo feliciſſimè adimpletum eſt: quod nimirum eximia illa quam cernimus Eccleſiarum Reformatio eſt conſecuta; hominibus non jam ſingulatim, ut ad præcedentis Angeli vocem factum erat, ſed provinciatim & tributim, aſſerendæ & repurgandæ Religioni paſſim Beſtiæ jugum excutientibus.

Verſ. 9, &c.

Et tertius Angelus, inquit, *ſequutus eſt illos*, (i. priores duos) *dicens voce magnâ, Si quis adoraverit Beſtiam & imaginem ejus, & acceperit characterem in fronte ſua aut in manu ſua; Hic bibet de vino iræ Dei*, [τοῦ οἴνου τοῦ θυμοῦ] *quod mixtum eſt mero in calice iræ ipſius, & cruciabitur igne & ſulphure in conſpectu Angelorum ſanctorum, & ante conſpectum Agni; Et fumus tormenti eorum aſcendet in ſecula ſeculorum: nec habent requiem die aut nocte qui adorant Beſtiam & imaginem ejus, & ſi quis acceperit characterem Nominis ejus.*

Pœnæ atrocis atrox deſcriptio, cui vix quicquam ſimile habet totius Canonis ambitus. Οἶνος τοῦ θυμοῦ τῆς ὀργῆς ſupplicii potio eſt perituris dari ſolita, ut ad verſ. 8. monuimus. *Vinum merum*, id eſt, aquâ non dilutum, fortiùs inebriat, adhúcque magìs ſi diverſa vinorum genera miſceantur: cujuſmodi igitur nonnulli hîc intelligi volunt verbis iſtis κεκερασμένου ἀκράτου, id eſt, *meri mixti*; cùm alioquin pugnantia diceret. Sed magìs ſeſe mihi probat, ut ἄκρατον κεκερασμένον idem ſit quod merum myrrhâ, felle, thure, ſimilíve ſaporis amari pharmaco mixtum, quod in poculo Judæis *maledictionis* dicto, ex more gentis, uſitatum; alluſúmque ad illud Pſalmi 75. 9. juxta Septuag. ποτήριον ἐν χειρὶ Κυρίου οἴνου ἀκράτου πλῆρες κεράσμα-

Ad Cap. 14.

κεράσματος. Ubi Chaldæus habet, *Calix maledictionis in manu Domini, & vinum forte, plenum mixtione amaritudinis, ad tollendum per illud ſcientiam improborum.* Diximus enim, potionem illam exhibitam ut morituro rationis uſus tolleretur. Pro eo autem quod Septuaginta habent, οἴνου ἀκράτου, in Hebræo eſt יין חמר *vinum rubens*, nempe quod aquæ admixtione colorem non perdiderat. Erant enim vina in Terra ſancta rubra. Reliqua deſcriptionis per ſe patent.

Juvabit autem hîc triplicis iſtius præconii gradus pauliſper obſervare, útque poſterior priorem gravitate ſuperet. Primus enim Angelus ſolius officii admonuit, Deum ritè ex Evangelii præſcripto colendi; culpam hâc parte commiſſam non exprobravit. Secundus ulteriùs progreſſus, Mœchationis ſpiritualis crimen intentat, atque id interitu & exitio inevitabiliter luendum; ſed quod ſoli adhuc Babyloni, criminis principi & architectæ, nondum participibus ejus, comminetur. Tertius verò, omnibus gravitatis numeris expletis, univerſæ Beſtiæ cohorti cunctiſque in obſequio ejus permanſuris horrendos atque infandos cruciatus, eóſque nec finem nec remiſſionem ullam habituros, denuntiat. Sequitur

Verſ. 12. *Hîc patientia Sanctorum eſt: Hîc qui cuſtodiunt mandata Dei & fidem Jeſu.*

Quaſi diceret, Hoc præconium *Lydius lapis* erit probandæ tum *patientiæ* tum *obedientiæ* Sanctorum. *Patientiæ* quidem; ſi tam atrocis pœnæ, taliſque quæ omnem moram compenſabit, exſpectationi acquieſcentes, nihil tam diuturnis Beſtiæ ſucceſſibus perturbentur, néve ad eam, quâ in refractarios & imperio ſuo immorigeros graſſabitur perſecutionum rabie, quicquam animis concidant: *Obedientiæ* verò erga Dei mandata & fidem Jeſu; ſi hâc comminatione auditâ, nihil cunctati protinus ſeſe à Beſtiæ communione ſubducant, imagini & characteri ipſius renuncient. *Hi ſunt qui cuſtodiunt mandata Dei & fidem Jeſu*, id eſt, qui ritè ac Evangelicè Deum colunt in fide Jeſu Chriſti; propterea*que* *Evangelicorum* nomine haud immeritò dicendi.

SIc Eccleſiâ Virgineâ triplici monitione ſuâ defunctâ, ſuccedit Aſſertio ejus contra hoſtes, typo *Meſſis* & *Vindemiæ*; quibus ſemel peractis, non differtur ampliùs beata juſtorum remuneratio, ut teſtatum facit denunciatio iſta de cœlo utriuſque deſcriptioni præmiſſa;

Verſ. 13. *Audivi*, inquit, *vocem de cœlo dicentem mihi, Scribe, Beati mortui qui in Domino moriuntur, ab hoc tempore: Etiam, dicit Spiritus, ut requieſcant à laboribus ſuis; opera verò eorum ſequuntur eos.*

Scio pleroſque pronunciatum hoc cœleſte ad ſuperiora referre, tanquam conſolandis Sanctis jam graviſſima quæque à Beſtia, præcedenti celeuſmate irritata, paſſuris. In qua ſententia & ipſe pridem fui: Nunc verò, re accuratiùs perpenſâ, eò inclino, ut ad ſequentia potiùs referendum putem, tanquam commonefactionem jam inſtantis *Reſurrectionis* & *Judicii* ſub Tuba ſeptima; cujus utpote apparatus in ſequenti Viſione agi inciperet. Ità ut illud ἀπάρτι, *ab hoc tempore*, dicatur, non reſpectu rei præcedenti Viſione exhibitæ, ſed proximè ſequenti exhibendæ; quam nimirum protinus exciperet *Reſurrectio mortuorum* & *Judicium*. Quaſi dixiſſet, Nunc ad illud deventum eſt quod unicum reſtat implendum, ad tempus illud quo *Mortui in Domino* ad beatam vitam ſuſcitabuntur. Sic enim in Evangelio Matth. 23. verſ. ult. Dominus ad Judæos, *Non me videbitis ἀπ' ἄρτι, donec dicatis, Benedictus qui venit in nomine Domini*; id eſt, non à temporis momento quo hæc loquutus erat, ſed à tempore Paſchatis, quod tunc celebratum ibat: poſt quod vulgo Judæorum non ampliùs ſe conſpiciendum præbuit. Ratio autem mihi ſic, ut dico, ſentiendi triplex eſt. Primùm, quòd non meminerim uſpiam in ſacra Scriptura

ptura diem mortis * *Diem mercedis* indigitari, ſed Diem ſolum Reſurrectionis & Judicii. Secundò, Denunciatio de cœlo, cum mandato ſcribendi, non niſi ad inſigne aliquod rerum momentum indicandum videtur adhibitum. Certè ejuſmodi mandatum alibi nuſquam, præterquam initio totius Prophetiæ, reperire eſt. Denique pronunciato huic, ſi bene attendatur, ſenſu omnino convenit cum illo ad clangorem Tubæ ſeptimæ, *cap. 11. quando tempus affore dicitur quo *mortuorum* (nempe, propter Chriſtum) *cauſa judicabitur, Deúſq; redditurus ſit mercedem ſervis ſuis Prophetis, & Sanctis, & timentibus nomen ejus parvis & magnis, & perditurus eos qui perdunt terram.* Ità hîc, *Beati*, inquit, *ab hoc tempore mortui qui in Domino mortem occubuere, ut requieſcant à laboribus ſuis*, id eſt, vitam deinceps priſtinorum malorum & calamitatum ſecuram degant (quo ſanè hoſtium & tyrannorum exterminium innuitur:) *& opera eorum ſequuntur eos*, id eſt, perpeſſionum ſuarum & rectè factorum omnium mercedem conſequentur beatiſſimam.

Ad Cap. 14.

* Vid. Auth. Quæſt. & Reſp. ad Orthodoxos, Qu. LXXV, LXXVI.

* Verſ. 18.

Interim, hâc interpretatione admiſſâ, de ſenſu verborum Οἱ ἐν Κυρίῳ ἀποθνήσκοντες nihil muto; adhuc ea cum prioris ſententiæ ſequacibus, non de quibuſvis in Chriſti fide obdormientibus, ſed ſpeciatim de *Martyribus*, intelligendo, qui vitam pro Chriſto profuderunt (talibus enim conſtat Reſurrectio prima:) ut cum Beza reddendum putem, *qui propter Dominum*, ſeu *Domini cauſâ, moriuntur.* Quemadmodum ad Epheſ. 4. 1. Δέσμιος ἐν Κυρίῳ, *Vinctus in Domino*, eſt *Vinctus propter Dominum*; idem ſcilicet quod Δέσμιος τοῦ Χριστοῦ, cap. 3. 1. Quo eodem ſenſu veteres (ut ex Tertulliano conjicere datur) acceperunt illud 1 Theſ. 4. 16. *Mortui in Chriſto reſurgent primi*, id eſt, *Martyres*, qui propter Chriſti confeſſionem neci dati fuerint. Videſis eum de Anima c. 55. Quippe notum eſt, Latinis ablativum, & Græcis perinde dativum, qui aliàs inſtrumentum & modum agendi ſignificat, etiam cauſam ob quam ſive propter quam denotare; ut, *Verberat odio, invidiâ pulſus eſt*, & ſimilia. Hunc autem ablativum ſive dativum cùm Hebræi per præpoſitionem ב enuncient, & eorum imitatione Scriptura Græca per ἘΝ; indè factum ut ἘΝ quoque ibidem cauſam propter quam deſignet. Rarior quidem eſt hæc ſignificatio cum hac particula; ſed non dubito quin plura ſuppeditârit * exempla obſervatio diligens, quàm mihi nunc in promptu ſint.

* Vid. Lud. de Dieu in Act. 24. 16. ἐν τούτῳ *propter hoc.* Matth. 6. 7. ἐν τῇ πολυλογίᾳ αὐτῶν, i. διὰ τὴν πολυλογίαν. Epheſ. 3. 13. ἐν ταῖς θλίψεσί μου, *propter afflictiones meas.* Col. 2. 16. ἐν βρώσει, *propter cibum.* Hebraiſmus eſt, ubi ב *in* ſæpe valet *propter.* Vid. Gen. 18. 28. בַּחֲמִשָּׁה *propter quinque.*

TAntum de pronunciato cœleſti. Jam bigæ Viſionum, cui præmitti diximus, ſenſum, quantum in re futura licet, quâque decet ſobrietate & modeſtiâ, indagemus: & primò MESSIS, quâ primus ad conſummationem gradus ſternitur.

Verſ. 14.

Et vidi, inquit, *& ecce nubem candidam; & ſuper nubem ſedentem ſimilem Filio hominis, habentem in capite ſuo coronam auream, & in manu ſua falcem acutam.* 15. *Et alius Angelus exivit de Templo, clamans voce magnâ ad ſedentem ſuper nubem, Mitte falcem tuam & mete; quia venit hora metendi, quoniam aruit Meßis terræ.* 16. *Et miſit qui ſedebat ſuper nubem falcem ſuam in terram; & demeſſa eſt terra.*

Meßis nomen tria complectitur; ſegetis deſectionem, collectionem, & trituram. Unde factum ut duplicem in ſacris contrariíque ſenſûs parabolam conſtituat: modò *ſtragis & excidii*, quaſi deſectionis & trituræ; modò *reſtitutionis & ſalutis*, pro collectionis ingenio. Illius exemplum obvium apud Jeremiam, cap. 51. 33. ubi ſic de clade Babylonis, *Filia Babylonis quaſi Area, tempus trituræ ejus: adhuc modicum & veniet tempus meßionis ejus.* Item Iſaiæ cap. 17. 3, &c. de excidio Damaſci, & clade Iſraelis per Thiglath-peleſarem, *Ceſſabit adjutorium ab Ephraim, & regnum à Damaſco*, &c. *Et erit perinde ac ſi colligeret meſſor ſegetem, & brachium ejus ſpicas demeteret.* Hujus verò exemplum vix alibi quàm in N. T. reperire eſt. *Meßis*, ait Salvator, *magna eſt, operarii verò pauci.* Matt. 9. 37.

Non

Ad Cap. 14. Non deſunt tamen qui ab hac notione interpretentur querelam iſtam Iſraelis apud Jerem. 8. 20. *Præteriit Meßis, conſumpta eſt æſtas, & nos non ſumus ſalvati*; i. Tranſiit tempus quo putavimus nos ſalvos fore, & non ſalvati ſumus. Utrius autem figuram MESSIS hoc loco ſuſtineat, eruamus, ſi poſſimus, ex rerum gerendarum ordine quas alibi Spiritus Sanct. de iiſdem Eccleſiæ temporibus repræſentaverit.

Calcationem torcularis, quâ *Vindemia* MESSEM iſtam ſubſequens defungitur, eandem eſſe cum ſtrage illa cruenta ab Equi albi Seſſore patranda cap. 19. palàm eſt ex eo quod ejuſdem Seſſoris deſcriptioni inſeritur; *Is eſt qui calcat torculare furoris iræ Dei omnipotentis.* Jam verò hoc dato & poſito, neceſſe eſt parabolas propheticas, quæ utramque pariter immediatè, & nullo ampliùs Viſo interveniente, prævertant, aut rem eandem denotare, aut ſi diverſas, tamen aliquo pacto inter ſe conjunctas & devinctas. Cùm idcirco hîc *Vindemiam* proximè antecedat MESSIS iſta; illic verò Stragem eam atrocem Apparatus nuptiarum Agni, unà cum Excidio Babylonis: ſequitur omnino, aut Apparatum iſtum, aut Excidium, eſſe MESSEM quam quærimus, aut eódem cum MESSE, aut cum iis MESSEM; pertinere.

Si dixerimus Vaſtationem Babylonis MESSEM eſſe, id tum Typi ingenio, qui *deſectionem* & *trituram* ſubindicat, ſatis conſentaneum foret; tum præſertim ſubblandiretur Jeremiæ exemplo veteris quoque Babylonis caſum eâdem figurâ prædicentis. Locus eſt quem paulò antè laudavi: *Filia Babylonis quaſi area, tempus trituræ ejus: adhuc modicum & veniet tempus meßionis ejus.* Huic quoque accedit quòd cùm utraque, tam *Meßis* quàm *Vindemia*, quòd Annum abſolvant, rerum finem & conſummationem denotet, *Meßis* verò *Vindemiam* tempore præcedat; ideo, ſi conſummationi tyrannidis Romanæ ſignificandæ utramque deſervire compertum eſſet, ſanè appoſitè admodum MESSIS Urbis ipſius cladem, tanquam excidii plenarii Præmetium, VINDEMIA Meſſi ſuccedens univerſi Regni Beſtiani interitum, haud longo eam intervallo ſubſecuturum, deſignatum iret.

Nec ſanè quicquam eſt quod huic accommodationi obſtet præterquam illud unum, quòd Stragem illam internecinam cap. 19. *Vindemiæ* quoque imagine expreſſam, non Babylonis vaſtatio, ut hactenus præſuppoſuimus, ſed alius rerum eventus, (Babylonis vaſtationem (ut videtur) ſubſequens) *Apparatus* nempe *Nuptiarum Agni*, ſeu *Sponſæ ejus exornatio*, proximè anteire deprehenditur. Annon igitur MESSIS Apparationi iſti ſignificandæ erit, aut (ſi hoc incongruum) rei alicui cum ea gerendæ? At quænam, inquies, *Apparatio illa Sponſæ* eſt? quídve illud quod cum ea ſimul gerendum ſit? Sanè *Apparatio illa Sponſæ*, nondum video quid aliud eſſe poſſit quàm illa tot ſeculis exſpectata *converſio & collectio Iſ-*
Matth. 22. *raelis*; illius quæ olim (juxta Salvatoris parabolam) ad nuptias Filii Regis invitata, venire recuſavit, nunc verò tandem prompta & parata accurret. Non enim *Gentes* Sponſa illa dici poſſe videntur, cùm illæ jam olim & à multis ſeculis Chriſto deſponſatæ fuerint. *Judæi* idcirco ſunt, qui adhuc Agni Sponſa futuri exſpectantur. Cum hac autem Converſione & Reductione Iſraelis (quâ illa in *Cœtum Agni Virgineum* cooptabitur, ejúſque pars fiet) conjuncta erit *Turcici Imperii* demeſſio ſeu excidium; juxta quod ad Phialam ſextam legitur, ſed aliâ figurâ, *Aquas magni illius fluminis Euphratis exſiccandas eſſe, ut paretur via Regum ab ortu Solis.* Tempus enim hujus Phialæ planiſſimè ad tempus Apparationis iſtius Sponſæ convenit; cùm ſicut iſta excidio Babylonis & ſtragi hoſtium noviſſimæ interjecta ſit, ità hæc Phiala Phialæ quæ in Thronum Beſtiæ effunditur, & Phialæ noviſſimæ media intervenit. Nempe Eccleſia Chriſti, ut converſione Iſraelis quaſi gemina evaſura ſit; ità utraque pars proprium

&

& peculiarem id temporis hoſtem videtur habitura: illa BESTIAM *Romanam* origine incircumcisâ; hæc *Imperium* MUHAMMEDICUM circumciſæ Gentis, atque ortu Iſmaelitico, Iſaacidis ominoſo. Quorum utriuſque exterminio ſub adventum Chriſti peragendo, quidni hujus MESSIS, illius autem VINDEMIA repræſentando deſerviat? Ad Cap. 14.

Porrò huic MESSIS interpretationi ſi minùs firmitudinem, ſpeciem ſaltem aliquam, conciliet Vaticinium illud Joelis, unde utraque Imago tam *Meßis* quàm *Vindemiæ* deſumpta eſt. Illic enim de tempore convertendi Iſraelis agi, vel ex primis Oraculi verbis manifeſtum eſt. *In diebus illis*, inquit, *& tempore illo quo reducam captivitatem Judæ & Jeruſalem; Congregabo omnes gentes in vallem Joſaphati, & diſceptabo cum iis ibi ſuper populo meo & hæreditate mea Iſrael, quos diſperſerunt in nationibus, terrámque meam diviſerunt.* Deinde in apparatûs bellici hypotypoſi ſequitur, *Immittite falces, quoniam maturavit Meßis: Venite & deſcendite, quia plenum eſt torcular, exuberant torcularia, quia magna eſt malitia eorum.* Utcunque igitur in hac Figuræ MESSIS accommodatione id obſervare liceat, rem gerendam ità comparatam eſſe ut ei utraque *Meßis* notio, tam *deſectionis* & *trituræ* quàm *collectionis*, aptari poſſit; hæc ex parte Iſraelis in Eccleſiæ horreum colligendæ, illa ſtragis hoſtium cum ea conjunctim futuræ: tamen cùm de Eccleſiæ contra hoſtes aſſertione noviſſima hîc agatur, ideo omnino *deſectionis* & *trituræ* notionem præferendam cenſeo. Cap. 3.

Sed quicquid MESSIS futura ſit, certè Dominum ejus & meſſionis Auſpicem ipſum Chriſtum Regem fore arguit deſcriptio. Ecquid enim ulli præter ipſum Regi Titulus iſte FILII HOMINIS cum NUBIS carpento in univerſa Scriptura tribuitur? Ut minimè tutum ſit, meâ quidem ſententiâ, id aliò torquere. Potiùs colligendum videtur, Divini Numinis potentiam in MESSE iſthàc defungenda, ſicut & in proximè futura VINDEMIA, magìs conſpicuam & illuſtrem futuram quàm in ullis hactenus operibus factum eſt eorum quæ Angelorum tantùm nominibus gerebantur.

HACTENUS de MESSE conjectavimus; pergamus nunc ad VINDEMIAM, quam, utì in Anni tempeſtatibus fieri conſuevit, ità hîc ordine rei gerendæ MESSEM ſequi, rationi conſentaneum eſt.

Et alius Angelus exivit de Templo quod eſt in cælo, habens & ipſe falcem acutam. 18. *Et alius Angelus exivit de altari, qui habebat poteſtatem in ignem: & clamavit voce magnâ ad eum qui habebat falcem acutam, dicens, Mitte falcem tuam acutam, & vindemia botros vineæ terræ; quoniam maturæ ſunt uvæ ejus.* 19. *Et miſit Angelus falcem ſuam acutam in terram, & vindemiavit vineam terræ, & miſit in lacum iræ Dei magnum.* 20. *Et calcatus eſt lacus extra Urbem, & exivit ſanguis de lacu uſque ad frænos equorum per ſtadia mille ſexcenta.* Verſ. 17.

Hæc VINDEMIÆ deſcriptio eſt. Ad cujus interpretationem eò certiùs collineabimus, quò hîc parabolæ ſignificatio minùs in ambiguo poſita, & expreſſior habetur *botrorum calcandorum* deſignatio. Siquidem *Calcatio vindemialis* in Scriptura parabolica *cladem atrocem, cruentam & internecinam* conſtanter denotat. Hoc primum. Deinde cladem qua de hîc agitur eandem eſſe cum Clade illa magna cap. 19, oſtendunt (ut paulò antè admonui) verba illa de *calcando torculari iræ Dei* deſcriptioni ejus inſerta. Ergò eadem quoque erit cum *Bello magni illius diei Dei omnipotentis* ad Phialam noviſſimam: quocum Cladem illam internecinam cap. 19. eandem eſſe, illud dubitare non ſinit, quòd utraque ejuſdem omnino hoſtis clades noviſſima ſit; utraque enim in Beſtiam, Pſeudoprophetam, eorúmque Confœderatos ultimò incubitura eſt. At eorundem clades ultima non poteſt eſſe niſi una. Jam ſi *Vindemia* noſtra eandem cum iſtis cladem deſignet, in eoſdem quoque hoſtes incubituram neceſſe eſt; ergò in Beſtiam & Pſeudo-

Ad Cap. 14.

prophetam. *Vitis* igitur, seu *Vinea terræ*, cujus hîc mentio, Bestiæ Ditio est. *Uvæ* ad vindemiandum *maturæ*, Bestiani sanguinis reatu turgentes, maturi judicio. *Lacus* denique seu *Torcular*, Locus cædis; idem nimirum qui ad Phialam septimam Hebraicè interpretatus ARMAGEDDON dicitur, forsan quòd ibi ad internecionem Bestiæ turmæ seu copiæ delebuntur. ARMA enim חרמא *excidium* sonat; GEDON seu GEDDON גדון *turmam*, *exercitum*, seu *exercitum eorum*. * *Congregavit*, inquit, *eos in locum qui vocatur Hebraicè ARMAGEDDON.* (libri à Plantino excusi simplici Δ ARMAGEDON) *Et septimus Angelus effudit Phialam suam in Aerem: & exivit Vox magna è Templo Cœli è Throno, dicens, Factum est.*

Vide Druſ. Præterit. l. 10. p. 434. * Rev. 16. 16.

Ubi autem hic *Lacus* seu locus futurus sit calcandarum Uvarum, adhuc in Dei arcanis est; nec igitur nobis curiosè nimis satagendum, nedum definiendum, donec aut eventus ipse patefecerit, aut eidem proximior rerum status aliquod ejus fortasse indicium præbuerit. Illud tamen monere fas erit citra temeritatis notam, Ex tam diligenti intervalli per quod Cædes extenderetur dimensione, videri posse Spiritum Sanct. ad regionem ejusmodi aliquam digitum intendere, quæ *stadia mille sexcenta* in longitudinem pateat: per tot enim stadia stragem faciendam esse docet extra URBEM, hoc est, ni fallor, in regione seu ditione URBIS. Hinc factum ut quidam circuitione istâ *Terram Sanctam* designari putarent, ut quæ tot ad amussim stadia longitudine suâ colligat, id est, *Italica milliaria ducenta*, Græca verò non ampliùs *centum sexaginta*; quantam esse Terræ Sanctæ longitudinem perhibet Hieronymus Epistolâ ad Dardanum. Græci enim, inquiunt illi, milliare suum metiebantur stadiis decem, quorum singula erant passuum centum; passus autem (quam orgyam appellant) pedum Romanorum sex: ità in universum continebat milliare Græcum 6000 pedes Romanos. E diverso Romani passum quinque pedibus definiunt, stadium passibus 125, milliare octo stadiis, id est, pedibus tantùm 5000. Unde factum ut milliare Græcum, tametsi mille passuum numero cum Romano conveniret, Romano tamen quintâ parte majus esset. Quâ ratione milliaria Romana 200 efficiunt non ampliùs 160 Græca. Hæc ratiocinii summa est. Præterea, nec illud conjecturæ omnino nihil momenti addit, quòd loci nomen ARMAGEDDON Hebraicè nuncupetur, quasi futuri in Terra Hebræorum. Sed quâ tandem ratione hoc fieri poterit? Sanè illis qui Antichristum ex Oriente proditurum opinantur hæc sententia facilis admodum & expedita est; nobis non item: nisi quis fortè illud verisimile existimet, Pseudoprophetam post eversam Romam in Orientem migraturum, ibíque sedem collocaturum: quod quidem ex ipsis Bestiæ asseclis non desunt qui affirment; nempe, ante supremum Judicii diem Pontificem Romanum Hierosolymis sedem habiturum. Nam illud certè, Bestiam, rebus suis domi in Occidente in tali qualis supponitur statu & discrimine constitutis, iterum (utì olim in expeditione Hierosolymitana) exercitum in Palæstinam ducturam, tot hostibus à tergo relictis, atque ibi demum funditus deletum iri, nullâ verisimilitudine affirmari posset. Quinimo, nè nos qui *Occidentalem Antichristum* asserimus, illis qui *Orientalem* ab hac parte inferiores simus, in vicino item locus est cui dictus stadiorum numerus perinde convenit; putà STATO DELLA CHIESA, seu Ecclesiæ Romanæ Latifundium, quod ab Urbe Roma usque ad ultimum Padi ostium & paludes Veronenses porrigitur spatio milliarium Italicorum ducentorum, id est, stadiorum 1600.

Sed quò abeo? fibulam tandem curiositati imponamus, cui forsan hactenus nimis indulsimus. Ad alia deveniamus, in quibus majus sit operæpretium. Atque adeò illud imprimis attendat Lector, Non eundem esse hîc botrorum putatorem atque calcatorem torcularis; sed prout diversa sunt munia Vindemiatoris & Torculatoris, ità quoque diversos authores habere;

Vindemi-

Vindemiationem ſeu putationem, Angelum falce vinitoriâ inſtructum, Calcationem, Chriſtum ipſum Regem equitatu cœleſti comitatum; id quod ex Viſione capitis 19, (quam aliquoties laudavi) liquidò conſtare poteſt. Illic enim vidit Joannes * *Cœlum apertum, & ecce Equus albus; & qui ſedebat ſuper eum vocatur fidelis & verax, & cum juſtitia judicat & pugnat* ——*Et veſtitus erat veſte aſperſâ ſanguine,* (ſanguine autem uvarum) *& vocatur nomen ejus VERBUM DEI. Et exercitus qui ſunt in cœlo ſequebantur eum in equis albis, veſtiti byſſino albo & mundo. Et de ore ejus prodit gladius acutus, ut in ipſo percuteret gentes: Ipſe enim regit eas virgâ ferreâ; & is eſt QUI CALCAT TORCULAR VINI FURORIS DEI OMNIPOTENTIS,*——&c. Ecquid clariùs dici potuit? Proindéque in contextu, cui lucem pro virili facimus, neutiquam dicitur, Angelum qui vindemiavit ſive putavit botros eundem quoque Lacum calcâſſe; ſed ſolummodo botros putatos *in lacum miſiſſe*; quo facto, *calcatum eſſe Lacum extra Urbem.* A quo autem niſi à Chriſto Rege, è cœlo cum cœleſti Equitatu prodeunte? Id nimirum eſt quod Spiritus Sanctus ſignificare voluit, ſtatim additâ *Equorum* mentione: *Et exivit,* inquit, *ſanguis è Lacu uſque ad frænos Equorum.* Quorſum enim illud de *Equis* inſertum, niſi ut hoc indicio ſubmoneret, ab eo Lacum calcatum eſſe ad quem comitatus iſte equeſtris pertinebat? Ad Cap. 14. * Verſ. 11, &c.

Ut igitur rem in pauca conferam; hæc Viſionis iſtius Vindemialis ſumma eſt: Angelus Vindemiator, adhibitis Sanctis, quorum ad hoc negotium ei præfectura demandata eſt, botros Beſtianos putabit abſcindétque; eâque putatione ſuâ faciet in ARMAGEDDUNTEM congregari; congregatos demùm calcabit Dominus Jeſus in adventu ſuo: juxta quod Paulus ait de *Homine peccati,* (qui ipſiſſima hæc Beſtia eſt) eum à Domino deſtruendum fore, ὃν ὁ κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. 2 Theſ. 2. 8.

Utraque autem tam MESSIS quàm VINDEMIA *precibus* impetratur: illa quidem (ut videtur) Eccleſiæ in univerſum; unde qui ſupplicum perſonam ibi ſuſtinet Angelus, è Templo generatim prodire dicitur: hæc verò magis Martyrum & Confeſſorum, in quos lanienis atque tormentis ſævierint impii, ac Chriſto victimam fecerint; propterea qui ad hanc inclamat Angelus è Thyſiaſterio ſeu Altaris ſepto egreditur, atque *in ignem poteſtatem habere* dicitur, ignem autem martyrii. Notum verò illud in vulgus eſt, ſanguinem Martyrum ad Deum pro vindicta clamare. Sanè enim paſſim teſtatur Scriptura, Divinum Numen Eccleſiæ neque res ſecundas, neque in hoſtes vindictam, citra *preces* ſuorum largiri velle. Ità ad preces Danielis ſolvitur Captivitas Babylonica: & in parabola de Vidua iniquum Judicem clamoribus ſuis fatigante, apodoſis eſt, Deum ſimiliter precibus electorum ſuorum adactum tandem aliquando ad vindictam ſurrecturum eſſe. Adde quòd, cùm Tubæ clancturæ eſſent demoliendæ rei Romanæ, priùs Martyrum preces, facto ſuffitu, Deo in memoriam revocantur.

Audi igitur, ô Chriſte Rex, & in memoriam apud Patrem tuum revoca tot ſupplices tuorum pro regno tuo preces, tot afflictorum & interfectorum pro nomine tuo gemitus; & cùm tempus quod tibi opportunum videbitur advenerit, Surge, mete & vindemia.

¶ *Hucuſque, Lector, fuſiore hoc interpretandi genere progredi potui, nec ultrà. In reliqua quæ ſuperſunt Vaticinia SPECIMINA tantùm do; eorum nimirum partem quæ ante triennium aut quadriennium in pleraſque Viſiones Apocalypticas cum amicis privatim communicaveram. Ea, qualiacunque ſint, candori tuo, Lector, commendo, útque benignè interpreteris obſecro; donec D. O. M. vires & otium mihi largiatur & iſta*

(niſi doctorum & piorum virorum judicia abſterruerint) ſimili quo priora filo pertexendi. Porrò ſciæ in hiſce capitum ordinem adeò ad amuſſim ſervare non libuiſſe, quin BABYLONIS myſterium PHIALARUM Viſioni anteponerem; quod tamen Joannes poſtpoſuit: an quia ex Phialarum Angelis unus illud monſtraverat? an quia præcedentibus Viſionibus omnibus tanquam CLAVEM reſerandis ſubjicere voluit? Utrumque in cauſa fuiſſe videtur: Sed non idem interpretanti atque narranti ordo ubique commodus eſt.

DE
METROPOLI ἈΠΟΣΤΑΣΙΑΣ CHRISTIANITATIS, BABYLONE MYSTICA.

Ad Cap. 17. METropolis Ἀποστασίας BABYLON μυστήριον ſeu *myſtica*, Urbs ROMA eſt, ſeu, ut nunc loquimur, SEDES ROMANA, ex Sponſa olim Chriſti facta non ſolùm *Meretrix*, ſed & Μήτηρ πορνῶν, METROPOLIS MERETRICULARUM, id eſt, caput Chriſtiani nominis Urbium cum ipſa ſpiritualiter fornicantium. Ubi illud, Lector, vel inprimis obſerves velim, (quoniam in ipſa jam Arce verſamur Apocalypſeos) non aliis hæreſibus aut erroribus ullis, quàm illâ tantopere veteri quoque Iſraeli exprobratâ MOECHATIONE *ſpirituali*, magnam illam & catholicam viſibilis Eccleſiæ Chriſtianæ Ἀποστασίαν à Spiritu Sancto definitam & conſignatam eſſe. Hanc igitur unicam, tanquam Cynoſuram, ab eo ſpectari oportere, quiſquis Apoſtaſiæ Chriſtianitatis initium, progreſſum, ſtatum & decrementum, ex rerum Eccleſiaſticarum tabulis perveſtigare voluerit. In hunc ſcopum ſi intendât, vel palpari poteſt quod quæritur; ſin aliter, aut fruſtrà, aut incertus erit. Sit enim licèt aliorum errorum, imò hæreſeôn, BABYLON iſta rea (neque enim novum eſt, Meretrices atque Mœchas aliis quoque vitiis & ſceleribus infames eſſe;) cùm tamen iſtarum nullâ magnam illam viſibilis Eccleſiæ Ἀποστασίαν notaverit Spiritus Sanctus, proinde aut pro ſolis Apoſtaſiæ illius ſymptomatis, aut pro erroribus adventitiis, aliorúmque æquè temporum & Sectarum communibus; aut ſi magni fortè momenti hæreſis fuerit, ejuſmodi tamen (ut eſt illa de Juſtificatione & ſalute ex meritis Operum ſperanda) quæ ſerò demum, & ætate jam provectâ admodum MERETRICE, in Eccleſiam, tanquam πλάνης τῆς μεγάλης ἀντιμισθία, juſto Dei judicio ſit admiſſa: nè nimirum qui Dei longanimitatem TESTIUMque prædicationem tamdiu támque pertinaciter contempſerant, poſtmodum (uti contra protoplaſtas cautum fuiſſe legimus) *manum extendentes acciperent de fructu Arboris vitæ, comederéntque victuri in ſeculum.*

Rom. 1. 27.

Gen. 3. 22.

Porrò illud, Lector, hoc loco ſingulare eſt, nec levi animadverſione prætereundum (de quo proinde in CLAVE *Apocalyptica* te monebam;) nimirum, hanc de MERETRICE *magna* BESTIAque ipſam bajulante Viſionem ab Angelo, præter morem ſuum, Joanni nobiſque interpretatione longè pulcherrima reſeratam eſſe: eo proculdubio fine, ut ejus interpretationis beneficio, utpote præcipuæ omnium Viſionis, cætera quoque myſteria

ſteria Apocalyptica, hactenus quidem clauſa, ſed ex illa mirabili artificio pendentia, panderentur. Hîc igitur adeſto animis, & nè fruſtrà, quod te attinet, Angelus operam iſtam ſumpſerit, illud probè probéque memento, Allegoriæ ſeu Parabolæ interpretationem (cujuſmodi hæc Angeli eſt) novam Allegoriam aut Parabolam non eſſe. Nam quæ hæc inſolentia eſſet, aut veriùs inſania, interpretis? quíſve fructus Allegoriam Allegoriâ, aut Parabolam aliâ Parabolâ interpretandi? Nè igitur tu hîc neſcio quas mundi ætates, aut ſimilia attendas figmenta; quinimo Angeli fatidici, οὐκ ἔτι ἀλλ' ἀληθῶς, verùm interpretantis, mentem prout litera ſonat accipito; non Allegoriæ, ut alibi uſuvenit, ſententiam recludendi, ſed interpretationem ejus jam datam rebus ipſis applicandi partes tibi reſtare ſciens. Ad Cap. 17.

Quam ad Applicationem, quatenus Deus mihi revelaverit, ſic tibi præibo.

1.

MULIER quam vidit Joannes BESTIÆ inſidentem, *Urbs illa magna eſt quæ tum regnum habebat ſuper Reges terræ*, ver. 18.

Applicatio. Quæ iſthæc niſi ROMA eſt?

2.

BESTIA eam Meretricem factam bajulans, illa Beſtia eſt quæ etiam ante Viſionem iſtam Joanni exhibitam aliâ quadam ſui ſpecie fuerat, ſed eâ tamen quâ Meretricem bajularet nondum tum fuiſſet; tali verò poſtmodum ex. Abyſſo ſurrectura erat, in eâque funditus tandem interitura: id eſt, ſpecies illa quâ Meretricem bajularet Beſtiæ noviſſima foret, ultra quam vitam ſuam non produceret, v. 8. Sequitur eodem verſu (ut iſthoc quoque charactere agnoſcas ipſiſſimam hanc Beſtiam eſſe c. 13. oſtenſam) *Et mirabuntur incolæ terræ, quorum nomina non ſunt ſcripta in libro vitæ à jacto mundi fundamento, cernentes Beſtiam quæ erat, & non eſt, & tamen adfutura eſt*, Græc. ἢ παρέσται. Sic enim lego cum editione Complutenſi, Primaſio & Syro Interprete, ut cum præcedenti deſcriptione ſenſu congruat, *Beſtia quæ fuit, & non eſt, ſed aliquando aſcenſura eſt ex Abyſſo.* Quâ verò ſpecie jam antè fuerat BESTIA, quâ adhuc futurum erat ut ex Abyſſo aſcenderet, illud ex iis quæ mox ſubjungit Angelus ſingillatim cognoſcemus.

Applic. Interim, ſi MULIER ipſa ROMA eſt, quid tandem eſſe poſſit Beſtia iſthæc multiformis cui inequitat (id eſt, imperat) præter Regnum ſeu Imperium Romanum?

3.

Septem BESTIÆ capita duplex typus: primò, ſeptem montes ſeu colles ſunt, ſuper quos Urbs Beſtiæ metropolis ſita eſt; deinde, ſeptem quoque ídque in iiſdem (quod unitas Typi denotat) collibus

(Hoc teneas vultus mutantem Protea nodo)

Regum ſeu Dynaſtarum ſucceſſivorum ordines. Quorum quidem quinque, *Regum, Conſulum, Tribunorum, Decemvirorum, Dictatorum*, Joannis ævo jam præterierant: unus [*Cæſarum*] adhuc ſuperfuerat; ſed is quoque ſub Cæſaribus Chriſtianis ità mutaturus, ut quaſi alius, ſed brevis admodum ævi, Dynaſtes videretur, reverâ tamen non alius: noviſſimus verò, & mutati, ut jam dixi, *Cæſareatûs* reſpectu octavus, ſed reverâ non niſi ſeptimus, (nam ſeptem tantùm ſunt Beſtiæ capita) is ipſus eſt ſub quo Beſtia demum Πορνοφόρος eſſet, id eſt, *myſticæ Meretricis bajula*, atque eo ſtatu ſpecíque quâ à Joanne in præſenti Viſione conſpecta eſt; cujus nimirum ætate dici potuit, *Et jam olim eam fuiſſe, necdum tamen natam eſſe.* Olim enim fuerat BESTIA ſub priorum quinque, partim etiam ſexti, capitum vicibus; nondum tamen fuit noviſſimi illius (putà Pontificii) Capitis vice, quâ demum bajularet MERETRICEM.

Applic. Nunc igitur, Lector, auſculta. Si ſextum BESTIÆ *Romanæ* caput, quod Joannis ætate in *Urbe ſepticolli* regnabat, jam à duodecim ferè

Ad Cap. 17.

ſeculis *ibidem* regnare deſiit; neceſſe eſt eum qui nunc ibi rerum potitur (cùm nequaquam illud *quaſi-ſeptimum*, brevíſque ævi Caput dici poſſit) eſſe noviſſimum illum, longævum & verè ſeptimum *Septem collium* Dynaſten; proindéque Statum illum, ſeu Rem-gentium-publicam, cui Roma nunc incubat diúque incubavit, Dynaſtiam illam eſſe quam Joannes præviderat Meretricem bajulaturam.

4.

Decem Beſtiæ cornua, noviſſimi Capitis inſignia, dècem ſunt Regna, Joannis quidem ævo nondum nata, ſed in quæ tandem Bestiæ Romanæ corpus vice ſuâ noviſſimâ ex Capitis Cæſarei vulnere dilaceraretur; quæque omnem poteſtatem ſuam unanimiter conferrent Bestiæ, ſub Capitis iſtius noviſſimi imperio, integrandæ reſtituendæque.

Applic. Atqui niſi jam indè ex quo Cæſares Romæ regnare deſierint, Romanum Imperium in decem pluráve Regna (etiam Gentium Joannis ævo ab Imperio alienarum barbararúmque) diviſum & dilaceratum ſit, quando, quæſo, unquam, quâve tandem ratione illud dividendum exſpectabimus?

5.

Decem autem illa quæ ità coaluerint Regna, Pſeudoprophetæ Capitis ſui auſpiciis, cum Agno pugnabunt, victoriâ tamen tandem penes Agnum Dominum noſtrum futurâ.

Applic. Illud dudum factum eſt, hodiéque etiamnum fit: Hoc etiam aliquatenus factum, ſed multò glorioſiori victoriâ quandoque impletum iri ſperamus.

Siquidem ex iiſdem *decem cornibus* ſeu Regibus erunt qui Meretricem, cui tamdiu bajulandæ inſervierint, *odio tandem proſequentur*, (quod partim impletum cernimus) *deſertam illam reddent & nudam, carnes ejus comedent, ipſámque exurent igne.* Deus enim, cujus providentiâ factum eſt ut tam mirabili conſenſu in hanc noviſſimi capitis Beſtiam, uſque ad tempus ei præſtitutum, coaleſcerent, idem aliquando cordibus eorum indet ut voluntatem quoque ipſius in Metropolin ſuam Meretricem exſequantur. Hæc Angelus.

Quod verò præterea in Parabolæ deſcriptione habetur, Meretricem iſtam *poculum aureum in manu ſua tenere, plenum abominationibus & immunditiâ ſcortationis ſuæ*, item, *nomen ſuum in fronte ſcriptum* præferre; id Angeli interpretatione non egebat: ſiquidem utroque alluſum eſt ad Meretricum & Lupanarium olim conſuetudinem; quorum illæ in calice aureo philtra amaſiis ſuis propinare ſolebant; in iſtis cellæ meretricum nomine inſcribebantur, utì docet Tertulliani illud Lib. de Pudicitia—*ſub ipſis libidinum januis, ſub ipſis libidinum titulis*; ſed clariùs Seneca Controverſ. 2. lib. 1. *Meretrix* (ait) *vocata es, in communi loco ſtetiſti, ſuperpoſitus eſt cellæ tuæ titulus.* Vide & Martialem lib. 11. Epigr. 46. Quinetiam, ſi famoſa eſſet meretrix, videtur non tantùm in cella, ſed in fronte, nomen & elogium ſcriptum prætuliſſe. Innuit id Seneca loco citato: *Nomen*, inquit, *tuum pependit in fronte, pretia ſtupri accepiſti, & manus, quæ Diis datura erat ſacra, capturas tulit.* Quò & Juvenalis forſan reſpexit, Sat. 6. de Meſſalinæ Auguſtæ impotenti libidine,

——nuda papillis
Conſtitit auratis titulum mentita Lyciſcæ.

Quòd ſi illud Senecæ de cellæ fronte accipiendum ſit, poteſt & hoc de Babylone ſic accipi; neque id durum erit, propter figuræ ingenium, quæ utrumque, tam Meretricem quàm locum ſeu fornicem in quo proſtat, comprehendit.

OCCA-

OCCASUS ANTICHRISTI,

SEU

MENS SEPTEM PHIALARUM

Quantum adhuc intelligere datum eſt.

Primóque

De PHIALIS generatim.

PHIALARUM Angelorúmque Effuſorum hiſtoriam bifariàm proponit Spiritus Sanctus Primò generatim, ab initio Cap. 15. uſque ad verſûs 5 finem: ubi ſeptem Angelorum ſeptem Phialas habentium Viſo ſummâ tenus commemorato, priuſquam ad particularem ſive Angelorum ſive Phialarum deſcriptionem ventum, alterius unà cum illis Viſionis exhibitæ narratio inſtituitur, quâ Eccleſiæ fervente Effuſione ſtatus figuratur, ab inquinamentis & ſordibus idololatricis in ſacro illo ex materia non ænea, ut Solomonis, ſed cryſtallino Templi labro, ſeu *Mari*, ablutæ, totóque effuſionis tempore * Ἐπινίκιον de BESTIA ſuperata cantillantis; ídque dum adhuc Labri ipſius crepidini inſiſtebat, quaſi vixdum balneo quo ſeſe abluerat egreſſa. Ad Cap. 15.

Deinde ad Angelorum amictum apparatúmque, Phialáſque ſpeciatim deſcribendas, acceditur, ab illis verſûs 6 verbis, Καὶ ἐξῆλθον οἱ ἑπτὰ Ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, &c. *Et exierunt ſeptem iſti Angeli habentes ſeptem plagas, è Templo, induti lino mundo & ſplendido, & præcincti circa pectora zonis aureis,* id eſt, habitu & cinctu * Sacerdotali ornati. Cave enim nè verba quæ poſuimus cum illis verſûs præcedentis conjungas: ſiquidem quod ibi dicitur de *Templo Tabernaculi teſtimonii in cælo aperto*, id non ad initium, ſed eventum Phialarum pertinet; ſcilicet Templum quod interim dum Phialæ effundebantur *impletum erat fumo à Majeſtate Dei & à virtute ejus*, adeò ut *nemo ingredi poſſet*, ver. 8. (alluſum eſt tum ad Tabernaculi, Exod. 40. 34. tum ad Templi dedicationem ſeptiduanam, 1. Reg. 8. 10. 2. Paralip. 5. 13.) peractis demum Phialis ità ſerenabit, ut ipſa *Arca teſtimonii* [Chriſtus] conſpicua futura ſit: utì habetur ad ſeptimæ Tubæ clangorem [cap. 11. ver. ult.] quacum noviſſimam Phialarum contemporare oſtenſum eſt *Synch. III. Part. 2.*

* *Canticum Moſis & Agni* dictum; nempe *Dominum ſolum colendum eſſe & glorificandum ut Deum.* Quæ Cantici hujus ſententia à *Moſe* pariter & *Agno* hominibus promulgata eſt.

* Ezech. 44. 17, 18. Maiemon. de Vaſis Sanctuarii, c. 10. Sect. 1.

De PHIALIS ſingillatim *Hypotheſes.*

1. EFfuſio Phialarum ſignificat Ruinam BESTIÆ *Antichriſtianæ.* Apparet ex textu; de quo vide *Synch. VII. Part. I.* Quemadmodum enim prior illa & antiquior Regni Romani Πολιτεία *Tubarum*, ità noviſſima hæc *Phialarum* plagis ſubruenda eſt. Hæc tantæ inter utraſque ſimilitu- Ad Cap. 16.

Ad Cap. 16.

militudinis cauſa eſt, cùm & prioris Politiæ Romanæ poſtrema hæc imaginem gerat.

2. Septem Phialæ totidem ſunt iſtius Ruinæ gradus. Sicut enim Bestia gradatim ſuccrevit, ità gradatim quoque abolenda eſt.

3. Quicquid tandem ſit in quod Phialarum quæque effunditur, id damnum & jacturam patitur à Phiala; cùm Phialarum effuſio ſit effuſio iræ Dei [cap. 15. v. 1.] Nulla igitur interpretatio hîc ſtare poteſt, quâ Phialæ effuſio in bonum ejus cedat in quod effunditur.

4. *Terra*, *Mare*, *Fluvii*, *Sol*, aliquid ſunt de Bestia Antichriſtiana, inſtar Terræ, inſtar Maris, inſtar Fluviorum, inſtar Solis. Nam Phialæ omnes in Bestiam effunduntur: ergò & ſingulæ in aliquid Bestiæ, aut ſaltem quod Bestiæ ſaluti innexum, ejúſque intereſt.

5. Totum Bestiæ corpus, ſeu Univerſitas Antichriſtiana, à Spiritu Sancto, ſimiliter ut in *Tubis* factum, tacitè comparatur Syſtemati mundano, cujus partes ſunt *Terra*, *Mare*, *Flumina*, *Cœlum*, *Luminaria*: ità ut *Terra* in Univerſitate Pontificia dicatur id quod ſit inſtar Telluris in Mundo phyſico; *Mare*, quod ſit Maris inſtar; *Fluvii*, quod Fluviorum; *Sol*, quod Solis.

Ità & plagæ Ægyptiacæ Angelorum operâ exercebantur; ut innuitur Pſal. 78. 49.

6. Denique (ut jam ſemel iterúmque monuimus) quoniam Deus Angelos adhibet providentiæ ſuæ in rerum humanarum motubus & converſionibus ciendis gubernandíſque adminiſtros, idcirco quæ multorum manibus peraguntur, Angelo tamen, tanquam rei gerendæ Præſidi & Duci, pro communi loquendi more, tribuuntur.

Expoſitio Phialarum ad amuſſim Hypotheſeon.

PHIALA I. IN TERRAM *Univerſitatis Beſtianæ.*

Terra in Univerſitate Antichriſtiana deſignat populum, ſive vulgus Chriſtianum, ſcabellum (proh pudor!) Antichriſti; cui tanquam Baſi ſuperſtructa moles illa Hierarchico-papana, inſtar Turris Babylonicæ

—— *vertice ad auras Ætherias tendit.*

In hanc *Terram* Beſtianam effuſâ Phialâ, eam ab effuſione affectionem contraxit, ut Beſtiæ ſectatores furiis & intemperiis tanquam *ulceribus* impleret, iiſdémque tetris adeò & malignis ut ſanari non potuerint, ſed nec cicatrice ullâ obduci, quâ non diruptâ illico renovarentur.

Hoc impletum cùm vulgus Chriſtianum, Waldenſium, Albigenſium, Wiclifiſtarum, Huſſitarum, aliíſque nominibus appellatum, authoritati Beſtiæ paſſim renunciare cœpit, Romam *BABYLONEM Apocalypticam* clamitans, Papam Antichriſtum. Quo Terræ ſuæ jam zelo Dei torridæ afflatu pulſati Beſtiani, doloris & indignationis *ulceribus* toti excanduerunt; quibus in rabiem acti ferro & flammâ per annos complures mirabiliter ſævierint: ſed fruſtrà; quippe *ulcere malo* & inſanabili percuſſi, quod, quò magìs ſeſe commovebant, eò indies ingraveſcebat magís. Sic olim Terra Ægypti pulvere cinereo divinitus conſperſa, Pharaonitas omnes cum jumentis ſuis ulceribus oppletos reddidit. Orbis autem Beſtianus jam capite 11. Ægyptus πνευματικὴ perhibetur; proindéque hîc plaga ulceris πνευματικῶς, id eſt, myſticè & ex analogia, interpretanda: id quod in duarum quoque ſequentium Plagarum figuris, ex eadem hiſtoria petitis, diligenter obſervandum eſt.

Exod. 9. 8, 9.

PHIALA

Ad Cap. 16.

PHIALA II. IN MARE

Mundi Beſtiani.

Mare in Mundo Antichriſtiano eſt communionis Pontificiæ comprehenſio, quâ non ſinguli tantùm Chriſtiani, ſed integræ gentes, populi, regna, provinciæ, diœceſes, alioquin inter ſe disjuncta divulſáque, in unum congregantur: vel ſic, *Mare* Antichriſtianum eſt Juriſdictionis ſeu Ditionis Pontificalis ambitus, homines & gentes Chriſticolas circumplectens & involvens, ſicut Mare Terram.

In hoc *Mare* Phialâ ſecundâ effuſâ, factum eſt illico *ut cruor cadaveris*, ſeu ſanguis gelidus & concretus, qualis mortuorum & occiſorum, ſeu membri abſciſſi, eſſe ſoleat, cùm ſoluto cum vitali fonte commercio, ſpiritûs caloríſque influxu deſtituitur. Senſus eſt, Mare Pontificale quaſi morte, truncatione, lanienâ mactatum eſſe. αἷμα νεκροῦ. Νεκρὸς *Cadaver* paſſim apud *Cteſiam* de *Aſtyage*, *Dati* & *Artaxerxe*.

Hoc autem impletum cùm Lutheri cæterorûmque illûſtrium illius ævi Eccleſiæ Reformatorum operâ, Deo cœptis mirabiliter aſpirante, non jam è Chriſtianitatis vulgo ſolummodo ſingulæ aliquot perſonæ, quinimo integræ Provinciæ, Diœceſes, Regna, Nationes, Urbes communioni Beſtianæ renunciârunt, magnâque ampliſſimæ olim Ditionis mutilatione factâ, à corpore Beſtiano avulſæ receſſerunt. Quo caſu *Mare* ditionis Pontificiæ evaſit magnâ ſuâ parte mortuum, inſtárque *cruoris cadaveris*, in quo Animalia Pontificia ſpirare ampliùs & vivere non potuerint.

PHIALA III. IN FLUMINA ET FONTES

Mundi Beſtiani.

Flumina & Fontes aquarum Orbis Beſtiani ſunt Juriſdictionis Antichriſtianæ Miniſtri & Propugnatores; ſive Eccleſiaſtici, ut *Jeſuita* aliíque Sacerdotes emiſſarii; ſive etiam Seculares & Laici, ut Pugiles Hiſpanici: quorum utriſque ut à Juriſdictione iſta *cauſam*, quam *Catholicam* vocant, procurandi promovendíque mandatur munus, perinde ut *Flumina* originem ſuam ducunt ex *Mari*; ità quoque eidem amplificandæ & conſervandæ operam & opes ſuas conferunt, ſicut & *Flumina* ad *Mare* revertuntur.

Hæc autem *Flumina* dum alveos ſuos, quò jam illis ultrà integrum non erat, temere proſequuntur, juſto Dei judicio à tertiæ Phialæ effuſione cruentanda veniunt, quomodo & ipſi *Sanctos Dei & Prophetas ejus* jam olim cruentâſſent. Nempe ab hac Phiala res Beſtiana in eum ſtatum deventura eſſet, ut Miniſtri & Propugnatores ejus, jam mutatis vicibus, eaſdem cædes perferre cogerentur quibus *Sanctos & Prophetas Dei*, florente ipſorum dominatione, mactare conſueviſſent: ut diſertè habetur ver. 5, 6. tanquam Clavis parabolæ reſerandæ.

Quod de Emiſſariis Eccleſiaſticis cum aſſeclis ſuis tunc impletum opinor cùm in Anglia noſtra, glorioſæ memoriæ Eliſabethâ regnante, atque etiam poſtea, ſanguinarii iſti authoritatis Beſtianæ procuratores, etiam

latis

Ad Cap. 16.

latis eo nomine legibus, procurationem ſuam ſanguine (quod iis antea nunquam ſic acciderat) luerunt. Nec iſti ſolùm, ſed qui iſtis multò formidabiliores fuerint, cauſæ Beſtianæ Pugiles Hiſpani, ſuam Eccleſiæ Romanæ ditionem armis recuperaturi, ſanguinem ſitientes, ſanguinem, clade præſertim illâ memorabili anni 88 & ſequentium aliquot annorum, plenis hauſtibus biberunt; Anglis & Belgis terrâ marîque calicem potenti Dei manu affatim infundentibus. Adeò ut juſtis & veris Dei in utroſque judiciis, non ab Inſulanis tantummodo ipſis, ſanguinem ſuorum olim effuſum jam ulciſcentibus, ſed etiam à vicinis Gallis ſub cruce adhuc & Altari, imò recenti tum lanienâ anni 1572, gementibus, mirificè acclamatum fuerit. Atque hucuſque Phialæ progreſſæ videntur: reliquæ adhuc effundendæ ſuperſunt.

PHIALA IV. IN SOLEM

Cœli Beſtiani.

SOL quid ſit in Mundo Beſtiano ut indagemus, priùs quid *Cælum* ibi ſit pervidendum eſt, nè alioquin analogiæ filo deſtituti, nimium quantum à ſcopo aberremus. SOL enim non niſi in *Cælo* ſibi congruo ponendus aut concipiendus eſt. *Cælum* igitur Mundi Antichriſtiani vel eſt ipſa Suprema & Univerſalis poteſtas Pontificia, vel omnino quicquid uſpiam eſt ſublimioris regiæque poteſtatis in Mundo iſto Beſtiano, id eſt, in tota Univerſitate Provinciarum Pontificem Romanum pro Capite agnoſcentium. Ità enim in Mundo phyſico totum id quod ſurſum eſt, ſupráque terram & aquas, notione Hebræorum & Spiritûs Sancti *Cælum* appellatur. Jam in iſthoc *Cælo* Antichriſtiano (ad naturalis Cœli typum) plurimæ ſunt *Stellæ* diverſæque magnitudinis, Principes, Duces, Præſules, Reguli, Reges; ſunt & *magna Luminaria* inſtar *Solis* & *Lunæ*: quæ omnia *Cæli* iſtius motu circumaguntur, ex ejúſque lege viciſſitudines ſuas obeunt. Ex iſtis verò ſplendidiſſimum, & longè omnium quæ in Papali firmamento radiant maximum, Luminare eſt *Imperium Germanicum*, Domûs Auſtriacæ jam à ducentis plùs minùs annis peculium. Annon igitur hic SOL eſt illius Cœli?

In hunc verò SOLEM Phiala quarta jam jámque eſt effundenda; ut is *Cælo* Beſtiano revulſus, alióque radians, æſtu & ardore ad blaſphemiam uſque torreat torqueátque Orbis Antichriſtiani indigenas, quos antea calore & jubare ſuo multùm recreare ſolebat.

Atque ecce, dum hæc quæ pridem commentatus eram in lucem edo, fama totum Chriſtianum Orbem, piis gratulantibus, implevit, adveniſſe jam tandem Vindicem Dei ab Aquilone, ut afflictæ & laboranti Germaniæ ſuccurreret, Regem Pium, Felicem, & quaquà venit Victorem, cujus ſucceſſus Aquilæ volatum ſuperent. Annon hic eſt quem Dominus exercituum ad hujuſce Phialæ opus exſequendum deſtinavit? Ità ſpero, & precor animitus. *Accingere igitur gladio tuo*, REX MAGNE, *proſperè procede & regna, propter veritatem, manſuetudinem & juſtitiam; nam deducet te mirabiliter dextra tua.*

PHIALA

Ad Cap. 16.

PHIALA V. IN THRONUM BESTIÆ.

PHiala quinta in *Thronum* ſeu *Sedem Beſtiæ* effundenda eſt; hoc eſt, in *ROMAM ipſam:* ubi nullo ampliùs Spiritus Sanctus rem abſcondit figurarum aut allegoriarum velo; fortè propter ingens tunc oriturum Vaticiniis iſtis lumen, hoc quaſi Mercuriali ſigno conſpecto, quo non ultrà erit ambiguum quantum itineris Phialæ jam confecerint, quantúmve adhuc iis conficiendum reſtet.

In Geogr. Arab. כראסי *Curiſi* (i. Throni ſeu Sedes) quatuor; *Roma, Antiochia, Alexandria,* & *Domus Sanctuarii.* כראסי Sedes maxima *Roma.* Vid. Schindl. p. 879.

Hâc verò *URBIS Romanæ* clade (quam illam ipſam eſſe puto quæ Teſtium reſurrectionem aſcenſionémque exceptura dicitur, cap. 11. v. 13.) Nomen Pontificium non quidem penitus interibit, ſed gloriâ & ſplendore ſuo deinceps ſpoliabitur, adeò ut *linguas mordeant præ dolore:* interim tamen, in impœnitentia ſua adhuc obfirmatis animis perſeverantes, doloribus ſuis ad ulteriorem blaſphemiam abutentur.

PHIALA VI. IN EUPHRATEM.

PHiala ſexta effundetur in *Flumen illud magnum EUPHRATEM,* ut, eo exſiccato, tranſitus paretur novis Beſtiæ hoſtibus ab Oriente venturis, hoc eſt, Iſraelitis ad puram Chriſti fidem cultúmque mirabiliter convertendis, jámque Regni tot ſeculis promiſſi candidatis. Quos Beſtiani forſan, ſic ulciſcente Deo erroris pervicaciam, pro fictitii Antichriſti ſui ex Judæis oriundi exercitu ſint habituri; cujus & nos prodromos eſſe hodiéque aſſerere non dubitant.

Hoſce autem *Reges ab ortu Solis,* ut dicitur, *venturos,* ut de *Judæis* accipiam, duo faciunt. Primò, quòd penultima hæc Phiala eſt; ad quam proinde nisi Judæi converterentur, neceſſariò futurum eſſet ut cum reliquis Chriſti hoſtibus, in quorum numero & ipſi adhuc eſſent, in magno illo univerſalis ultionis & Judicii Die, quam proxima & noviſſima Phiala ſuperinducet, perderentur. Deinde me huc adducit eódem ſpectans Iſaiæ locus, unde hunc Apocalyſeos mutuatum eſſe perquam veriſimile eſt: *Et deſolabit* (inquit cap. 11. v. 15, 16.) *Dominus* (malim, *Quemadmodum deſolavit Dominus*) *Linguam Maris Ægypti, &* (malim, *ità*) *levabit manum ſuam ſuper FLUMEN* (Targ. *Flumen Euphratem*) *in fortitudine Spiritûs ſui, & percutiet eum in ſeptem rivos, ità ut tranſeant per eum calceati.* 16. *Et erit via reſiduo populo meo, qui relinquetur ab Aſſyriis,* (ergò *Euphrates* intelligitur) *ſicut fuit in die illa quâ aſcendit de terra Ægypti.* Videat Lector Zach. 10. ver. 10, 11. ibíque Chaldæum Paraphraſtem.

Sed quid tandem *Euphratem* hunc eſſe, cujus aquæ ſiccabuntur, dicemus? Annon enim juxta literam id accipiendum ſit, præſertim in Iſaiæ loco, aliquatenus dubito. Interim huic Apocalypſeos malim parabolæ & allegoriæ nonnihil, nec tamen adeò multum, aſpergi; ut reliquarum Phialarum analogia de effuſionis objecto hîc quoque ſarta tecta maneat. Habitura enim videtur, non ſecùs ac vetus illa, ſuum quoque Babylon myſtica *Euphratem;* Imperium, opinor, *Ottomanicum,* unicum futurum novis iſtis ab Oriente hoſtibus obſtaculum, Beſtiæque ab ea parte munimentum. Neque hujuſmodi *Euphratis* intellectus abſque Iſaiæ ipſius exemplo erit, qui cap. 8. ver. 7.

Ad Cap. 16. Vide Jer. 47. 2, &c.

ver. 7. ſimili *Euphratis* parabolâ Aſſyrium exercitum ejuſdem Fluminis accolam expreſſit. *Dominus*, inquit, *faciet ut aſcendant contra iſtos* (Syros & Iſraelitas) *aquæ illius FLUMINIS* (ſic *Euphrates* κατ' ἐξοχὴν dici ſolet) *fortiſſimæ & ampliſſimæ, REX ASSYRIÆ & omnis gloria ejus* (Targum, *exercitus ejus*,) &c. Quidni jam pari ratione *Euphrates* iſte Phialarum de *Turcis* acciperetur? non minùs utique quàm Aſſyrii Euphratis, ante exundationem ſuam, accolis, imò ejuſdem tractûs incolis. Hùc non parùm facit, quòd *Solutionem* ingentis illius & diu vincti *ad magnum Flumen Euphratem* exercitûs equeſtris, ad ſextæ Tubæ clangorem, cap. 9. ver. 15. de TURCIS indè in Orbem Romanum exundaturis, Tubarum ſeriem reíque concinnam veritatem ſecuti, interpretati ſumus.

Per ſextam igitur Phialam exſiccabitur Diluvium iſthoc Euphratæum. Planè juxta quod c. 11. dicitur, proximè poſt illam URBIS cladem in magno terræ motu futuram (quam ſuperiori Phialæ ibi aptavimus) *VÆ ſecundum*, id eſt, ſextæ Tubæ plagam, *abiturum*. Id verò quâ ratione quibúſque tandem authoribus ſit futurum, (utrúmne ab ipſis *Judæis* (quod forſan Ezechiel innuit cap. 38. & 39.) Terram ſanctam poſtliminiò occupaturis; an ex diſſidio aliquo inteſtino horum reditum commodè præceſſuro; an utroque forſan, ſed ordine & deinceps; an aliâ causâ) fruſtrà conjectando, utpote re adhuc totâ futurâ, laborabimus. Quicquid ſit, hoc obice remoto, *viam* aliquò eundi *parari* dicitur novis iſtis ab Oriente Chriſtianis; ídque expeditionem, ut videtur, contra Beſtiam facturis, cujus exitio Phialæ omnes inſerviunt. Unde enim alioquin & quamobrem tanta ab hac ſiccatione trepidatio & pavor Beſtianos, imò Dæmones, ut videtur, ipſos eveſtigio inceſſeret, ut tam horribili & inaudito ad bellum apparatui, qualis hîc deſcribitur, cauſam daret; niſi ipſi jam cum tota cohorte Diabolica extrema quæque à novorum iſtorum *Orientis Regum* acceſſione metuerent?

PHIALA VII. IN AEREM.

SEptima & noviſſima Phiala in *Aerem* effunditur, id eſt, in POTESTATEM *Aeream*, ſeu *Satanæ*; non *Beſtiæ* tantummodo, ſed omnium ubicunque terrarum Chriſti Domini noſtri hoſtium Ditiones ſinu ſuo complectentem atque animantem. Ex hac autem ut ſpiritum & vitam jam ab initio duxit Beſtia, ità ejus præcipuè virtute & auſpiciis nitentur noviſſimæ Beſtianorum fortunæ: id quod tum ex tot fœderum auxiliorúmque in Phialæ hujus noviſſimæ bellum apparatu, artibus, ut perhibetur, Diabolicis conciliando, conſtare poteſt; tum ex eo quòd Draco Satanas jam, non ſolùm per Vicarios ſuos, Beſtiam & Pſeudoprophetam, res ſuas in Exercitu iſto Oecumenico conflando ſatagat, ſed ipſe per ſe, tanquam in ultimo Regni ſui diſcrimine, partes quoque proprias & peculiares videatur habiturus [v. 13.] illis præſertim in Belli hujus ſocietatem evocandis, apud quos alioquin Beſtia & Pſeudopropheta, ut nequaquam authoritate, ità nec gratiâ, aut communis forſan periculi repræſentatione, valuiſſent.

In tot igitur hoſtes *Aereæ Poteſtatis* auſpiciis in unum congregatos, atque *Armageddunte* quaſi in cavea concluſos, Phiala ſeptima, non humanâ jam ampliùs manu, ſed cœleſti & fulmineâ vindictâ (*magni enim illius Diei, & Dei omnipotentis prælium eſt*) detonabit. Hâc Beſtiæ excidium penitus conſummabitur; neque cellæ tantùm, ſeu Urbis Babylonis, ut priùs ſub Tuba quinta,

quinta, ſed Civitatis ipſius, id eſt, Senatûs populíque Babylonici, ubi ubi poſt Urbis cladem ſuperfuerit; adhæc Regum Civitatúmque omnium eouſque cum idolis & Deaſtris fornicantium, reliquorúmque Sanctam Chriſti Eccleſiam unà oppugnantium tyrannorum, exterminium in ſolidum peragetur. Ad Cap. 16.

DE MILLE ANNIS TUBÆ SEPTIMÆ, CÆTERISQUE EIDEM

contemporantibus rerum mirabilium Vaticiniis.

HIC breviter, Lector, quod ſentio abſolvam, neque in re ob inveterata jamdiu præjudicia incredibili, omniúmque totius Scripturæ propheticæ abſtruſiſſimâ maximéque admirandâ, orationem nimis diducam. In tanto myſterio ſat erit rem generatim tenere, neque ſingulorum rationes curioſiùs inquirere: nè liberiùs fortè quàm par eſt exſpatianti illud Solomonis occinatur, *In multitudine verborum non deerit prævaricatio.* Ad Cap. 20, &c. Pro. 10. 19.

Rem verò ipſam quod attinet, ea irrefragabili ordinis Apocalyptici ſequelâ, quam antea demonſtravi, nititur; eandémque reliquarum Scripturarum, præſertim Propheticarum, conſenſus mirificè confirmat. Id adeò proximi poſt Apoſtolos ſeculi Chriſtianis fuit perſpectum, ut Juſtinus Martyr non ſeipſum ſolum, ſed, *ſi qui eſſent* tunc temporis *orthodoxæ per omnia ſententiæ Chriſtiani*, ſummâ idipſum conſenſione credidiſſe atteſtetur. Dial. cum Tryphone.

Quam tamen primorum Chriſtianorum ſententiam, ſive aſſumentis quibuſdam poſtmodum deformatam, ſive iniquè & perperàm (ut quidem arbitror) intellectam, rejecerunt eorundem poſt unum & alterum ſeculum poſteri: eouſque tamen, priuſquam res confici potuit, progreſſo (quod meritò mireris & doleas) contentionis ardore, ut qui aliter ſeſe ab adverſariæ ſententiæ vi, Apocalypſeos fundamento ſubnixâ, expedire nequîſſent, diviniſſimam, omnibúſque Apoſtolorum diſcipulis proximíſque eorum ſucceſſoribus teſtatam & conſignatam Prophetiam, in dubium potiùs vocare, imò confictis in eam rem præſumptionibus authoritatem ejus apertè & audacter elevare, quàm ſuccumbere & victas manus dare, maluerint: donec tandem commodam MILLENNII iſtius interpretationem (ut ipſi quidem tum rebantur) nacti, incolumi relictâ Apocalypſeos authoritate, ab incepto impietatis crimini haud facilè eximendo, poſteríſque tremendo, quieverunt.

Ego verò, Lector, (nè te diutiùs in veſtibulo diſtineam) ità rem totam expediam, ut à ſententia recepta de Die adventûs Chriſti, excidium Antichriſti eveſtigiò ſecuturo, quàm minimùm fieri poſſit abiiſſe videar. Tu rem, omni ſemoto præjudicio, in Dei timore expendas, mihíque, ſicubi erravero, ex charitatis judicio ignoſcas. Sic igitur habeto.

TUBAM SEPTIMAM cum tota ΧΙΛΙΕΤΗΡΙΔΙ, cæteríſque eódem ſpectantibus oraculis, deſignare MAGNUM illum priſcæ Eccleſiæ Judaicæ, Chriſtóque & Apoſtolis ejus celebratum JUDICII DIEM יום דינא רבא, non breve aliquot (ut vulgò creditur) horarum ſpatiolum, ſed (pro more Hebræorum, *Diem* pro * tempore uſurpantium) continuatum multorum annorum intervallum, duabúſque Reſurrectionibus, tanquam terminis, circumſcriptum: DIEM, inquam, à particulari primùm

* Apud Prophetas paſſim (ut cùm dicunt, *In die illo*) & alibi in V.T. In Novo autem Matth. 6. 11. cum Luc. 11.3. Joan. 16. 26. 2 Cor. 6.2. Heb. 3.8,9,13, &c. item cap. 4. deniq; 2 Pet. 3. v. ult. ubi ἡμέρα αἰῶνος.

Ad Cap. 20, &c.

mùm & quaſi matutino Antichriſti cæterorúmq; vivorum Eccleſiæ hoſtium *Judicio*, per glorioſam Domini noſtri ἐν πυρὶ φλογὸς ἐπιφάνειαν, inchoandum; tandémque poſt MILLE ANNORUM regnum Novæ Jeruſalem, Sponſæ ſuæ ſanctiſſimæ, in his terris indultum, novorúmque adhuc ſuborituorum, *DIE magno* adveſperaſcente, Satanâque iterum ſoluto, hoſtium παγγενεθρίαν, Univerſali demum omnium mortuorum tum Reſurrectione tum Judicio abſolvendum. Quibus peractis, Impii in Gehennam æternùm cruciandi, Sancti verò in Cœlum cum Chriſto æternùm victuri transferentur.

Hoc nimirum eſt Tempus illud Dei in gentes iræ, mortuorúmque propter Chriſtum cauſæ judicandæ, de quo ad ſeptimæ Tubæ clangorem, cap. * 11. Presbyteri ovantes gratulantur, Quòd eo utique *Deus daturus eſt mercedem ſervis ſuis Prophetis & Sanctis, & timentibus nomen ejus, parvis & magnis, eóſque perditurus qui perdunt terram.*

* Verſ. 18.

Hic eſt *DIES ille Judicii & perditionis impiorum hominum*, de quo Petrus 2 Epiſt. c. 3. v. 7. locutus, ſtatim ſubjicit, *Unum verò hoc non lateat vos, chariſſimi*, (nempe quòd *Diem* modò dixi) *unum Diem apud Dominum eſſe ſicut Mille anni, & Mille annos ſicut unus Dies.* Quo eodem enimvero *Die* Apoſtolus cum fratribus & contribulibus ſuis Judæis (ad quos ſcribit) Novam illam rerum faciem futuram exſpectat, de qua * mox inquit, *NOVOS VERO COELOS ET NOVAM TERRAM, ſecundùm promiſſum ejus, exſpectamus, in quibus juſtitia habitat.* Nota, *ſecundùm promiſſum ejus.* Ubi autem exſtabat hæc de *Cœlis novis* & *Terra nova* Promiſſio (cùm nondum Joannes Apocalypſin vidiſſet) niſi Iſaiæ cap. 65. 17. & 66. 22? Quam certè *Promiſſionem* qui legerit, mirarer ſi eam alibi quàm in his terris exiſtimaret impletum iri.

* Verſ. 13.

Hoc quoque eſt Regnum illud cum Chriſti Mundum judicaturi ἐπιφανείᾳ conjunctum, de quo Paulus ad Timotheum, 2 Epiſt. cap. 4. v. 1. *Obteſtor te coram Domino noſtro Jeſu Chriſto, qui judicaturus eſt vivos & mortuos in APPARITIONE ſua & REGNO ſuo.* Nam poſt ultimam ac univerſalem Reſurrectionem, eodem teſte, 1 Cor. 15. Chriſtus *Morte, hoſtium ultimo, ſublatâ, Regnum tradet Patri, ut ipſe ſubjiciatur ei qui ei ſubjecit omnia*; nedum ut tunc novum aliquod regnum inire dicatur. Quod igitur Regnum neque ante Domini noſtri ἐπιφάνειαν, neque poſt ultimam Reſurrectionem eſt futurum, id neceſſariò inter utrumque eſt concludendum.

Hoc eſt Regnum illud quod Daniel vidit, *Filii hominis*, expletis CORNU Antichriſtiani *temporibus*, ſeu *finitis temporibus Gentium* (Luc. 21. 24.) *apparituri in nubibus cæli*, quando *ei dabitur poteſtas, gloria & regnum*; *ut omnes populi, nationes & linguæ ei ſerviant*: ſeu quando (ut Angelus mox exponit) *Regnum, poteſtas, & amplitudo regnorum ſubter omne cælum* [N.B.] *dabitur populo Sanctorum Altiſſimi.* Dan. 7. 13, 14. item 18, 22, 26, 27. Neque enim (ut modò dixi) Regnum hoc poſt ultimam Reſurrectionem eſt futurum; quandoquidem tunc *FILIO hominis* non regnum ineundum eſt, ſed, Paulo teſte, deponendum & Patri tradendum. De eodem autem Regno utrobique, tum apud Joannem tum apud Danielem, agi, duobus hiſce argumentis evinci poteſt. Primùm, quòd utrumque ab eodem termino, nempe Beſtiæ quartæ ſeu Romanæ exterminio, ineat: illud Danielis, quando Beſtia ſub noviſſimo illo Cornu, oculati regimine agens *neci data fuit, & corpus ejus traditum combuſtioni ignis*, Dan. 7. 11, 22, 27. illud Apocalypſeos, cùm Beſtia & Pſeudopropheta (improbum illud Cornu apud Danielem os & oculos capitis inſtar habens) *apprehenſi ſunt, & ambo vivi miſſi in Stagnum ignis ardens ſulphure.* Secundò, ab eodem JUDICII conſeſſu utrique præmiſſo: Alterum enim ab altero mutuatum eſſe, atque in eandem omnino rem intendere, collatis utriuſque deſcriptionis verbis apparebit.

DAN.

Dan. cap. VII.	Apoc. XX. 4. [b]
V. 9. *Videbam donec throni* [a] *positi sunt.* Ità enim cum Vulg LXX. & Theod. reddendum; sicque vox רמה seu רמי de solio usurpatur in Targum ad vers. 15. cap. 1. Jeremiæ.	*Et vidi thronos.*
10. *Et Judicium sedit.* Id est, Judices ut in magno Judæorum Synedrio, ad cujus normam tota descriptio conformatur.	*Et sederunt super eos.*
22. *Et Judicium datum est Sanctis excelsis.* Id est, potestas judicandi. Hinc illud Pauli, *Sancti judicabunt mundum.*	*Et Judicium datum est illis.*
Et regnum obtinuerunt Sancti. Scilicet cum Filio hominis, qui veniebat in nubibus cœli.	*Et Sancti vixerunt & regnârunt cum Christo Mille annis.*

Ad Cap. 20, &c.

a Vide 2. Macc. 14. 21. καὶ προῆλθον, καὶ παρ' ἐχάστε διαφόρως ἔθεσαν δίφρους.

b Cyprianus locum hunc Apocal. nobiscum exponit de mercede martyribus promissa in Die Judicii. Vide eum de Exhortatione Martyrii.

Porrò illud Lectorem monitum velim; Quicquid ferè à Judæis sani, quicquid à Domino in Evangelio, vel uspiam in N. T. ab Apostolis de *Die Judicii* magni proditum est, id ex hac Danielis Visione haustum esse: nempe Judicium illud igne peragendum, venturum Christum in nubibus cœli, venturum in gloria Patris cum multitudine Angelorum, Sanctos cum eo Mundum judicaturos, Antichristum abolendum ἐν τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, &c. Ut omnino fidei Evangelicæ de glorioso Christi adventu columnam subductum eant qui, vetustâ Ecclesiæ traditione neglectâ, Prophetiam istam aliò transferre conantur.

Denique, ut finem faciam, Hoc est Regnum illud amplissimum, quod, Daniele interprete, in Statua illa quatuor Regnorum fatidica Nebuchadnesari præmonstratum fuit: Non illud Lapidis superstite adhuc Monarchiarum serie ex monte abscissi, (nam hic præsens Regni Christi status est;) sed Lapidis, iisdem funditus comminutis & deletis, in Montem evasuri atque universum impleturi terrarum Orbem.

Hæc ità, Lector, disserui, non temerè asserui. Rem verò totam Ecclesiæ ex verbo Dei arbitrandam defero: cujus judicio, ut par est, meam de hoc mysterio sententiam lubens submitto.

JUSTINI MARTYRIS
DIALOGO CUM
TRYPHONE JUDÆO
Locus insignis de Millennio Regni Christi emendatus & notis illustratus.

TRYPHO.

DIC autem mihi verum; Vósne locum hunc Jerusalem denuo instaurandum fatemini, & populum vestrum congregatum, atque lætitiâ evectum iri cum Christo simul & Patriarchis & Prophetis & his [a] qui generis nostri sunt, aut etiam eorum qui [b] ante Christi vestri adventum Proselytæ fuere, exspectatis? an, ut videare nos superare in quæstionibus, eò decurris, ut ista fateare?

JUSTINUS.

Non sum eò miseriæ redactus, ô TRYPHO, ut alia quàm sentio loquar. Confessus sum tibi & [c] antea, me quidem & alios complures mecum sentire id, sicut planè scitis, futurum. Πολλοὺς δ' ἄν σὲ καὶ τῶν [οὐ] τῆς καθαρᾶς καὶ εὐσεβοῦς ὄντων Χριστιανῶν γνώμης, τοῦτο μὴ γνωρίζειν, ἐσήμανά σοι. τοὺς γὰρ λεγομένους μὲν Χριστιανοὺς, ὄντας δὲ ἀθέους καὶ ἀσεβεῖς αἱρετιώτας, ὅτι κατὰ πάντα βλάσφημα καὶ ἄθεα καὶ ἀνόητα διδάσκουσι, ἐδήλωσά σοι. i. E contrà verò, eorum [d] qui puræ piæque Christianorum sententiæ [non] sunt, multos hoc non agnoscere tibi significavi: eos enim tibi designabam qui nomine quidem Christiani dicuntur, sunt verò athei & impii hæretici, quòd omnino blasphema & impia & stulta doceant. Ut autem non tantummodo apud vos me hoc dicere sciatis, disputationum harum nostrarum omnium, quoad potero, opus componam: ubi hoc ipsum me profiteri quod coram vobis fateor conscribam. Non enim homines aut humanas doctrinas, sed Deum & disciplinam ab eo traditam consectandam mihi esse statuo.

Nam tametsi cum quibusdam verba communicâstis qui Christiani dicuntur, atque hoc ipsum non confitentur, sed maledicere audent Deo A-

[a] Qui generis nostri sunt] *vel erunt; ut ad Judæorum vocationem referatur.*

[b] Ante Christi vestri adventum proselytæ] *Ità distinguendum & vertendum. Nam interpres* Langus *non videtur hîc* Justini *mentem assecutus. Ità enim vertit ac si* Trypho *quæreret, an hæc omnia ante Christi nostri adventum (nempe secundum) futura essent. Omnino præter authoris mentem.*

[c] Antea] *Scilicet in hoc ipso cum* Tryphone *Dialogo; quod tamen jam nusquam comparet, sive consilio, sive fraude eorum quibus* Justinus *in hac sententia non placuit.*

[d] Qui puræ piæque Christianorum sententiæ non sunt] *Negatio in nostris libris intercidit. Sed omnino cum negatione legi oportere manifestum est, tum ex verbis proximè per epexegesin subjunctis (subdit enim, se eos intellexisse qui nomine quidem Christiani dicuntur, sunt verò athei & impii hæretici;) tum ex sequenti orationis serie, ubi eadem quæ hîc de contrasentientibus dixerat denuo & quidem satis fusè inculcat, esse nimirum tantùm nomine tenus Christianos, & eodem censu habendos quo Sadducæi & similes hæretici sunt apud Judæos. Hæc tamen, utut manifesta, cùm Interpres non viderit, neque aliàs ex epexegesi quam dixi ullum sensum congruum elicere potuerit, transferendo immutavit. Sed non ægrè feramus unius particulæ jacturam, quâ forsan effectum est nè totus hic locus (utpote sic satis multatus) penitus expungeretur. Non enim nostro primùm ævo nata est ars expurgandi: antiqua res est, quæ olim in hujus dogmatis memoria ex antecessorum Patrum scriptis eliminanda tyrocinium fecit, postquam nimirum per complures annos non exiguo partium servore agitatum, tandem Damasi Pontificis authoritate succubuerat; id quod ex hodiernis* Irenæi, Victorini Pictavionensis, *& Sulpitii Severi exemplaribus, cuivis manifestum est.*

braæ,

braæ, & Deo Iſaaci, & Deo Jacobi; quíque dicunt [a] non eſſe mortuorum reſurrectionem, verùm ſimulatque moriantur [b] animas ipſorum in cœlum recipi: nè tamen exiſtimetis eos eſſe Chriſtianos; perinde ut neque Judæos, ſi quis rectè ſentiat, dicat eſſe Sadducæos, aut perſimiles hæreſes Geniſtarum, & Meriſtarum, & Galilæorum, & Hellenianorum, & Phariſæorum baptiſtarum, (nè cum moleſtia me omnia quæ ſentio dicentem audiatis) ſed Judæos quidem appellari & filios Abraæ, & confitentes labiis Deum, cor autem illorum (ut ipſe Deus clamat) longè abeſſe ab eo. ΕΓΩ ΔΕ, ΚΑΙ ΕΙ ΤΙΝΕΣ ΕΙΣΙΝ ΟΡΘΟΓΝΩΜΟΝΕΣ ΚΑΤΑ ΠΑΝΤΑ ΧΡΙΣΤΙΑΝΟΙ, *EGO AUTEM, ET SI QUI SUNT PER OMNIA* [c] *ORTHODOXÆ SENTENTIÆ CHRISTIANI*, & carnis reſurrectionem futuram novimus, & MILLE ANNOS in Jeruſalem inſtauratâ & exornatâ & dilatatâ; ſicut prophetæ Ezechiel & Eſaias & alii promulgant.

Sic namque Eſaias de Mille iſtorum annorum tempore [περὶ τῆς χιλιονταετηρίδος τούτου] loquutus eſt. * *Erit enim Cœlum novum & Terra nova, & non recordabuntur priorum, neque eorum illa venient in corda: ſed lætitiam & exſultationem invenient in his quæ ego creo. Quia ecce facio Jeruſalem exſultationem & populum meum lætitiam*, &c. ad finem capitis. De illo verò [*Nam ſecundùm dies* [d] *ligni vitæ dies populi mei*] ſubjungit. In his verbis Mille annos arcanè deſignari intelligimus. Ut enim Adæ dictum eſt, quo die de ligno comediſſet, eo die moriturum etiam eſſe; ſcimus eum mille annos non impleviſſe. Novimus quoque [pergit] dictum illud, quòd * *dies Domini ſit ſicut mille anni*, huc pertinere. Et Vir apud nos quidam, cui nomen Joannes, [e] è duodecim Apoſtolis Chriſti unus, in ea quæ illi exhibita eſt Revelatione, Chriſti fideles noſtros Annos mille Hieroſolymis peracturos eſſe prophetavit; ac poſtea univerſalem & (ut ſemel dicam) ſempiternam omnium unanimiter ſimul Reſurrectionem, & Judicium futurum: id quod & Dominus noſter dixit, quòd *nuptum neque daturi, neque accepturi, ſed Angelis æquales futuri ſint*; utpote filii Dei reſurrectionis. Apud nos enim huc uſque etiam prophetica exſtant dona, &c. *

[a] Non eſſe mortuorum reſurrectionem] *Baſilidiani, Valentiniani, Saturniniani, Ophita, Carpocratiani, Colabarſiani, Cerdoniani, Marcionitæ, Apellitæ negárunt reſurrectionem carnis; iidémque omnes, cum Menandrianis & Cerinthianis, blaſphemârunt Deum Legis & Prophetarum, ſupremum eum Deum fuiſſe negantes, ſed aut Angelum, eúmque malum & turbulentum, aut Virtutem neſcio quam inferiorem dicentes; Chriſtúmque homines ab ejus poteſtate liberatum veniſſe. Atque hinc videre eſt cur Tertullianus iſthoc de Millenario dogma aſſerat contra Marcionitas; itémq; Irenæus Tract. contra omnes hæreſes. Quamvis enim id negare hæreſis non fuerit, (cùm de modo & qualitate ſecundi adventûs Chriſti quæſtio ſit, non de re ipſa; illis tamen temporibus videtur ab hæreticis quos dixi præcipuè, ſi non ſolis, negatum fuiſſe, iáque privatam ob cauſam; nè ſcilicet hoc admiſſo, confiterentur & carnis reſurrectionem, & Deum Legis & Prophetarum eſſe Patrem Domini noſtri Jeſu Chriſti.*

[b] Animas ipſorum in cœlum recipi] *Plerique enim* * *Patrum ſic cenſuere, Animas juſtorum in Paradiſo quodam, ſeu loco felicitatis & refrigerii, requieſcere, non tamen in cœlo conſummari ante reſurrectionem. Nobiſtamen hîc licebit aliter opinari.*

[c] Orthodoxæ ſententiæ Chriſtiani] *Si primarios Fidei Articulos excipias, neſcio an ſimile Teſtimonium afferri poſſit de ullo dogmate Chriſtiano. Magnum hoc præjudicium eſt, ſeculo ab Apoſtolis proximo omnes Orthodoxos ità ſenſiſſe. Factus enim eſt* Juſtinus *ex Philoſopho Chriſtianus annis circiter triginta à morte* Joannis *Apoſtoli; quo tempore plùs quàm veriſimile eſt, plures adhuc ſuperſtites fuiſſe qui ipſos Apoſtolos docentes audiverant.* * Iſa. 65. 17.

[d] Ligni vitæ] *In Hebræo eſt ſimpliciter* עֵץ, *at Septuag.* τῆς ξύλου τῆς ζωῆς· *quibus etiam ſuffragatur Chaldæus paraphraſtes, ut hinc appareat, Traditionem de Arbore vitæ hoc loco intelligenda ſatis antiquam eſſe. Sítne verò ſolida an ſecùs, alius judicet. Interim videtur* Juſtinus *exiſtimâſſe,* Vitam ligni vitæ, *ſeu hominis in ſtatu Paradiſi, futuram fuiſſe Mille annorum; id eſt, tamdiu hominem, ſi non peccâſſet, victurum fuiſſe in hoc mundo, poſtea in beatiorem locum & conditionem transferendum. Jam autem, quòd peccâſſet Adam de fructu vetito comedendo, neque ipſum, neque ex poſteris ejus aliquem qui maximè longævus fuerit, iſtum annorum numerum attigiſſe, ſed intra magnum illum diem mortuum eſſe.* * 2 Pet. 3. 8.

[e] E duodecim Apoſtolis Chriſti unus] *Hoc imprimis obſervandum contra* Dionyſium Alexandrinum *& aſſeclas ejus Chiliomaſtigas, qui, controverſiâ illâ circa finem ſeculi tertii fervente, ut Apocalypſeos quâ premebantur authoritatem aliqua ex parte imminuerent, eam non* Joanni *Apoſtolo, ſed alii neſcio cui* Joanni *attributam volebant;* Juſtini, Irenæi *& omnium Patrum anteceſſorum ſuorum traditione reclamante.*

* In eodem Dial. Juſt. M. *Dico* τὰς μὲν τῶν εὐσεβῶν [ψυχὰς] ἐν κρείττονι τοι χώρῳ μένειν, τὰς δὲ ἀδίκους καὶ πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐνδεχομένας χρόνον ποτέ.

* Adde quæ in eodem Dialogo habentur de loco Eſaiæ c. 66. à v. 5. *In quibus verbis* (inquit) ἐστὶ τὸ μυστήριον πάλιν τῆς γενέσεως ἡμῶν, καὶ ἁπλῶς πάντων τῶν τὸν Χριστὸν ἐν Ἱερουσαλὴμ φανήσασθαι προσδοκώντων, καὶ δι' ἔργων ἐναρετῶν ἑαυτῷ παιδαζόντων.

Locus alius ibidem eódem ſpectans.

[Poſt ſermonem de Magno die Judicii (quem τῷ μεγάλῳ ἡμέραν τῆς κρίσεως vocat) quando Judæi plangerent Chriſtum quem pupugerunt, ipſéque Chriſtus, inauguratus ſecundùm ordinem Melchizedec, judex futurus eſſet vivorum & mortuorum, ſtatim ſubjicit,]

In cujus ſecundo adventu, nè exiſtimetis Eſaiam aut alios Prophetas admonere ut * ſacrificia ſanguinis aut libationum ſuper altari offerantur, ſed veræ atque ſpirituales laudes & gratiarum actiones.

*Sacrificia ſanguinis, &c.] *Fidem tuam,* Hieronyme!

qui cum Dionyſio *tuo* Alexandrino *Millenariorum dogmati promiſcuè affingitis* Circumciſionis injuriam, Victimarum ſanguinem, *cæteráſque Legis ceremonias poſtliminiò inſtaurandas. Scilicet quæ Judæi, aut fortè ex Judaiſmo hæretici (ſi modò vera ſint quæ ex* Gaio *neſcio quo de* Cerintho *affertis*) *de ſuo Millenario ſomniârunt, vos Chriſtianis odiosè impingitis. Hoccine verò candorem veſtrum decuit? Imò tu,* Hieronyme, *vel ipſo judice, prodis criminationem iſtam falſam eſſe. Sic enim ſcribis in Jeremiam, cap. 19. v. 10.* Poſt captivitatem quæ ſub Veſpaſiano & Tito, & poſtea accidit ſub Hadriano, uſque ad conſummationem ſeculi ruinæ Hieruſalem permanſuræ ſunt: quanquam ſibi Judæi auream atque gemmatam Hieruſalem reſtituendam putent; ruſúſque victimas & ſacrificia, & conjugia ſanctorum, & regnum in terris Domini Salvatoris: quæ licèt non ſequamur, damnare tamen non poſſumus; quia multi virorum Eccleſiaſticorum & Martyrum iſta dixerunt. Unuſquiſque in ſuo ſenſu abundet, & Domini cuncta judicio reſerventur. *Hæc verba tua ſunt,* Hieronyme. *Sed dic ſodes, An viri iſti Eccleſiaſtici & Martyres ſanctiſſimi dixerunt, circumciſionem & victimas in regno illo Chriſti reſtituendas? cave dixeris. Aut ſi ità credidiſſe ſcires, annon ſine cunctatione damnares?* Quod autem Cerinthum attinet, *ſi quid hujuſmodi erraverit, ex Judaiſmo attulit (Judæus enim fuit;) Chriſtianis non imputandum. Mirum tamen eſt de hac* Cerinthi *hæreſi apud* Irenæum *&* Tertullianum *nè γρῦ quidem reperiri, qui tamen exproſeſſo de erroribus ejus ſcripſerunt. Totum hoc nititur fide cujuſdam* Gaii, *hominis obſcuri, quem neſcio an ex Alogorum hæreticorum numero fuerit, quos teſtatur* Epiphanius *tam Joannis Evangelium quàm Apocalypſin* Cerintho *adſcripſiſſe. Certè eodem tempore vixit: & Apocalypſin quod attinet, ab eorum ſententia non abhorruiſſe, quicunque verba ejus apud* Euſebium *haud oſcitanter legeris, fatebitur.*

Placita

Placita Doctorum Hebræorum

DE

MAGNO DIE JUDICII,

ET REGNO MESSIÆ TUNC FUTURO.

Septimum Millenarium ab universa Cabbalistarum Schola vocari Magnum diem Judicii, asserit Carpentarius Com. in Alcinoum Platonis pag. 322. *quòd tunc arbitrentur* (inquit ille) *Deum cunctorum animas judicaturum.* Cabbalistarum nomine innuit (ni fallor) Doctores Talmudicos; apud quos, non uno authore, traditionem istam celebrari compertum est. Ità enim legitur in Gemara Sanhedrin, Perek Chelek. אמר רב קטינא שית אלפי שנה הוי עלמא וחד חריב שנאמר ונשגב יהוה לבדו ביום ההוא. *Dixit R. Ketina, Sex annorum millibus stat mundus, & uno vastabitur; de quo dicitur,* Et exaltabitur Dominus solus die illo. Vastationem verò intelligit quæ futura est per ignem, quo mundus ut aurum excoctus repurgabitur, atque à servitute maledictionis, sub qua nunc propter hominis peccatum ingemiscit, asseretur in libertatem gloriæ filiorum Dei, Rom. 8. Sequitur paulò pòst, תניא כותיה דרב קטינא כשם שהשביעית משמטת שנה לשבעה שנים כך העולם משמט אלף שנים לשבעת אלפים שנה שנאמר ונשגב ה' לבדו ביום ההוא ואומר מזמור שיר ליום השבת יום שכולו שבת ואומר כי אלף שנים בעיניך כיום אתמול: Id est, *Traditio adstipulatur R. Ketina: Sicut è septenis annis septimus quisque Annus remissionis est; ità è septem millibus annorum mundi, septimus millenarius millenarius remissionis erit, quemadmodum dicitur,* Et exaltabitur Dominus solus die illo. *Dicitur item* (Psal. 92.) Psalmus canticum de die Sabbati; id est, *de die qui totus quies est. Dicitur etiam* (Psal. 90.) Nam mille anni in oculis tuis velut dies hesternus. Isai. cap. 2. vers. 11, 17.

Hîc duo notet lector. Primum, veteres Judæos prophetiam illam Isaiæ cap. 2. ubi verba illa [*Et exaltabitur Dominus solus Die illo*] bis habentur, de Die Judicii magni & Christi regno accepisse: à quorum vestigiis nec posteriores Rabbini abeunt. ביום ההוא הוא יום הדין, inquit R. Schelomo, In die illo, *id est, in Die Judicii.* Item, בקומו *Cùm surrexerit ad conterendum terram,* id est, inquit, ליום הדין *in Die Judicii, quo conteret Dominus impios terræ.* Rabbi David Kimchi, ביום ההוא בימות המשיח כשיעשה האל משפט ברשעים, In die illo, *id est, in diebus Messiæ, quando exsequetur Deus judicium in improbos.* Idem, Et exaltabitur Dominus solus in Die illo; *perinde est ac si dixerat,* והיה יהוה למלך לכל הארץ, *Et erit Dominus Rex super omnem terram.* Alterum notandum est, Titulum Psalmi 92, ליום השבת, à Magistris istis ad Psalmi argumentum spectare putatum, atque de Mille annorum Sabbatismo intelligi debere.

Jam verò ex istis palàm esse arbitror, priscos Judæos Diem quem *Judicii* nominârunt *millennio* definiisse. id quod ampliùs confirmatur ex Midrasch tehillim, super illud Psal. 90. 15. *LÆTIFICA NOS PRO DIE-*

DIEBUS (vel ſecundùm dies) QUIBUS AFFLIXISTI NOS: videlicet (inquit) *per Babyloniam, per Græciam, & per Romanos, idque in diebus Meſſiæ. Et quot ſunt dies Meſſiæ? R. Jehoſuas dixit, quòd ſunt DUO MILLIA annorum; ſicut dictum eſt, SECUNDUM DIES* [כימות] *QUIBUS NOS HUMILIASTI, id eſt, ſecundùm duos Dies. DIES ENIM UNA DEI SANCTI ET BENEDICTI SUNT MILLE ANNI; juxta illud, QUONIAM MILLE ANNI IN OCULIS TUIS TANQUAM DIES HESTERNA. Dixerunt etiam Magiſtri, quòd ſeculum futurum* (ἐν οἷς ἔρχομένῃ τῇ μελλούσῃ, Heb. 2. 5.) *DIES MESSIÆ erit una. Deus enim ſanctus & benedictus in futuro* [*in ſeculo futuro*] *faciet ei Diem unam, de qua dictum eſt* (Zach. cap. 14.) *ET ERIT DIES UNA, ET IPSA EST NOTA DEO, NON DIES NEQUE NOX; ET ERIT, AD TEMPUS VESPERI ERIT LUX. Hæc dies eſt SECULUM FUTURUM & vivificatio mortuorum.*

Quoto verò millenario Dies iſta futura eſſet, de eo inter ipſos non convenit; neque enim omnibus illa de ſeptimo millenario ſententia arriſit. Fuerunt, nec minoris authoritatis, qui de ſexto cenſuerunt, ut Domus Eliæ, cujus traditio de millennio Judicii magni exſtat in hæc verba; תני דבית אליהו צדיקים שעתיד הקדוש בריך הוא להחיותן אינן חוזרין לעפרם ואם תאמר אותן אלף שנים שעתיד הקדוש בריך הוא לחדש בהן את עולמו שנאמר ונשגב ה' לבדו ביום ההוא צדיקין מה הן עושין &c. id eſt, *Traditio Domûs Eliæ. Juſti quos reſuſcitabit Deus* (nempe reſurrectione * primâ) *non redigentur iterum in pulverem. Si quæras autem, MILLE ANNIS iſtis quibus Deus Sanctus benedictus renovaturus eſt mundum ſuum, de quo dicitur, ET DOMINUS SOLUS EXALTABITUR DIE ILLO, quid juſtis futurum ſit; ſciendum, quòd Deus ſanctus benedictus dabit illis alas quaſi aquilarum, ut volent ſuper facie aquarum: unde dicitur* [Pſal. 46. 3.] *Propterea non percellemur cùm mutabitur terra. At fortè, inquies, Erit ipſis afflictioni: Sed occurrit illud* [Iſai. 40. 31.] *Exſpectantibus Dominum innovabuntur vires, efferentur alâ inſtar aquilarum.*

* Quam magiſtri agnoſcunt paſſim, necnon author lib. Sapientiæ cap. 3. verſ. 7, 8.

Idem tamen Mundum non niſi ſex annorum millibus duraturum ſtatuit. Ità enim habet traditio ejus; ששת אלפים שנה הוי עלמא שני אלפים תוהו שני אלפים תורה שני אלפים ימות המשיח: id eſt, *Sex mille annos durat mundus: Bis mille annis inanitas; bis mille annis Lex; denique bis mille annis Dies Chriſti.* Quorum idcirco millenariorum alter, ex ejus ſententia, *Dies ille magnus* futurus erat de quo dicitur, *Et exaltabitur Dominus ſolus die illo.*

Eadem fuit ſententia R. Aſche F. R. Abbæ, ut ibidem expreſsè dicitur; nempe, ex ſententia R. Chanan fil. Thahaliphæ אין הקדוש בריך הוא מחדש את עולמו אלא לאחר שבעת אלפים שנה, *non renovaturum Deum ſanctum benedictum Mundum ſuum, niſi ad ſeptimum millenarium: R. Aſche verò dixiſſe,* id futurum לאחר חמשת אלפים שנה *poſt quintum millenarium.*

Quid porrò amplius de Meſſiæ regno in magno illo Die futuro olim cenſuerint Judæorum Magiſtri, ex iis quæ nunc ſubjiciam aliquatenus cognoſcere licet.

In capitulis magni Rabbi Eliezar (qui vixit paulò poſt Templum ſecundum) cap. 34. ità dicitur; חי אני נאם יהוה שאני מעמיד אתכם לעתיד לבא בתחיית המתים ומרבץ אתכם עם כל ישראל לארץ ישראל Hoc eſt, *Vivo ego, dicit Dominus, quòd ſuſcitabo vos in tempore futuro, in Reſurrectione mortuorum, & congregabo vos cum univerſo Iſrael in terram Iſrael.* Petrus Galat. lib. 12. cap. 1.

Sic quoque Paraphraſtes Jonathan (qui ante Chriſtum vixit) ad 14 cap. Hoſeæ verſ. 8. *Congregabuntur de medio captivitatis ſuæ, habitabunt in umbra CHRISTI ſui, & vivent mortui, accreſcétque bonum in terra, necnon erit memo-*

memoriale bonitatis eorum fructificans & indeficiens, juxtà ac memoria clangoris Tubarum ſuper vino veteri quod libari ſolet in Sanctuario.

Targum Pſalm. 50. 3. *Dicent juſti* ביום דינא רבא *in Die Judicii magni, Veniet Deus noſter, & non ſilebit, ut faciat ultionem populi ſui.*

R. Saadias (ex iis Doctoribus quos הגאונים, id eſt *eximios*, vocant) ad illud Danielis cap. 7. v. 10. *Et Judicium ſedit & libri aperti ſunt*, &c. הוא יום הדין נכתיב כי הנה יום בא בוער כתנור וכתיב וינבה יהוה צבאות במשפט וכתיב לכן חכו לי נאם יהוה הוא יום הגדול בעת יקום אלוה למשפט, i. *Iſte eſt DIES JUDICII, ſicut ſcriptum eſt,* * *ECCE DIES VENIT ARDENS TANQUAM CLIBANUS; item,* * *ET EXALTABITUR DOMINUS EXERCITUUM IN JUDICIO; item,* * *QUAPROPTER EXSPECTATE ME, DIXIT DOMINUS. Ille eſt Dies magnus, quo tempore exſurget Deus ad judicium.* Et paulò pòſt; ודע כי דינא יתיב וספרין פתיחו אשר ביארתי למעלה יום דין ויום פקוד הוא יום העתיד לדרוש כל מעשה בני אדם החיים והמתים, i. *Et ſcito quòd* [*JUDICIUM SEDIT ET LIBRI APERTI SUNT,*] *quod expoſui ſuprà de DIE JUDICII & Die* * *viſitationis, ſit Dies futurus, quo inquiretur in omne opus filiorum hominis, tam vivorum quàm mortuorum.* Idem ad v. 18. *Suſcipient regnum Sancti Dei altiſſimi.* על אשר ימרדו ישראל ביהוה תנטל מהם מלכותם ותנתן לאלו ארבע מלכיות וירשו המלכות בעולם הזה וינלו ישראל וישתעבדו תחתם עד העולם הבא עד שימלוך משיח: i. *Propterea quòd rebellârunt Iſraelitæ contra Dominum, anferetur ab illis regnum ipſorum, & dabitur hiſce quatuor Monarchiis, quæ poſſidebunt regnum in hoc ſeculo & captivum ducent & ſubjugabunt ſibi Iſraelem uſque ad SECULUM FUTURUM, donec regnaverit MESSIAH.*

* Mal. 4. 1.
* Iſai. 5. 16.
* Zeph. 3. 8.
* Sapient. cap. 3. 7, & 13. Confer 1 Pet. 2. 12. & cap. 5. 6. juxta Vulg. & quædam exempl. Græca.

Confer Luc. 21. 24, &c. ſcilicet, *Judæi captivi ducentur in omnes gentes, & Jeruſalem calcabitur à Gentibus, uſque dum impleantur tempora gentium. Tunc videbunt Filium hominis venientem in nube*, &c. Et illud Tertulliani adverſ. Marcionem lib. 5. cap. 10. *Chriſtus præputiati Sacerdotii Pontifex, cognituram ſe quandoque Circumciſionem & Abrahæ gentem, cùm ultimò advenerit, acceptatione & benedictione dignabitur.*

Huic conſentaneum eſt quod in libro Berachoth cap. מאימתי קורין (fide Petri Galatini) ità legitur; *Dixit Ben Zuma, Futurum eſt ut Iſrael non faciat memoriam exitûs ex Ægypto in FUTURO SECULO & in diebus Meſſiæ. Et quid eſt hujus rei probatio? Quod ſcriptum eſt* [*Jerem.* 23.] *ECCE DIES VENIUNT, ET NON DICENT ULTRA, VIVIT DOMINUS QUI ASCENDERE FECIT FILIOS ISRAEL DE TERRA ÆGYPTI, &c. Dixerunt Sapientes, Non quòd evellendum eſſet nomen Ægypti de loco ſuo, ſed quòd mirabilia quæ fient in diebus Regnorum* (i. quando Meſſias regna mundi deſtruet) *erunt principale* עקר, *& Ægyptus erit* טפלה, i. *acceſſorium.* Lib. 11. c. 1.

Ex his & ſimilibus diſcat Lector cur Hieronymus Millenariis toties Judaiſmum exprobret; quod quidem adeò ſtudiosè facit, ut hoc ei palmarium argumentum fuiſſe videatur quo dogma illud erroris convincat. Sed utut de dogmate ſit, perperámne ſenſerint Patres iſti, an ſecus; ſanè cum Judæis ſentire non ſemper in vitio ponendum eſt. Sin aliter, quin igitur *Seculum futurum, Gehennam, Paradiſum* quoque explodimus? annon enim hæc cum Judæis communia tenemus Chriſtiani? Numquid non nomina ipſa (ſicut & *Regni cælorum, & Diei Judicii*) à Judæorum Magiſtris tradita accepimus? Ubi enim illa in Veteris Teſtamenti Canone comparent, quæ tamen apud Doctores Judæorum frequentiſſima ſunt?

Præterea, quis jam, veterum Hebræorum dogmate de Millennio Diei Judicii audito, non ſtatim ſe ad credendum ſolicitari ſentiat, Apoſtolum Petrum

Petrum apud eoſdem (nam utraque Epiſtola ad Judæos data eſt) de *Die Judicii* differentem, & continuò ad ejus mentionem ſubjicientem, *Hoc vos non lateat, Unum Diem apud Dominum eſſe ſicut mille anni*, Magiſtrorum ea de re traditionem confirmare voluiſſe? præſertim cùm verba illa non ex Pſalmo, (ut vulgò perſuaſum eſt) ſed ex formula Judæorum de Die illo loquentium tritâ mutuata eſſe videantur. Imò ampliùs cogitabit, Niſi Chriſtus Dominus & Apoſtoli ejus nomen DIEI JUDICII à Judæorum Magiſtris profectum, eâdem cum ipſis mente frequentâſſent, quorſum id nè verbulo quidem uſpiam indicârint? Annon enim periculi plena res eſt, imò proclivis ad fallendum via, errantium verba & phraſes inter docendum adhibere, abſque omni cautione aut diſſimilis ſenſûs indicio?

His ità ſe habentibus, viris doctis & de hujuſmodi in Theologia myſteriis judicare valentibus expendendum relinquo, annon hæc optima & facillima cum Judæis agendi ratio eſſet; non ut clariſſimæ illæ de rebus in *ſecundo* & glorioſo Chriſti adventu Prophetiæ ad *primum* torqueantur, verùm ut illis perſuadeatur, nullum alium Meſſiam ipſis exſpectandum eſſe qui iſta omnia, mutatis nempe mutandis, (neque enim hîc Chriſtiano cum Judæis penitus, ſed ad fidei Chriſtianæ libellam ſentiendum) impleret, quàm Jeſum illum Nazarenum, quem Majores ipſorum crucifixerunt: id quod Apocalypſis paſſim támque ſtudiosè inculcat. *Ecce*, (inquit ſtatim ab initio) [*JESUS CHRISTUS, primogenitus ille ex mortuis, qui dilexit nos & lavit nos à peccatis noſtris per ſanguinem ſuum*] *venit cum nubibus, & videbit eum omnis oculus, etiam qui eum transfixerunt, & plangent coram eo omnes tribus terræ. Ego ſum* A *&* Ω, *principium & finis, dicit Dominus, qui eſt & qui erat & qui venturus eſt*, &c. Item, dum paſſim Regnum illud auguſtum AGNO, id eſt occiſo illi Jeſu, tribuit: ut c. 7. de Turba palmifera, *AGNUS paſcet eos*, &c. cap. 17. 14. *AGNUS vincet illos, quia Dominus dominantium & Rex regum eſt*; cap. 19. 7. *Venerunt nuptiæ AGNI*, &c. cap. 21. 9. de Nova Jeruſalem, *Oſtendam tibi Sponſam AGNI*, &c. & ver. 23. *Lucerna ejus eſt AGNUS*, &c. Dum enim nos clariſſimas illas de rebus in *ſecundo* Chriſti adventu Prophetias ad *primum* torquemus, Judæi nos deriſui habent, & in infidelitate ſua magìs obfirmantur.

Hanc Judæos convertendi rationem, niſi nimiùm fallor, ſecutus eſt Apoſtolus Petrus, Act. 3. v. 19, &c. *Reſipiſcite*, inquit, *& convertimini, ad delenda peccata veſtra; ut* * *veniant tempora Refrigerii à facie Domini; Et mittat priùs prædicatum vobis JESUM CHRISTUM; Quem oportet quidem cælos capere ad tempora Reſtitutionis omnium, de quibus loquutus eſt Deus à ſeculo per os omnium ſanctorum ſuorum Prophetarum.*

* ὅπως ἂν ἔλθωσι. Vid. Iren. l. 3. c. 12. Tertull. lib. de Reſurr. carnis, & Syrum.

1 Theſſ. 5. 21.

OMNIA PROBATE; QUOD BONUM EST TENETE.

Τῷ Κυρίῳ καὶ Σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.

A P-

APPENDIX
AD
CLAVEM
&
COMMENTATIONES APOCALYPTICAS.

Danielis Laweni

STRICTURÆ

In partem Primam

CLAVIS APOCALYPTICÆ.

Duobus Præcognitis (quorum unum est Nominis, alterum Rei) valere jußis, video quatuor in primis in toto hoc discursu chronologico præsupponi quæ censuram merentur.

Primum, Quòd Liber ille clausus & obsignatus sit hic ipse Liber Apocalypseos. Hanc ego opinionem ut erroneam validißimis argumentis confodi in Notationibus meis proœmialibus ad Visionem secundam. Demonstravi insuper per eundem illum librum nullum alium intelligi posse, quàm librum veterum Prophetarum clausum & obsignatum cæcis ac obstinatis Judæis, durante hâc eorum reprobatione; juxta id quod prædictum erat ab Esaia *cap.* 29. *v.* 11. Et erit vobis visio omnium sicut verba libri signati.

Secundum, Quòd nullæ fiant futurorum prædictiones ante reserationem Sigilli primi. At contrarium liquet ex ipso capite quarto, & quinto, quæ Sigillum primum antecedunt, & visiones continent non præparationis, *sed* prædictionis: *multa enim in illis futura prædici constat ex Græcis codicibus;* Requiem non habebunt; cùm dederint; procident, & adorabunt; projicient coronas, *&c. in quibus omnino servanda est temporis proprietas: In primis verò manifesta in futurum prophetia est in illis verbis Seniorum* Apoc. 5. 10. Regnabimus super terram.

Tertium, Quòd Tubæ necessariam habeant connexionem cum Sigillo septimo. Sed hoc partim est impossibile, partim absurdum. Impossibile, Quia Sigillum sextum tempus est secundi adventûs; uti apparet ex illis verbis, quoniam veniet dies magnus iræ ejus, Apoc. 6. 17. *Græcè est* ἡ ἡμέρα ἡ μεγάλη, ille dies, ille magnus, *id est,* notus ac celebris; *hanc enim Emphasin habet articulus duplicatus: item ex prognosticis illius adventûs,* Matt. 24. 29. *quæ hoc Sigillo repetuntur: At Tubæ saltem sex priores secundum Domini adventum præcedunt. Absurdum, Quia Turba palmifera gaudentium in fine capitis septimi incidit, ipso Synchronistâ confitente, in Tubam novißimam. Quomodo ergò cum ea connectuntur sex Tubæ priores? quæ tamen necesse est fieri, si necessariam habeant connexionem cum Sigillo septimo.*

Quartum, Quòd quadraginta duo illi menses sint tota duratio sex Tubarum. Atqui menses illi rejiciuntur in finem sextæ, Apoc. 11. 2. *Quomodo ergò se extendunt usque ad initium Tubæ primæ? Quemadmodum Sigillorum non est turbanda series; sic nec Tubarum: Turbatur autem cùm eventus posteriorum in priores transfunduntur. Et certum est menses illos propriè & secundùm literam accipiendos esse de mensibus dierum, non annorum; ut qui propterea in dies resolvantur,* Apoc. 11. 3. *nemo autem facilè dicet tempus sex priorum tubarum exhauriri spatio quadraginta duorum mensium propriè dictorum.*

His præmißis, venio ad ipsos Synchronismos: quorum primus est Muli-

eris in Eremo agentis, Bestiæ septicipitis instauratæ, Atrii cum civitate sancta calcati, Testium interea prophetantium in sacco.

In quo primùm noto, Bestiam diu fuisse Septicipitem antequam fuit instaurata; ac proinde non bene hæc conjungi tanquam synchrona. Antecedens ex eo liquet, quòd Joannes viderit hanc Bestiam è mari ascendentem sub capite suo septimo, Apoc. 13. 1. *Nam sextum caput ipsius tempore exstabat,* Apoc. 17. 10. *Et grassata est Bestia aliquandiu sub septimo illo capite antequam plagam gladii accepit; ac aliquandiu sub accepta illa plaga gemuit antequam ex ea revixit, quæ hîc dicitur illius instauratio. Vide* Apoc. 13. 3. *Septiceps ergò fuit ante instaurationem.*

Secundò, Instauratio Bestiæ initium quidem sumit cum initio peregrinationis Mulieris in deserto; ipsa tamen longiùs perduravit: nam post exspiratum tempus peregrinationis eremiticæ, Bestia instaurata non nisi certis gradibus & tractu temporis declinavit ad interitum, donec tandem totaliter ac finaliter exstirpata fuit ad effusionem Phialæ septimæ: Ortu itaque contemporant, non interitu.

Tertiò, Quadraginta duo menses non sunt tota duratio regni Bestiæ instauratæ, nedum Septicipitis; sed tantùm regni sævissimi, & novissimæ persecutionis. Potestas *enim* faciendi menses quadraginta duos, Apoc. 13. 5. *non est potestas regnandi simpliciter, sed potestas grassandi pro libitu, & persequendi sanctos: ut constat ex quibusdam Græcis exemplaribus, quæ legunt* πολεμῳ, *i.e.* faciendi bellum.

Quartò, Atrium à Gentibus calcatum esse nescio unde hauserit Synchronista, cùm nulla ejus mentio fiat Apoc. 11. 2. *Dicitur quidem* Atrium exterius Gentibus esse datum, *sed datum esse ad conculcandum non dicitur. Alibi per* Atrium *illud* exterius *intelligit Atrium Israelis; quod atrium erat exterius respectu atrii sacerdotum, quod erat interius. Sed atrium Israelis comprehenditur sub illis verbis,* Et adorantes in eo. *Præter illud atrium Israelis, erat adhuc aliud atrium Gentium, in quod ingrediebantur immundi Judæi & Gentes alienigenæ: & hoc est Atrium exterius, quod nolit mensurari angelus, quia nimirum est Atrium Gentium, & non Israelis.*

Quintò, Prophetia Testium, licèt initium sumat cum instauratione Bestiæ, non tamen cum eadem terminatur: nam Bestia duos illos Testes vincet & occidet, ac cadaveribus eorum aliquandiu insultabit, Apoc. 11. 7, 9. *Imò nè quidem cum exitu Tubæ sextæ præcisè terminantur tempora Bestiæ; sed potiùs cum initio & progressu septimæ, in quam incidit effusio Phialarum, ut suo loco demonstrabitur. Aliud enim est Urbem decimâ sui parte concuti,* Apoc. 11. 13. *aliud verò Bestiam finaliter interire: quamvis certus sim illum qualemcunque Urbis casum certissimum fore prænuncium ruinæ statim certis gradibus secuturæ sub Tuba septima; sub qua mysterium Dei de restitutione regni Israelis, & eversionis omnium regnorum adversantium, consummabitur,* Apoc. 10. 7.

Secundus Synchronismus est Bestiæ Bicornis (*quæ &* Pseudopropheta) cum Bestia Septicipite (*quæ &* Imago Bestiæ *dicitur.*)

At Bestia Bicornis ortu posterior est Bestiâ Septicipite: unde hæc prior *appellatur,* Apoc. 13. 12. *Et nata demum videtur circa instaurationem illius Bestiæ prioris; utpote quæ* fecerit adorare bestiam primam, cujus curata est plaga, Apoc. 13. 12.

Deinde Bestiam Bicornem conditorem seu instauratorem esse Bestiæ Septicipitis, nescio unde colligat author. Illius certè nec conditor nec instaurator est. Non conditor, quia illa tempore prior est, hæc posterior. Non instaurator, quia opus illud disertè attribuitur Draconi, qui hoc nomine simul cum ipsa adoratur, Apocal. 13. 4. *Bestia quidem Bicornis*

cornis Beſtiæ Septicipiti imaginem poſuit, ſed Beſtiæ inſtauratæ, cujus curata erat plaga, Apoc. 13. 14.

Præterea, Beſtiam Septicipitem nomine Imaginis beſtiæ aliàs ſignari ſolitam, *merum eſt Synchroniſtæ ſomnium: aliud enim Beſtia eſt, aliud Imago beſtiæ; & hæc paſſim ab illa diſtinguitur, Beſtia & Imago ejus. At inquit*, Nomine beſtiæ, ubi cum beſtia imago beſtiæ componitur, intelligitur Beſtia Bicornis. *Fallitur, ut liquidò conſtat ex eo ipſo loco quem citavit*, Apoc. 14. 9. Si quis adoraverit beſtiam & imaginem ejus; *Beſtiam intellige Septicipitem, quam beſtia Bicornis fecit adorari, faciendo ei imaginem, quam adorari voluit*, Apoc. 13. 15. *ſic ut adoratio cultus ſit & honor conferendus beſtiæ Septicipiti, non Bicorni. Opinionem tamen ſuam probare nititur tribus argumentis.*

Primò, Quia, juxta Græcorum codicum lectionem, Imago beſtiæ, quam animavit Pſeudopropheta, facit ut quicunque non adorârint imaginem beſtiæ occidantur.

Secundò, Quia ubi Beſtia ſimul adeſt cum Pſeudopropheta, Imago beſtiæ non comparet.

Tertiò, Quia ejuſdem dicitur Imago beſtiæ cujus eſt nomen numerúſque: At nomen numerúſque non alterius ſunt quàm beſtiæ Bicornis.

Verùm hæc omnia inepta ſunt & frivola. Imagini beſtiæ adſcribitur quod Pſeudopropheta fecit, illius imaginis author, Metonymiâ effecti pro efficiente: quod apparet ex Regio exemplari Montani, in quo legitur, ϗ ποιεῖ, & facit (*nempe Beſtia Bicornis.*) *Quam lectionem ſequuntur Andreas, Aretas, & alii.*

Interdum & Imago beſtiæ comparet ubi Beſtia adeſt cum Pſeudopropheta: ut videre eſt Apoc. 19. 20. *ubi hæc tria memorantur*, Beſtia, Pſeudopropheta, Imago beſtiæ.

Nomen numerúſque *non Beſtiæ eſt Bicornis, ſed Beſtiæ Septicipitis; quæ paſſim ſimpliciter & abſolutè Beſtia nominatur: à qua ut Bicornis diſtingueretur, paſſim in ſequentibus non Beſtia ſed Pſeudopropheta nuncupatur; in quo conſpirant omnes interpretes.*

Denique, falſum eſt Beſtiam Septicipitem reſtitutam totam ſe arbitrio Pſeudoprophetæ tanquam ſupremi ſui domini regendam permittere. Univerſa terra admirata eſt poſt beſtiam ſepticipitem, Apoc. 13. 3. & omnes reprobi eam adorârunt, Apoc. 13. 8. *At Pſeudopropheta non ſeipſum, ſed Beſtiam Septicipitem adorari voluit in imagine tanquam ſupremum dominum, & in omnibus illius cauſam promovit ut ipſius procurator & miniſter*, Apoc. 13. 12. *ut bene obſervavit Irenæus, quem ſtatim laudavit Synchroniſta. hinc eam vocat* Antichriſti armigerum.

Tertius Synchroniſmus, Meretricis magnæ ſeu Babylonis myſticæ cum Beſtia eadem illa Septicipite Decemcornupeta, *neceſſariâ indiget caſtigatione. Mulier enim meretrix eſt urbs Roma ab ipſis temporibus Joannis; ut apparet ex illis verbis*, Mulier quam vidiſti eſt civitas magna, quæ habet regnum ſuper reges terræ, Apoc. 17. 18. *At Beſtia Septiceps nondum exſtabat temporibus Joannis in ſeptimo ſuo capite; ut liquidò conſtat ex iſtis*, Quinque ceciderunt, unus eſt, & alius (*ſeptimus*) nondum venit: *Mulier ergò iſta cum Beſtia Septicipite quà tali non* συγχρονίζει.

In primis ſuſpecta mihi eſt lacinia iſta, Decemcornupeta; *quaſi Beſtia demum facta eſſet* Decemcornupeta *ſub ſeptimo, id eſt, noviſſimo ſuo capite. Verba Apocalypſeos clarè & diſertè docent decem illa cornua ipſis temporibus Joannis exſtitiſſe*; Decem cornua ſunt decem reges, qui (*in præſenti*) regnum nondum acceperunt, *quia nimirum Romano imperio nunc erant ſubjecti, ſed* poteſtatem tanquam reges accipient *in futuro*, Apoc. 17. 12. *Certum eſt ex hiſtoriis, Imperium Romanum, dum hæc ſcriberet Joannes, ex decem*

regnis, ſive regalibus provinciis, tanquam totidem partibus principalibus, conſtitiſſe, quas hoc modo enumerat ipſe Strabo; Italia, Hiſpania, Gallia, Germania, Hungaria & Bulgaria, Græcia, Natolia ſive Aſia minor, Syria & Aſſyria, Ægyptus, Africa: de quibus conſulendus Molinæus in Complemento prophetiarum. *Quomodo autem ſingula quæ in Apocalypſi de decem cornibus dicuntur, decem illis regnis ſeu regionibus conveniant, explicatum dedi in annotationibus meis proœmialibus ad Viſionem ſextam.*

Quartus Synchroniſmus, Centum & quadraginta quatuor mille Virginum, *capite* 14. cum Meretrice Babylonica & Beſtia, *eodem vitio laborat quo duo antecedentes. Non enim in ſolidum contemporant hæc, ſed tantummodo ex parte.* Meretrix *exſtitit ipſo tempore Iounis; quemadmodum &* Beſtia *ſub ſexto ſuo capite. Sed* centum & quadraginta quatuor mille Virgines *ſunt recentioris originis. Incidunt quidem in tempora meretricis Babylonicæ, utpote quæ laudantur quia ſe illius complexibus non coinquinârunt; ſed in tempora illius poſtrema, nempe quia* Primitiæ *ſunt in reſtitutione, poſt finitam noviſſimam Beſtiæ Septicipitis inſtauratæ perſecutionem,* Apoc. 14. 4. *quando ipſa declinavit ad interitum,* Apoc. 14. 8. *Et quemadmodum recentioris ſunt originis, ſic longioris erunt durationis, ut quæ Meretricis & Beſtiæ futuræ ſunt victrices, ac proinde illis ſunt ſupervicturæ.*

Quintus Synchroniſmus, de generali omnium hactenus dictorum Synchroniſmo, *præterquam quòd ſuperiorum errores recapitulet, prorſus eſt ſupervacaneus, cùm non contineat niſi nudam repetitionem memoratorum: ideóque omitti potuiſſet, niſi numerum ſeptenarium attingere voluiſſet author. Si duos ſequentes Synchroniſmos ſimiliter repetat, habebimus numerum octonarium.*

Sextus Synchroniſmus, Atrii interioris calamo Dei menſurabilis & Prælii Draconis cum Michaele, *peccat, primò ἀνωμαλίᾳ verborum; nam Apocalypſis expreſsè non meminit* Atrii menſurabilis; *ideo malim retineri nomen expreſſum* Templi menſurabilis: *nec ſi expreſsè illius meminiſſet, ullum hîc aliud intelligendum foret atrium, quàm atrium Iſraelis, quod author eſt atrium exterius. Suprà enim monui atrium Iſraelis Spiritui Apocalyptico eſſe interius; ut qui nomine exterioris atrii intelligat atrium Gentium. Deinde peccat confuſione temporum: nam licèt prælium Michaelis incidat in tempus Templi menſurabilis; Templum tamen non priùs & citiùs menſurandum fuiſſe quàm commiſſum fuit prælium Draconis, neſcio quo argumento confirmari poſſit. Non enim quia proximè antecedentia ſunt contemporaneorum, idcirco eſt neceſſe utriuſque originem æquè altùm deducendam eſſe. Equidem fateor Apocalypſin nihil habere antiquius quódve altiùs originem ducat Muliere puerperâ, cujus partui inſidiatus eſt Draco; attamen ipſe partus quem excipit prælium Draconis multò eſt recentior; cùm partus ſit noviſſimi temporis, in finali Iudæorum converſione, ut poſtea demonſtrabitur: quemadmodum etiam eſt recentior Templi commenſuratio, quæ incidit in noviſſima tempora Tubæ ſextæ. A qua exordium velle ducere Prophetiæ repetitæ, quæ nempe tempora Apocalyptica ab origine & quaſi ab ovo relegat, eſt cum ratione velle inſanire, ut mox pluribus oſtendetur.*

Quinimo illud prælium commiſſum & abſolutum fuit in ictu oculi, ut poſtea demonſtrabitur: At templi cõmenſuratio non eſt facta in ictu oculi.

Septimus Synchroniſmus, qui & ultimus partis primæ, Septem phialarum & Beſtiæ Babyloníſque ad occaſum vergentium, *eſt veriſſimus & certiſſimus: ac proinde progredior ad Synchroniſmos partis Secundæ, initio ſumpto ab examine Præloquii quod illi præmittitur.*

Strictura in partem Secundam.

IN *Præloquio partis Secundæ inepta eſt illa totius Apocalypſeos in duas partes principales partitio: quarum prior ſit* Sigillorum, in iiſque Tubarum; *poſterior τῦ* Βιβλαρίδιυ *ſeu* Libri aperti, *à verſu octavo capitis decimi uſque ad finem libri: quæ omnium errorum mihi videtur eſſe præcipuum fundamentum. Ineptam eam voco, & reprobandam puto ob ſequentes rationes.*

Primò, quia confundit finem unius prophetiæ cum principio alterius. Finis prophetiæ Sigillorum eſt in Turba illa palmifera gaudentium; utpote quæ ipſo Synchroniſtâ teſte incidat in Tubam noviſſimam. Nè verò vel tantillum dubitaremus in Turba illa gaudentium eſſe finem Sigillorum, ſtatim poſt eam fit mentio filentii in cœlo facti quaſi mediâ horâ: *quâ profectò nihil aliud ſignificatur, quàm Joannem à viſionibus præcedentis prophetiæ ad medium horæ quieviſſe; ac proinde eam abſolutam eſſe. Ergò hic finis unius prophetiæ principium alterius eſt in Tuba prima, quæ clangere cœpit ſtatim poſt ignem è cœlo in terram miſſum,* Apoc. 8. 5. *qui certè nullus eſt alius quàm de quo ipſe Chriſtus dixerat* Luc. 12. 49. Ignem veni mittere in terram, & quid volo niſi ut ardeat? *Nè verò hîc etiam hæſitaremus in Tuba prima initium eſſe novæ prophetiæ, præmittitur ei viſio præparatoria poſt factum in cœlo ſilentium: hîc itaque principium alterius prophetiæ, quæ tamen cum fine præcedentis hâc partitione confunditur.*

Secundò, quia diſcerpit membra unius ejuſdémque prophetiæ arctiſſimè cohærentia: nemo enim dubitat in Tubis recto ordine continuari unam eandémque prophetiam; ſic ut ibi deſinat quinta ubi incipit ſexta, & ſexta ibi deſinat ubi incipit ſeptima. At hæc partitio finem ſextæ Tubæ divellit ab ipſius principio, & ſic divellit, ut ex fine Tubæ ſextæ conſtituat novam prophetiam, quæ altiùs aſſurgat quàm Tuba prima, imò originem ſuam trahat à Sigillo primo; principium enim ſextæ Tubæ fuit in fine capitis noni, & illius finis incidit in principium capitis undecimi: quod tamen (ut dixi) fingitur eſſe initium novæ prophetiæ, quæ inchoatur à prima temporis Apocalyptici periodo.

Tertiò, quia commiſcet duas ad minimum integras prophetias toto cœlo à ſe invicem diſtinctas: Nam certum eſt prophetiam Libri aperti terminari cum fine Tubæ ſeptimæ, quæ eſt noviſſima: Nec minùs certum eſt prophetiam de Muliere parturiente eſſe novam prophetiam, ut quâ muliere nihil prius & antiquius habeat Apocalypſis, quemadmodum fatetur ipſe Synchroniſta: Quomodo ergò hæc eadem eſt cum prophetia Libri aperti? Fuerunt qui ſibi perſuaderent Tubas prodire ex ſinu Sigilli ſeptimi; ſed quando perveniunt ad caput duodecimum, coguntur agnoſcere initium novæ prophetiæ. Invenias ergò aliquos qui totam Apocalypſin dividunt in duas partes principales: ſed, qui poſteriorem partem inchoat à principio capitis undecimi, invenias neminem.

Profectò Mulier parturiens *cap.* 12. *eſt Synagoga Judaica, quæ patrem habet Jacobum, qui aſſimilatur Soli; matrem Rachaelem, quæ comparatur Lunæ; & deſcendit à duodecim Patriarchis, qui ſimiles eſſe dicuntur duodecim ſtellis: gravida illa fuit ab ipſis diebus Joannis, & clamavit parturiens, & cruciabatur ut pareret, poſtquam templum eorum & urbs funditus à Romanis fuere everſa; quemadmodum id ipſa Synagoga confitetur ſub hac eadem Allegoria,* Eſa. 26. 17. Sicut quæ concepit, cùm appropinquaverit ad partum, dolens clamat in doloribus ſuis; ſic facti ſumus à facie tua, Domine.

Nondum tamen ipsa peperit, sed inopinatus aderit illius partus in finali Judæorum conversione; cujus mentio fit apud eundem prophetam, Es. 66. 7, 8. Antequam parturiret, peperit; antequam veniret partus ejus, peperit masculinum.—quia parturivit & peperit Sion filios suos. *Esse enim hunc partum ultimi temporis apparet ex Joanne, qui hunc partum immediatè docet præcedere fugam Mulieris in desertum, quæ incidit in novissima tempora Tubæ sextæ,* Apoc. 12. 6. *cum* Apoc. 11. 3. *collatis. Hinc Micheas de eodem partu verba faciens, eundem expressè refert ad tempora novissima, cap.* 5. 3. Propter hoc dabit eos, *viz. Judæos in manibus hostium suorum,* usque ad tempus in quo parturiens pariet; & reliquiæ fratrum ejus revertentur ad filios Israel. *Sic enim judico superiores prophetas interpretandos esse, ex collatione eorundem cum Apocalypsi, quæ Clavis est omnis Scripturæ propheticæ. Atque hinc apparet dictam prophetiam de* Muliere parturiente *provehi ad caput & originem periodi Apocalypticæ; ac proinde in ea inchoari novam prophetiam.*

Redeo ad rem ipsam. Præmissâ hâc partitione, affirmat Synchronista posteriorem Apocalypseos partem, quæ est τὸ Βιβλαριδίου *seu* Libri aperti, *ab eodem temporis Apocalyptici principio exordiri unde prior illa quæ est* Sigillorum, *& illius tempora relegere à versu octavo capitis decimi usque ad finem. Verùm & ista omnia pro libitu conficta & prorsus absurda sunt. Septem sigilla fuerunt aperta; clanxerunt quinque Tubæ, sexta clangorem inchoavit; descenditur ad illius finem, quem proximè excipit septima; & in fine Tubæ sextæ inchoabitur nova prophetia, quæ originem ducat ab ipso Sigillo primo. Quis credet istis, nisi cui libitum est posteriora prioribus & summa imis miscere? Et quomodo superiora tempora releguntur à versu octavo capitis decimi, cùm ab illo versu usque ad finem illius capitis nulla omnino tempora legantur? Quæ verò tempora sequuntur in principio capitis undecimi, aut tempora sunt finis Tubæ sextæ, aut tempora illius nulla sunt. Attamen recapitulationem illam temporum putat Synchronista indicari transitione istâ, v.* 11. *cap.* 10. Oportet te iterum (πάλιν) prophetare. *Sed longè aliud est* iterum prophetare; *aliud* iterum prophetare eadem, *aut* ab eodem exorsa temporis principio. *Hæc duo multùm differunt. Ego hoc dictum fuisse existimo Joanni in typum rei hoc tempore eventuræ; quòd nempe Ecclesia nunc ante exitum Tubæ sextæ sit reformanda, & de novo prophetatura, tum contra, tum apud populos multos: qua in re mihi assentientem habeo doctissimum Paræum.* Joannes, *inquit,* non tam in sua, quàm in omnium præconum veritatis qui sub finem Tubæ sextæ futuri erant persona Librum devorare, iterúmque prophetare, jubetur. Et est sensus, oportere ut ubi Antichristus satis sævierit, prophetia adversus eum restituatur.

Tandem relabitur Synchronista ad bimembrem suam partitionem, eámque confirmari opinatur ex eo, quòd hîc idem sit prophetiæ initium quod fuit prophetiæ de septem Ecclesiis, item de septem Sigillis: quas nemo dubitat esse novas prophetias. Sunt autem hæc initia visionis quidem de Septem Ecclesiis cap. 1. 10. Audivi vocem magnam à tergo tanquam tubæ dicentis. *Prophetiæ autem Sigillorum cap.* 4. 1. Et vox prima quam audivi, tanquam tubæ loquentis mecum. *Denique Prophetiæ* Βιβλαριδίου *cap.* 10. 8. Et vox quam audieram è cœlo *(scilicet tanquam tubæ loquentis)* rursum loquebatur mecum. *Verùm hæc posterior vox non eadem est cum prima illa, cùm hoc nomine non indigitetur: nec dicitur* audita fuisse instar tubæ loquentis; *sed vox fuit proximè* è cœlo audita, *vers.* 4. *ejusdem capitis,* Audivi vocem de cœlo dicentem mihi, Signa quæ locuta sunt septem tonitrua, & nè scribas ea. *Eadem ergò vox quæ v.* 4. *vetuerat* scribere voces, *nunc v.* 8. *jubet* devorare libellum & prophetare, *ut bene monet Paræus. Nolo tamen hac de re acriùs cum quoquam contendere. Dato itaque eandem esse vocem cum illa*

illa priore, non tamen indè sequetur, Quia aliàs alibi inchoavit novam prophetiam, ideo id quoque hoc loco fecisse. Certiora sunt indicia novæ prophetiæ, ut, quòd singulæ aut inchoentur novâ visione, aut terminentur mentione secundi adventûs: quæ indicia sunt rerum, non aucupia verborum.

Visio Ecclesiarum terminatur mentione novissimæ cœnæ, Apoc. 3. 20. *quæ cœna est secundi adventûs*, Apoc. 19. 9. *Visio Sigillorum terminatur mentione Turbæ palmiferæ gaudentium, quæ incidit in novissimam Tubam visionis Tubarum, quam Paulus esse docet tubam secundi advemtûs*, 1 Cor. 15. 52. *Visio Mulieris terminatur mentione* Messis, Apoc. 14. 15. *quam ipse Christus interpretatur* consummationem seculi, Matt. 13. 39. *Visio Phialarum terminatur interitu Babylonis*, Apoc. 16. 19. *quæ incidit in secundum adventum*, Apoc. 16. 14, 15. *Eodem termino clauditur visio Meretricis*, Apoc. 19. 2, 3, 4. *Visio denique Christi vincentis clauditur mentione universalis Resurrectionis, & duplicis novæ Hierosolymæ. Septem itaque erant Visiones, tanquam totidem totius Apocalypseos partes principales. Sed hæc sufficiant ad Præloquium: venio ad ipsos Synchronismos partis secundæ.*

Synchronismum primum appellat cardinem Synchronismorum; *ego verò eundem voco cardinem vanitatum: adeò nihil est in eo veri, nihil certi. Synchronismum esse vult* Sigilli septimi quoad sex priores Tubas, cum Bestia Septicipite, Bicorni, cæterísque contemporantibus. *Sed jam antea demonstravi sex Tubas non pertinere ad Sigillum septimum; demonstravi insuper Bestiam Bicornem Bestiæ Septicipiti & cæteris non in omnibus nec ad amussim contemporare. Nunc demonstrabo initium Bestiæ Septicipitis non contemporare cum initio Sigilli septimi, quod præcipuum est hujus Synchronismi fundamentum everſum ire. Bestia Septiceps est ipsissimum regnum Antichristi, sub novissimo, i. e. septimo, suo capite. Atqui Antichristus demum in lucem producitur sub Tuba sexta*, Apoc. 11. 7. *vel (quod ego malim) sub Tuba quinta*, Apoc. 9. 11. *ubi* Angelum abyssi *eundem esse puto cum* Bestia ascensura ex abysso, Apoc. 11. 7. *Et proculdubio est* Antichristus, *cùm vocetur nomine* Antichristi *in Græca Ecclesia recepto*, Ἀπολλύων, *vel* ὑὸς ἀπωλείας, 2 Thessal. 2. 3. *Hebraïcè autem nomen habet* ABADU, Servus ille κατ' ἐξοχὴν *sic dictus, i. e.* Servus servorum. *Sic enim Hebræus & Syrus legunt. Quòd si quis malit legere cum correctioribus exemplaribus Græcis* Abbadon, *hoc idem significat quod* Papa-Dominus: *quam lectionem etiam retinuit vulgatus Latinus. Rectiùs itaque Bestia Septiceps contemporabit cum Tuba quinta. Sigillum quintum tempus est persecutionis Sanctorum, ut certum est ex illis verbis*, Donec compleantur conservi eorum——qui interficiendi sunt sicut & illi, Apoc. 6. 11. *Atqui hoc proprium munus est Bestiæ: ipsa itaque rectiùs dicetur contemporare cum Sigillo quinto.*

Initium septimi Sigilli est in obsignatione Cœtûs illius virginalis cap. 7. ipso Synchronistâ confitente: atqui obsignatio illa sequitur illustrem Domini adventum, qui describitur Sigillo sexto, & in quem incidit Bestiæ interitus, ut apparet ex collatione Apoc. 6. 15, 16, 17. *cum* Apoc. 16. 14, 15, 16. *Impossibile itaque est Bestiam Septicipitem contemporare cum initio Sigilli septimi.*

At (inquit ille) Cœtûs illius obsignationem suprà ostendi contemporare ad amussim cum Bestia Septicipite, parte primâ, Synchronismo quarto. *Respondeo; Contrarium liquet ex nostra ad eundem censura. Quod porrò existimet obsignationem illam factam esse, nè grassantibus in orbe Tubarum calamitatibus electi Dei servi extinguerentur; gratis fingitur sine ullo fundamento: obsignationem illam dico factam esse ad novas nuptias Agni in illustri Domini adventu celebrandas, ut manifestum ex hujusce loci collatione cum* 4 Esdræ 2. 38. Videte numerum signatorum in convivio Domini; *ad quem hîc certus est respectus. Scio Librum istum esse Apocryphum; sed*

poteſt liber Apocryphus interdum continere quaſdam antiquas & veras narrationes.

Denique falſum eſt, obſignatione illâ turbari non interrumpendam Sigillorum ſeriem: *ipſe enim Synchroniſta fatetur illam pertinere ad finem Sigilli ſexti, ſive ad initium ſeptimi*; *& meritò, quia expreſsè dicitur* Apoc. 7. 1. Μετὰ ταῦτα, *id eſt*, poſt hæc, *nempe, quæ acciderunt Sigillo ſexto. Ego judico obſignationem virginum & Turbam palmiferam gaudentium eſſe totum myſterium Sigilli ſeptimi, quod demum narratur* apertum fuiſſe *initio cap.* 8. *cùm capite ſeptimo præmiſſum ſit illius myſterium*; *quemadmodum primum* Væ *demum narratur præteriiſſe poſt præmiſſam illius calamitatem*, Apoc. 9. 12.

Sic ergò corruit omnium ſequentium Synchroniſmorum fundamentum, eorum nempe qui ex primo iſto deducuntur: quos tamen etiam examinabo, nè quis queratur aliquid à me præteritum eſſe aut neglectum.

Synchroniſmum ſecundum ait eſſe contemporantium Atrii interioris & Prælii Draconis & Michaelis de puerperio cum ſex primis Sigillis. *Atqui* dimenſuratio Templi (*ſic enim loqui malim, quia Textus expreſsè illius meminit*) *tempore prior eſt prælio Draconis, ut viſum ſuprà Synchroniſmo ſexto, parte primâ*; *& neutrum contemporat cum ſex primis Sigillis. Non* dimenſuratio Templi; *quia jubetur Joannes Templum metiri ſub finem Tubæ ſextæ*, Apoc. 11. 1. *Jam verò finem Tubæ ſextæ contemporare cum Sigillo primo quis dixerit? Non* Prælium Draconis; *quia illud commiſſum & abſolutum fuit breviſſimo temporis ſpatio, puta in momento, ictu oculi. Nam ſtatim fuit commiſſum poſt raptum partum, & abſolutum fuit ante fugam Mulieris in deſertum*; Apoc. 12. 13, 14. *At Mulier ſtatim & immediatè poſt raptum partum fugere debuit in deſertum*, Apoc. 12. 5, 6. *Itaque tantummodo momento perduravit. Quomodo ergò potuit contemporare cum ſex primis Sigillis?*

Accedo ad Synchroniſmum tertium, Phialarum cum Tuba ſexta. *Dicendum erat, ni fallor*, cum initio Tubæ ſeptimæ: *nam Tubâ ſeptima eſt Tuba noviſſima*; *ſeptem autem Phialæ continent noviſſimas calamitates*, Apoc. 15. 1. *pertinent ergò ad Tubam noviſſimam: Tuba etiam ſeptima eſt Tuba conſummationis, quia ſub ea* conſummabitur myſterium Dei, Apoc. 10. 7. *ſeptem autem Phialæ ſunt plagæ conſummationis, utpote in quibus* conſummetur ira Dei, Apoc. 15. 1. *pertinent ergò ad Tubam ſeptimam. Sed hæc parùm ad rem.*

Regnum verò Beſtiæ ſub ſexta Tuba labefactari cœpiſſe, neſcio unde eruat Synchroniſta. Finita quidem tunc fuit poteſtas illa quadraginta duorum menſium; ſed illa non fuit ſimplex poteſtas dominandi, ſed dominandi pro libitu: nec ſimplex fuit poteſtas vincendi Sanctos, ſed perſecutionis noviſſimæ; *ut ſuprà à nobis fuit oſtenſum.*

Synchroniſmum quartum, Mille annorum ligati Draconis, ſeu Satanæ, cum Tuba ſeptima, ſeu excidio Beſtiæ, *non poſſum non laudare, cùm ſit veriſſimus & certiſſimus. Argumenta tamen validiora & magìs cogentia ad illius confirmationem proferri deſiderarem. Certè Draco etiam fuit ligatus toto tempore parturitionis Mulieris, cùm toto illo tempore* ſteterit ante Mulierem, ut, cùm peperiſſet, filium ejus devoraret, Apoc. 12. 4. *neque ligatus fuit poſt partum ejus*; *cùm ab illo tempore è cœlo fuerit projectus, & graſſatus fuerit* in terra & mari, Apoc. 12. 12. *ſic ut* Mulierem *ſit perſecutus, &* ſemen ejus *Muliere latitante in deſerto*, Apoc. 12. 16, 17. *ac conſpiraverit ad Sanctorum internecionem cum beſtia maris, dando ei omnem ſuam poteſtatem; unde ſimul cum ipſo ſpatio quadraginta duorum menſium & ultrà* adoratur, Apoc. 12. 18. & 13. 3, 4. *Non ità diu poſt finitos illos menſes Draco cum Beſtia & Pſeudopropheta ac Regibus totius terræ* congregatur in prælium, Apoc. 16. 14. *tandem in illo prælio Beſtia & Pſeudopropheta victi mittuntur*

in

in ſtagnum ignis, Apoc. 19. 20. *& Draco ligatur* in Abyſſo mille annis, Apoc. 20. 2, 3. *Mille itaque anni ligationis Satana inchoandi ſunt ab excidio Beſtiæ.*

Ligatur Satanas, nè ſeduceret ampliùs gentes, Apoc. 20. 3. *nempe eâ ſeductione cujus ſtatim facta erat mentio, quem proximè ſecutum eſt Beſtiæ excidium,* Apoc. 19. 20. *Ergò Ligatio inchoanda eſt à Beſtiæ excidio. Ligatur Satanas, ut per mille annos regnent illi qui Beſtiam adorare noluerint,* Apoc. 20. 4. *Inchoanda itaque Ligatio ab excidio Beſtiæ: nam uſque ad excidium ipſius ſemper fuerunt aliqui qui Beſtiam noluerint adorare, & ideo fuerunt occiſi. Ligatur denique Satanas, ut poſt mille annos illos ſolvatur, & conjiciatur in ſtagnum ignis, in quem jam antea conjecti erant Beſtia & Pſeudopropheta,* Apoc. 20. 10. *Sic enim legendum eſſe patet, non tantùm ex Græcis exemplaribus, ſed etiam ex interpretibus Hebræo & Syro. Ergò ligatus fuit poſt illorum excidium, quod incidit in Tubam noviſſimam.*

Sequitur Synchroniſmus quintus, Mille annorum regni Chriſti auguſti & ſeptimæ Tubæ ſeu intervalli ab excidio Beſtiæ: *quem non ſolùm laudo, ſed ſimul etiam approbo ferè omnia & ſingula quæ ad illius confirmationem dicuntur: nullus enim dubito quin ad ſingulare illud & auguſtum Chriſti regnum pertinent quæ dicuntur* Apoc. 11. 15, 16, 17. *&* Apoc. 19. 6, 16. *& in illo regno proculdubio eſt* conſummatio myſterii Dei per prophetas evangelizati, *quam ſub Septimæ tubæ clangorem Angelus* Apoc. 10. *futuram prædixerat; quando nec Beſtiæ menſes, nec Teſtium lugentium dies, neque omnino aliquid de periodo temporis temporum & dimidii temporis ſupererit amplius, planè juxta quod Danieli prædictum fuit c. 7. v. 25, 26, 27. & c. 12. v. 7.*

Sextus Synchroniſmus eſt Novæ Hieruſalem Agni ſponſæ cum ſeptima Tuba ſeu intervallo ab excidio Beſtiæ: *cui non poſſum non ſuffragari: hâc tamen lege, ut nova illa Hieroſolyma ſponſa Agni, de qua* Apoc. 21. *verſ.* 2, 3, 4, 5, 6, 7, 8. *diſtinguatur à nova illa Hieroſolyma Agni uxore, cujus deſcriptio ſequitur eodem capite,* Apoc. 21. *verſ.* 9, 10, *&c. uſque ad finem libri. Rationes hujus diſtinctionis dedi in notationibus meis proœmialibus ad Viſionem ultimam. Prior illa nova Hieroſolyma eſt* uxor ſponſi, quæ ſe præparavit Apoc. 19. 6, 7. *item* civitas illa dilecta, Apoc. 20. 9. *non autem poſterior.*

Tandem dilabor ad Synchroniſmum ultimum, qui eſt Turbæ palmiferæ innumerabilium ovantium (Apoc. 7.) cum Tuba ſeptima ſeu intervallo ab excidio Beſtiæ: *in cujus confirmationem illud in primis probo, quòd Turba illa palmifera ſtatuantur eſſe cives novæ Jeruſalem. De ambobus enim dicitur, quòd* non eſurient neque ſitient ampliùs, *&c.* quia Agnus paſcit eos, & ducit ad vivos fontes aquarum; quódque abſterſurus ſit Deus omnem lacrymam ab oculis eorum.

Itaque de quatuor poſtremis Synchroniſmis Deo meo gratias ago, quòd virum hunc doctiſſimum mihi habeo in illis aſſentientem; qui oculos mentis utriuſque noſtrûm magìs & magìs velit retegere, ut propiùs intueamur mirabilia ejus.

EPOCHA APOCALYPSEΩS.

QUam nobis exhibet Synchroniſta Epocham Apocalypſeωs, prorſus incerta eſt & vana; ut quæ vanis & incertis Synchroniſmorum fundamentis innititur, quæ ferè omnia ſuo loco ſunt protrita. Vult duas eſſe totius Apocalypſeωs partes principales: quarum prior ſit Sigillorum, *in iiſque* Tubarum; *altera poſterior* Βιβλαριδιου, *à verſu octavo capitis decimi uſque ad finem libri. quam partitionem in primis perſtrinximus ad partis ſecundæ prælequium.*

Vult

Vult Tubas prodire ex ſinu ſeptimi Sigilli: quod falſum eſſe docuimus in Stricturis ad Prægnita partis primæ. Vult Turbam palmiferam ovantium capitis ſeptimi, quæ narratur ante clangorem Tubæ primæ, incidere in Tubam noviſſimam, quæ demum ſequitur cap. 11. *Quæ Synchroniſtæ non poteſt non eſſe horrenda prædictionum confuſio. Vult prophetium Libri aperti, quæ pertinet ad clangorem Tubæ ſextæ, & cujus initium eſt à commenſuratione Templi,* Apoc. 10. *&* 11. *eſſe novum exordium totius Apocalypſeos: quod nemini unquam venit in mentem; quódque ſuprà à nobis abunde refutatum. Vult novum etiam exordium eſſe totius Apocalypſeos in Prælio Draconis cap.* 12. *Quin ergò nobis faciat partes tres totius Apocalypſeos principales, & non duas tantúm. Vult Prælium illud Draconis contemporare ſex prioribus Sigillis: quod demonſtravimus in unico temporis momento, in ictu oculi, abſolutum fuiſſe. Vult quadraginta duos illos menſes eſſe totum tempus ſex Tubarum: cùm tempora ſint finis Tubæ ſextæ, aut nulla ſunt illius tempora. Ità nihil eſt certi in hac Epocha Apocalypſeos, niſi quòd ferè in finem Apocalypſeos rejiciat* Turbam palmiferam ovantium *capitis ſeptimi,* Myſterium conſummandum Tubæ noviſſimæ, Mille annos ligationis Satanæ & regni Sanctorum, Novam Hieroſolymam Agni ſponſam: *quæ ego non dubito ad amuſſim contemporare. Hîc itaque pedem figam, & finem faciam Strictu-rarum mearum.*

Quæſtio nobiliſſima, & ad intelligentiam ſuperiorum Prophetarum atque ipſius Apocalypſeôs apprimè neceſſaria,

De

Temporibus ac momentis Secundi Adventûs.

IN ſecundo *Chriſti Adventu videtur conſiderandus eſſe longiſſimus quidem temporis tractus, quemadmodum in Adventu ejus* primo: *ut probari poſſe videtur ex ſequentibus Sacræ Scripturæ teſtimoniis.*

Primò, ex Eſaiæ 34. 8. *&* 63. 4. *ubi tempus ſecundi adventûs appellatur* dies ultionis Domini, annus retributionum judicii Sion. *Et certum eſt in eo reſpectum haberi ad veteris Teſtamenti Jubilæum. Tempus itaque erit ad minimum unius anni: alioqui Synecdoche partis eſſet de nihilo. Idem propheta,* Eſa. 65. 17. *meminit* novi cœli *&* novæ terræ, *quæ in ſecundum Domini adventum rejiciuntur,* 2 Pet. 3. 13. *& in illis neceſſariò conſiderandus eſt longiſſimus quidem temporis tractus, propter illud quod apud Prophetam ſequitur,* Non erit ibi puer infans aut ſenex qui non impleat dies ſuos: nam puer infans centum annorum morietur, & peccator centum annorum maledictus erit.

Secundò, ex Luc. 17. 22. Venient dies quando deſideretis videre unum dierum, *ſive* unum ex diebus, Filii hominis, & non videbitis. *Quod intelligendum eſſe de diebus ſecundi adventûs rectè ſtatuit gloſſa ordinaria ex Beda. Id enim apparet ex duobus. Primò, quia dies illi intelliguntur quos conabuntur oſtendere Pſeudoprophetæ dicendo,* Ecce hîc, Ecce illic, *verſ.* 23. *Secundò,*

cundò, quia dies illi intelliguntur qui glorioſi futuri ſunt & illuſtres, ſicut fulgur coruſcans de ſub cœlo, *v.24. qui dies ſunt, non præteriti adventûs primi, ſed futuri adventûs ſecundi. Profectò fruſtrà diſcipuli deſiderarent dies præteritos, qui certi erant de futuris, quos præ foribus ſemper adeſſe putabant, & cervicibus ſuis imminere.*

Tertiò, ex Act. 3. 20, 21. *ubi tempus ſecundi adventûs appellatur in plurali* tempora refrigerii, & tempora reſtitutionis omnium, de quibus locuti ſunt omnes prophetæ. *Velle autem id accipere de temporibus æternis, eſt cum ratione velle inſanire; cùm de talibus temporibus Propheta non ſint locuti, ut conſtat liquidò ex verſ.* 22, 23. Ipſum audietis juxta omnia quæcunque locutus fuerit vobis: Et omnis anima quæ non audiverit illum, exterminabitur de plebe. *quæ prophetia eſt de finali Judæorum converſione.*

Quartò, ex Act. 15. 16, 17. *ubi docetur, Tabernaculum David, ſive regnum Iſraelis, reſtituendum eſſe in Domini reditu, & omnes Gentes eſſe ad illud aggregandas; quod certè brevi temporis ſpatio non perficietur: eſſe enim ibi ſermonem de ſecundo Domini reditu apparet potiſſimùm ex duobus argumentis. Primò, quia reditus ille futurus dicitur poſt primam vocationem Gentium:* Viſitavit primùm ſumere populum ex Gentibus;——ſicut ſcriptum eſt, Poſtea revertar. *Item,* Ut requirant eum cæteræ Gentes, ſuper quas invocatum eſt nomen meum: *nempe jam antea in prima Gentium vocatione, quam ſecutura eſt vocatio univerſalis. Secundò, quia ipſe Dominus promiſſam regni Iſraelis reſtitutionem paſſim rejicit in tempora ſecundi adventûs, ut videre eſt* Matt. 10. 23. *&* 23. 37, 38. Lucæ 21. 28, 31. Act. 1. 6, 7.

Quintò, ex Rom. 11. 26, 27. Omnis Iſrael ſalvus fiet, ſicut ſcriptum eſt, Veniet Redemptor ex Sion: *quibus verbis docetur noviſſimam Judæorum ſalutem, ſive redemptionem, incidere in ſecundum Domini adventum. Atqui eadem illa Scriptura in eodem illo Domini adventu, verſu ſtatim ſequenti, mentionem facit pangendi novi fœderis cum illis quod ad minimum duraturum eſt per tres generationes.* Eſa. 59. 21. Hoc fœdus meum cum eis; Verbum & Spiritus non recedent de ore tuo, & de ore ſeminis tui, & de ore ſeminis ſeminis tui, à modò uſque in ſempiternum.

Sextò, ex Matt. 12. 32. *ubi docetur Meſſiæ ſeculum eſſe duplex, unum præſens, alterum futurum; & in utrumque incidere remiſſionem peccatorum propriè dictam.* Non remittetur ei neque in hoc ſeculo, neque in futuro. Neque enim, *ut rectè Auguſtinus, lib. 21. De civ. Dei, cap.* 24. de quibuſdam veraciter diceretur, quòd non iis remittatur neque in hoc ſeculo, neque in futuro, niſi eſſent quibus, etſi non in iſto, tamen remittetur in futuro: *ubi vim faciunt verba iſta,* etſi non in iſto, *nè quis id de ſola remiſſionis patefactione interpretetur.*

Septimò, ex 2 Pet. 3. 8. *ubi de die Judicii loquens & perditione impiorum hominum, ait, quòd* unus dies apud Dominum ſicut mille anni: *nè quis putaret tempus ſecundi adventûs nimis breve eſſe ad judicandum & perdendum impios, eò quòd in Scripturis vocetur* unus dies. *Et ſic verba interpretatus eſt Auguſtinus, vel quiſquis ille author eſt* Sermonum de Sanctis, *qui Auguſtino attribuuntur. Nec immeritò. Stultum enim eſt cogitare velle unum diem naturalem, vel artificialem, eſſe apud Deum ſicut mille annos. Ad tempus verò quod anteceſſurum eſt Judicium pertinent verba ſequentia,* Et mille anni ſicut dies unus: *nè quis putaret tempus Judicii nimis diu tardari, ſi per mille annos & plures differatur: Deus enim tempus mille annorum* unum diem *vocat in Scripturis. His poſtremis verbis Propheta quoque uſus eſt,* Pſal. 90. 4. *de toto vitæ noſtræ tempore: quæ licèt per mille annos duraret, attamen apud Deum eſſet breviſſima, qui tempus mille annorum vocat* unum diem.

Octavò,

Octavò, *ex* Heb. 3. 7, 8, 9. *ubi docet*, *Diem terminatum esse apud Davidem in voce* Hodie, *qui futurus sit populo Dei novus Sabbatismus*; *non quidem æternus*, *sed temporalis*; *utpote in quem solùm quadret illa commonefactio Davidis*, Hodie si vocem ejus audieritis, nolite obdurare corda vestra.

Nonò, *ex fine* Apoc. 19. *collato cum principio* Apoc. 20. *Nam in fine* Apoc. 19. *describitur secundus Domini adventus*, *ut manifestum est ex tribus*. *Primò*, *ex illis*, Reget eas in virga ferrea: *quod Joannes futurum prædixit in secundo adventu*, Apoc. 2. 27. *Secundò*, *ex istis*, Reges terræ & exercitus eorum congregatos ad faciendum prælium: *quod prælium est faciendum in secundo Domini adventu*; *utpote futurum in die illo magno omnipotentis Dei*, *ad quem venturus est Dominus* sicut fur, Apoc. 16. 14, 15. *Denique ex ultimis illis verbis*, Vivi missi sunt hi duo in stagnum ignis: *quibus indicatur Bestiæ Romanæ*, *id est*, *ipsius Antichristi*, *interitus*; *quem ipse Paulus rejicit in secundum Domini adventum*, 2 Thess. 2. 8. *ubi illud quoque notandum*, Et spiritu oris sui interficiet impium: *quod prorsus idem est cum isto*, & cæteri occisi sunt in gladio oris sui, Apoc. 19. 21. *Atqui certissimum est in illo adventu numerandos esse* mille istos annos *pacis & regni sanctorum qui sequuntur*, Apoc. 20. 4.

Denique, *ex* Apoc. 20. 8, 9. *collato cum* Ezech. 39. 9, 13. *ubi rejicit Joannes in secundum Domini adventum Gogi & Magogi interitum*; *post quem tamen Ezechiel docet numerandos esse ad minimum septem annos*, *& totidem menses certissimè finiendos*. *Ergò secundus Domini adventus complectitur longissimum aliquem temporis tractum*. *Tale quid* * *Beza suspicatus est de secundo Domini adventu*, *qui eundem putat inchoatum fuisse à promulgato inter Gentes Evangelio*: *at nos eum rectiùs putamus inchoandum ab interitu Antichristi*, *sive excidio Bestiæ*.

* Notat. in Luc. 17.

JOSE-

JOSEPHI MEDI
Reſponſio ad
DANIELIS LAWENI
STRICTURAS
IN
CLAVEM APOCALYPTICAM.

NON videtur, Clariſſime Domine, A. Lawenus veſter aut meum in *Clave Apocalyptica* propoſitum, aut quibus eam ſubnixam eſſe volui fundamentis, ſatis attendiſſe: alioquin non putâſſet argumentis ex interpretationum pharetra depromptis me ceſſurum. Quorſum enim, obſecro, me iſtiuſmodi telis oppugnare ſatageret, qui ipſe interpretationem nullam præſuppono? imò nec iſtiuſmodi ſive præjudiciis ſive hypotheſibus ullis in hoc negotio locum eſſe debere contendo. Sed hâc ejus παρρησία nimiâ in præſenti omiſsâ, (qua de aliàs paſſim erit monendi occaſio) accedo ad Cenſuram ipſam, & primò Generalem.

Ad Cenſuram Generalem.

QUatuor enim ait in toto meo Diſcurſu præſupponi quæ cenſuram merentur.

Primò, quòd Liber ille clauſus & obſignatus ſit ipſe Liber Apocalypſeως. Miror unde hoc colligat. Num ex iſtis precatiunculæ meæ verbis, *Qui ſolus dignus eras Librum hunc accipere & aperire?* At alluſio eſſe potuit, non ſententiæ argumentum. Certè hypotheſis non fuit. Rem ipſam quod attinet, ego Librum illum obſignatum Sigillorum librum eſſe puto, Apocalypſeως non puto. Sed eſto me putâſſe; non tamen huic fundamento quidquam Synchroniſmorum meorum ſuperſtruxi. Nec certè ſi Apocalypſis nihil aliud ſit quàm compendium quoddam & comportatio veterum prophetiarum quæ adhuc implendæ poſt Chriſti adventum ſupererant, (quæ ipſius Laweni ſententia eſt) adeò multùm intererit an quis Librum obſignatum, cum eo, Librum veterum Prophetarum eſſe dicat, an, cum aliis, Librum Apocalypſeως. Sed hanc opinionem in notationibus ſuis procœmialibus in Apocalypſin ut erroneam validiſſimis argumentis ſe confodiſſe refert: mihi verò, qui legerim, nè veriſimilibus quidem id feciſſe videtur. Judicet alius.

Secundò, ait à me præſupponi, nullas fieri futurorum prædictiones ante reſerationem Sigilli primi. Ego verò hoc nuſquam præſuppono, imò contrarium potiùs præ ſe ferunt verba mea in * præloquio Partis ſecundæ, lin. 8. Quid, quòd ibidem nè ſeptem quidem Eccleſiarum Viſionem negavi futurorum prophetiam eſſe, ſed in medio reliqui, nec quid de eo me interponere velle dixi?

[* Hujus editionis pag. 528.]

Sed (ut sententiam meam aperiam) ità quidem sentio; Saltem nihil esse prophetiæ in capitibus istis quarto & quinto Sigillorum reseratione antiquius, quódve altiùs ratione rei gerendæ ascendat: & hoc quidem ad institutum meum satis erat; nec id puto Dominum Lawenum negaturum. Addo ampliùs, Nec esse Visionem ibidem exhibitam rei futuræ prophetiam, sed prophetiæ exhibendæ apparatum. Utut enim in Cantico Presbyterorum & Animalium inseratur aliquid de re futura; Visionem tamen ipsam Prophetiam esse de futuris, id verò non magis indè sequi, quàm eandem esse historiam de præteritis, ex eo quòd in eodem Cantico verba illa, *Occisus es & redemisti nos Deo per sanguinem tuum*, de præterito loquantur. non enim si quid in visione aliqua incidenter dicatur aut cantetur, statim illud τὸ πρᾶγμα visionis est. Sed in quarto capite (inquit) futura prædicuntur, quia verba illa, *Dederint*, *procident*, *& adorabunt*, &c. sint futuri temporis, Græcè δώσουσι, πεσοῦνται, προσκυνήσουσι. Respondeo, Futurum in Hebraismo (ejus autem notione passim utitur Apostolus) significare actum solitum vel debitum; ità ut hoc loco Joannes referat non quidem quid tum factum sit, (ut à nonnullis exponitur) sed quid Animalibus & Presbyteris istis ex officio pro re nata faciendum esset, quódque ipse postmodum in sequela Visionum semel atque iterum ab iisdem factum vidit.

Tertiò, ait me præsupponere Septem Tubas esse Visum Sigilli septimi: hoc enim vult, cùm ait me præsupponere *Tubas necessariam habere connexionem cum Sigillo septimo*. Et hoc quidem verissimè dixit, me præsupponere. Præsuppono autem, & quidni præsupponerem? Annon Grammaticum contextûs sensum, quo vix alius est in Apocalypsi de rerum narratarum serie clarior & luculentior, necesse fuit præsupponi? Ad præcedentium Sigillorum omnium apertionem Visum aliquod subjicitur rem sigillo significatam exhibens. Ad apertionem primi, *Aspexi*, inquit, *& ecce Equus albus*, &c. Ad apertionem secundi, *Prodiit Equus rufus*, &c. Ad apertionem tertii, *Aspexi*, inquit, *& ecce Equus niger*, &c. & sic in quarto, quinto, & sexto. Quis igitur pari ratione non credat, quod Septimi sigilli resignationi subjicitur esse ejus Sigilli Visum? Quomodo absurdum non est affirmare, solius Sigilli septimi aut Visum nullum esse, aut ejus descriptionem Sigilli apertioni præmitti, præter omnium Sigillorum, imò Tubarum & Phialarum, morem? *Cùm aperuisset*, inquit, *Sigillum septimum*, *factum est silentium in cælo quasi per semihoram: & vidi septem Angelos stantes in conspectu Dei, & datæ sunt illis septem Tubæ*. Aut hîc clarum est Rem Sigilli septimi describi; aut omnino fatendum nihil esse in hoc libro de ordine certi, sed quidvis cuivis pro libitu præponendum & postponendum, nullâ sensûs Grammatici ratione habitâ. Hoc viderunt ex veteribus Andreas & Aretas; ex Pontificiis Lyranus, Aureolus, Ribera, Alcazar, Viega, Cornelius à Lapide; ex nostris Junius, Grasserus, Brightmannus, Napierus, Reverendissimus Episcopus Aberdonensis, Clarissimus Alstedius: Qui omnes pro concesso habent, Rem seu Visum Sigilli septimi esse mysterium Tubarum. Nec crediderim quemquam interpretum id unquam negaturum fuisse, nisi in Visionum dispositione magis ad apparentem nescio quam interpretationis concinnitatem, quàm ad naturalem & simplicem Textûs sacri mentem, respexissent.

At *hæc dispositio*, inquit, *absurda est*, *ex ipsius Synchronistæ hypothesi*; *utpote cui Turba Palmifera (cap. 7.) incidat in Tubam noviſsimam*; *quomodo ergò cùm ea connectuntur sex Tubæ priores? quod tamen necesse est fieri*, *si*, &c. At verò Synchronista nusquam connectit Turbam palmiferam cum prioribus sex Tubis. Fallitur Lawenus si me *Cœtum centum & quadraginta quatuor mille obsignatorum*, & *Turbam palmiferam innumerabilium gaudentium*, pro iisdem

dem habere putat. Diverſa ſunt & diverſorum temporum. Quæ quidem junctim totum Sigilli ſeptimi, id eſt Tubarum, intervallum pervadunt: ſeorſim verò *Cœtus obſignatorum* cum ſex primis Tubis, *Turba palmifera* cum Tuba ſeptima συγχρονίζει. Inſpice ſodes Schematiſmum meum.

At *impoßibilis eſt.* Quid ità verò? *Quia Sigillum ſextum Tempus eſt ſecundi adventûs. At Tubæ ſaltem ſex priores præcedunt adventum Chriſti.* Hoc ſcilicet eſt (quod dixi) Viſionum ordinationem ex privata interpretatione ſuſpendere: Ego verò pernego Sigillum ſextum eſſe Tempus ſecundi adventûs. Neque hujuſmodi interpretamentum ex verbis illis * ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶ, aut ex prognoſticis illis Matth. 24. 29. exſculpi poteſt: non ex appellatione *Diei magnæ*; eam enim integram habes Zeph. 1. 14. de clade Judææ uſurpatam, ἐγγὺς ἡμέρα Κυρίου ἡ μεγάλη· & verſ. 15. ἡμέρα ὀργῆς ἡ ἡμέρα ἐκείνη. Alibi quoque ſimilis eſt apud Prophetas de Judiciis particularibus *diei Domini* uſurpatio: ut Iſa. 13. 13. *Dies iræ furoris Domini*, de onere Babylonis; Jer. 46. 10. de clade Ægyptiorum, *Dies ille Domini Dei exercituum, dies ultionis.* Quod verò hic urget de geminato articulo ἡ ἡμέρα ἡ μεγάλη, nullius eſt ponderis; fit enim ex conſuetudine linguæ cùm adjectivum poſtponitur: ἡ μεγάλη ἡμέρα, καὶ ἡ ἡμέρα ἡ μεγάλη, tantundem valent. Accedit quòd apud Zephaniam quoque in Hebræo geminetur articulus היום ההוא, quaſi ἡ ἡμέρα ἡ ἐκείνη· quod Græci reſpuunt. Nec in cætera hujus Sigilli deſcriptione omnino quicquam eſt quod non aliis, citra magnum illum Univerſalis Judicii diem, rerum converſionibus & ruinis deſcribendis à Prophetis jamdudum adhibitum fuerit. Communes ſunt hæ magnarum calamitatum & horridiorum cladium imagines Orienti uſitatæ, ut noſtris quoque Poëtis ſua ſunt ſchemata, ſuæ picturæ. Videamus de ſingulis.

* Apocal. 6. 17.

Druſius ad cap. 1. Joelis. Dies Domini: *genus loquendi ferenſe; ut ſi dicas,* Judicium Domini: *quomodo Apoſt.* Diem humanum *dixit pro* Judicium humanum. 1 *Cor.* 4. 3.

Ecce, (inquit c. 6. v. 12.) *Terræ motus magnus factus eſt*, Græcè σεισμὸς, id eſt, *Cœli terræque motus.* Terræ motus autem hujuſmodi (teſte Apoſtolo Heb. 12. de loco Haggæi, c. 2. v. 6, 7. *Adhuc ſemel, & ego commovebo cœlum & terram*) denotat τὴν σαλευομένων τὼ μετάθεσιν, *mutationem eorum quæ commoventur.* Idem nos de hoc *Cœli terræq; motu* in Apocalypſi putemus. Sequitur, *Et Sol factus eſt niger ut ſaccus cilicinus, & Luna facta eſt ut ſanguis*, id eſt, per ellipſin adjectivi, *rubicunda ut ſanguis.* Periphraſis autem eſt deliquii Luminarium, ubi Sol ater apparere ſoleat, Luna verò rubicunda: cui planè geminum eſt illud Iſa. c. 13. v. 10. de vindicta Babylonis, *Obſcurabitur Sol in exortu ſuo, & Luna non ſplendere faciet lumen ſuum*; LXX. καὶ ἡ σελήνη οὐ δώσει φῶς αὐτῆς, ut Matth. 24. 29. Adde Ezech. 32. 7. de clade Pharaonis, *Et operiam cœlos, & nigreſcere faciam ſtellas ejus, Solem nube tegam, & Luna non dabit lumen ſuum*, &c. Item Joel. 2. 10. de horrenda Judææ vaſtatione ab exercitu locuſtarum Aquilonarium, *A facie ejus*, inquit, *contremuit terra, moti ſunt cœli: Sol & Luna obtenebrati ſunt, & ſtellæ retraxerunt ſplendorem ſuum.* Sed ohe! jam ſatis eſt. Vide tamen Jer. 4. 23, 24, &c. de excidio Judææ; ubi omnia in antiquum Chaos rediiſſe putares.

Verſ. 13, 14. *Et ſtellæ cœli ceciderunt in terram, ſicut ficus abjicit groſſos ſuos cùm vento magno concutitur. Et cœlum abſceßit ſicut liber convolutus*; vel *Cœlum evanuit*, &c. id eſt, Stellæ cœli diſparuêre quemadmodum literæ evaneſcunt libro (veterum more) convoluto. Ellipſis enim eſt utrobique prioris ſubſtantivi Hebraiſmo familiaris, ut Deut. 20. 19. 2 Reg. 18. 31. & alibi paſſim: ità ut hoc de cœli diſparitione, & illud de ſtellarum caſu, mutuò ſeſe explicent. Integer autem locus deſumptus eſt ex Iſ. 34. 4. ubi eâdem planè imagine, ſed inverſo ordine, depingit Spiritus ſanctus cladem Idumææ: *Convolventur*, inquit, *ſicut liber, cœli, & totus exercitus eorum* (id eſt, ſtellæ) *decidet ut folium è vite, & ut deciduus groſſulus è ficu.* Cujus ſententiam aliquantò clariorem reddere voluit Spiritus Apocalyp-

ticus duplici verborum additamento; illinc τῇ ἀποχωρίδῃ, hinc ἀπὸ μεγάλου ἀνέμου σεομένη. Porrò de eadem clade Edomitica haud mitioribus quàm Isaias circumstantiis agunt Obadias; Jer. c. 49. à vers. 7. ad 22; Ezech. c. 35. per tot. & 25. vers. 12. Quod idcirco moneo, nè quis hunc quoque locum, cum mysticorum sensuum admiratoribus, ad magnum illum Universalis Judicii diem detorqueat.

Omnes montes & insulæ è suis locis emotæ sunt; scilicet, ut in terræ motibus fieri nonnunquam contigit. De *montibus* autem similem imaginem vide Jer. 4. 24. Ezek. 38. 20.

Restant vers. 15, & 16. *Reges terræ & magnates*, &c. *absconderunt se in speluncis & petris montium; dixerúntque montibus & petris, Cadite super nos, & abscondite nos à facie sedentis super thronum, & ab ira Agni.* Fœda imago est quà fugientium & latitantium, quà præ rerum suarum desperatione vitæ tædentium: cui similem habes de clade Hierosolymorum Luc. 23. 30. item Hos. 10. 8. de clade Samariæ ejúsque idolorum; sed integram Isa. 2. 18, 19. Hæc autem paulò fusiùs ostendere visum fuit, nè Dominus Lawenus me absque ratione negâsse putaret Sigillum sextum esse Tempus secundi adventûs: cujus verò temporis, & cujusmodi rerum conversionibus & ruinis applicandum sit, non est hîc dicendi locus. Pergo ad cætera.

Quartò, Hypothesibus meis annumerat, quòd *Quadraginta duo illi menses sint tota duratio sex Tubarum.* At hæc Hypothesis non est, sed conclusio ex præmissis Synchronismis necessariò sequens. *At* (inquit) *menses isti rejiciuntur in finem sextæ Tubæ*, Apoc. 11. 2. Nego: non est caput undecimum pars visionis Tubæ sextæ, sed nova prophetia, ut postea videbitur. *Sed certum est* (inquit) *Menses illos propriè & secundùm literam accipiendos esse de mensibus dierum, non annorum; proindéque istis temporum angustiis sex Tubarum intervallum includi non posse.* Magnum verò postulatum: miror illud doctissimo viro certum esse, quod à plerisque nostrorum non modò negari, sed & magno studio impugnari noverit. Hoccine autem pro concesso sumendum fuit? Mihi contrà inter alia illud argumento est, Menses istos secundùm literam accipi non posse, quòd Bestia, cujus duratio sint, Cœtui centum quadraginta quatuor mille obsignatorum, Cœtus autem obsignatorum sex primis Tubis contemporet; Tubarum verò res tantillo tempore decurri non posse. Adhæc, si *tres isti dies & dimidium* mortis Testium, quæ pars sunt dierum 1260, seu mensium 42, literaliter accipi nequeant; tum neque dies 1260, seu menses 42, sic accipi debent. At *tres istos dies & dimidium diei* literaliter accipi non posse, patet ex iis quæ tunc gerenda prædicuntur. Quis enim credat tridui & dimidii diei spatiolum, aut famæ necis Testium per orbem disseminandæ, aut legatis cum muneribus ultro citróque inter gentes mittendis, sufficere? imò nè parandis quidem muneribus sufficeret. Adde quòd dimidium diei, seu horæ duodecim, si literaliter accipias, actionibus hujusmodi determinandis prorsus ineptum sit: non enim ad horas istiusmodi res observari solent, quinimo ad menses, saltem ad dies integros.

Responsio ad Censuram specialem, & primò, Ad Censuram Synchronismi I.

AD primum Synchronismum, *Mulieris in Eremo agentis, Bestiæ Septicipitis instauratæ, Atrii calcati, & Testium Prophetantium in sacco*, primùm illud notat, *Bestiam diu fuisse Septicipitem antequam fuit instaurata, ac proinde non bene hîc conjungi tanquam Synchrona.* Putat scilicet me nomine *Bestiæ Septicipitis* Bestiam sub novissimo tantùm seu septimo capite agentem intellexisse. In quo fallitur. Ego enim *Bestiam Septicipitem* vocavi διαχριτικῶς Bestiam illam primò descriptam, quocunque statu; quia cum tot capitibus eam Spiritus ubique, etiam sub sexto capite, videndam exhibuerit. Quamvis enim non simul, sed ordine & deinceps, Capita vices suas egissent, tamen Bestia ipsa una eadémque censetur omni statu. Addidi autem *instauratam*, ut novissimum ejus statum designem; nè quis me cum Bestia simpliciter, & omni statu, Synchronismum hîc astruere velle existimet, sed tantùm novissimo. Sed nè sic quidem in tuto res est. Nam porrò inquit *Bestiam etiam aliquandiu sub septimo illo & novissimo capite grassatam esse antequam plagam gladii accepit, ex eâque denuo revixit.* Ad hæc, *Menses quadraginta duos nec esse totam durationem regni Bestiæ instauratæ, sed sævissimæ & novissimæ persecutionis.* Et hîc quidem sibi nudè affirmanti credi postulat, argumentum enim nullum affert.

Ego verò contrà assero nullum alium Bestiæ Septicipitis statum cap. 13. describi quàm instaurationis; essèque eum statum integrum Bestiæ capitis novissimi. Quicquid enim mali Bestia fecisse dicitur, quicquid cultûs & adorationis eidem ab incolis terræ delatum est, id omne post instaurationem ipsius seu plagæ curationem factum legitur: *Et vidi*, inquit, *unum ex capitibus ejus* ὡς ἐσφαγμένην εἰς θάνατον, *quasi lethaliter occisum fuisset*; (nempe non nunc vidente Joanne, sed ante hunc exortum suum) *sed plaga ejus sanata fuit:* (nimirum statim ab exortu suo, aut in ipso) *& admirans universa terra secuta est Bestiam*, (nempe jam sanatam,) *& adorârunt Draconem*, &c. Túncque *datum est ei os loquens grandia, & blasphemias*, &c. *& aperuit os suum adversus Deum*, &c. Omnia hæc post sanationem facta sunt; sed ante sanationem nihil est quod fecisse legitur, nec ei quicquam honoris à Gentibus delatum. Fuit igitur instauratio ista Bestiæ novissimi capitis (quo eam statu Joannes è mari emergentem vidit) non fatum aliquod posterius, sed ipsa nativitas. A reliquorum enim capitum singulis ad caput sequens sine plaga transitum est. Atqui in transitu à sexto ad novissimum, lethali vulnere decubuit Bestia; quo eam vulnere sauciam (id est, sexto capite vulneratam) Joannes è mari emergentem vidit: non vidit eam cùm vulneraretur; siquidem τὸ ὡς ἐσφαγμένην sensu plusquam perfecti accipiendum est, quemadmodum suprà c. 5. v. 6. *Vidit in medio Presbyterorum & Animalium Agnum stantem* ὡς ἐσφαγμένον, *quasi mactatus fuisset*, non eo tunc vidente mactatum. Hic sensus simplicissimus est, quem litera & ordo contextûs ultro suppeditat; à quo temerè recedendum non est, ubi nec ratio nec necessitas ulla ad id compellit. Frustrà igitur est Dominus Lawenus, dum Bestiæ instaurationem unáq; menses illos quadraginta duos ad supremam & novissimam Bestiæ persecutionem rejiciat; nisi eódem quoq; rejicere velit Bestiæ adorationem, grandiloquentiam, blasphemiam, & (ut verbo dicam) omnia in universum Bestiæ facinora; sicq; Bestiam nobis cudet Antichristianam, cujus

per tot ſecula nulla prædicantur facta, nulla perſecutio. Sed nihil agens nè cogitari quidem poteſt quòd ſit. Sed, quod ferè prætermiſeram, De Menſibus Beſtiæ in noviſſimam ejus perſecutionem rejiciendis lectionem Complutenſem ſibi favere putat; quia ſcilicet, pro *poteſtatem faciendi menſes quadraginta duos*, legit *poteſtatem bellum faciendi*. Hoc verò ut neutiquam ei patrocinatur, (cùm totum Beſtiæ dominium non aliud ſit quàm quoddam contra Sanctos bellum;) ità cùm neque interpres Latinus neque Syrus eam vocem agnoſcant, ad hæc, cùm ex quindecim Stephani exemplaribus duo tantùm eam habuerint, omnino in eam ſententiam devenio, à Sciolo aliquo additam eſſe, qui vim verbi ποιεῖν *vivendi* & *durandi* ſignificatione cum nominibus temporis ignoraverit. De qua vide Act. 15. 33. 2 Cor. 11. 25. Jac. 4. 13.

De Beſtia & Muliere.

HUic Synchroniſmo ſpeciatim opponit, *Inſtaurationem Beſtiæ initium quidem ſumere cum initio peregrinationis Mulieris in deſerto, ipſam tamen longiùs perdurare.* Sed ſi eadem ſint & æqualia tempora Mulieris & tempora Beſtiæ, ut ipſe quidem fatetur; quî fieri poſſit ut quæ eodem tempore incipiant, non etiam ſimul deſinant, fateor me non capere. Sanè apud Mathematicos magnitudines æquales ſunt etiam congruæ, id eſt, prima primis, media mediis, extrema extremis reſpondent.

De Atrio Exteriori à Gentibus calcato.

A*Trium à Gentibus calcatum eſſe ſe neſcire*, ait, *unde hauſerit Synchroniſta, cùm Apoc.* 11. *tantùm dicatur illud Gentibus datum eſſe.* Dicam unde hauſerim. Putabam *Atrium exterius* & *Civitatem ſanctam* ſeſe mutuò in hac Viſione explicare: quia nimirum Atrium exterius locus fuit ubi Civitas ſancta conveniret, proindéque dictum *Atrium Iſraelis*. Imò in deſerto, unicum tantùm Atrium habente Tabernaculo, (quò non niſi Sacerdotibus & Levitis ordinariè ingredi fas erat) Atrium exterius nullum erat præter caſtra Iſraelis ceu Civitatem ſanctam. Accepi igitur acſi ſcriptum fuiſſet, *Atrium quod extra Templum eſt nè metiaris; nam datum eſt Gentibus, & calcabunt illud menſibus quadraginta duobus.* Nam Enallage Subſtantivi pro Relativo non infrequens eſt, tum in hoc libro, tum alibi; nempe aut Subſtantivum quod præceſſit repetendo, aut ejus Synonymum loco Relativi ſubſtituendo: cujus exemplum vide Act. 25. 21. Et ſanè quid aliud eſſe dicemus *Gentibus dari*, hoc eſt, occupandi poteſtatem fieri, quàm *calcari*? & quid tandem calcarent Gentes niſi id quod datum fuerat? Adeò ut hæ quoq; voces non minùs quàm *Atrii* & *Civitatis ſanctæ* mutuò ſeſe explicare videantur.

Sed ut adhuc magis vapulem, addit præterea, *Atrium hoc exterius apud Joannem non eſſe*, quod ego ſentio, *Atrium Iſraelis, ſed Atrium Gentium; Atrium verò Iſraelis ſub illis verbis intelligi, ET ADORANTES IN EO.* Sed hîc mirum eſt quàm fallitur. Nuſquam enim in tota Scriptura Atrium illud Gentium (quod prophanum erat, non ſacrum) Atrii exterioris nomine intelligitur; ſed Atrium Iſraelis, id eſt, populi Iſraelitici. Neque populus in eo Atrio adoratum veniebat ubi altare ſitum erat, ſed Sacerdotes & Levitæ: quod eum Druſius docere potuit ad hunc locum. Res ſic ſe habet.

Τὸ Ἱερὸν (quo nomine univerſum Templi ædificium complector) gemino diſcri-

discriminabatur Atrio: uno interiori, in quo Templum ipsum (Ναὸς) cum Altari holocausti situm fuerat, patebátque solis Sacerdotibus & Levitis; altero exteriori, quod *Atrium magnum* dicitur 2 Paral. 4. 9. Ezechieli plusquam duodecies חצר החיצונה, id est, Αὐλὴ ἡ ἔξωθεν seu ἐξωτέρα. Hoc Israelitarum erat seu populi Israelitici, ideóque *Israelis Atrium* nonnullis dictum; quamvis alioquin speciatim sic vocabatur ea hujus Atrii pars quæ virorum esset. Prius Atrium nomine *Templi* & Θυσιαστήριον à Joanne circumscribitur: ubi Θυσιαστήριον non Altare tantùm holocausti, quod inibi situm erat, sed totum Altaris, id est, Sacrificii locum designat; ut ex illis verbis colligi potest, καὶ προσκυνοῦντες ἐν αὐτῷ, id est, ἐν τῷ θυσιαστηρίῳ. Quomodo & Θυσιαστήριον sumitur cap. 14. vers. 18. & cap. 16, 17. Vide Bezam. Unde Lexicon vetus, Θυσιαστήριον, *Altarium, Sacrarium.* Posterius Atrium appellatur Αὐλὴ ἡ ἔξωθεν τοῦ Ναοῦ, id est, per ellipsin prioris Substantivi Hebraismo non ignotam, ἡ ἔξωθεν τῆς αὐλῆς τοῦ Ναοῦ, *Atrium quod est extra Templum,* καὶ τὸ Θυσιαστήριον seu *Altarium*; in quo cùm Gentes præter jus & fas admissi stabularentur, nequaquam mensurari, sed ejici jubetur & pro prophano haberi. Duobus hisce Atriis (quorum & non plurium * Scriptura meminit) posterioribus seculis, in Templo nimirum Herodiano, tertium additum fuit, quod *Gentium* & *immundorum* dicebatur; sed pro sacro non habitum. unde in columnis ibi positis inscriptum fuit tum Græcis tum Latinis literis, (Josepho teste) μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παρίναι, *In Atrium sanctum alienigenam transire non debere.* De Bell. Jud. l. 6. c. 6. Gr. ιδ'.

* Vid. 2 Paral. 33. 5.

De Bestia & duobus Testibus.

PRophetia *Testium*, inquit, *licèt initium sumat cum instauratione Bestiæ, non tamen cum eadem terminatur.* Hoc ego tantundem intelligo, quantum illud de Bestia & Muliere. Nam si dies 1260 initium sumant cum mensibus 42, quî fieri potest ut non simul terminentur? si simul, ergò cum exitu Tubæ sextæ aut ineunte septima; nec enim ulteriùs prorogari potest Testium prophetia.

Ad Censuram Synchronismi II.

BEstia *Bicornis*, inquit, *ortu posterior est Bestiâ Septicipite.* Fateor, quà *Septiceps* est; non quà *Decemcornupeta.* neque ego hîc Bestiam *Bicornem* cum *Septicipite* compono alio quàm instaurationis seu capitis novissimi statu. In transitu à sexto capite ad novissimum lethali vulnere decubuit Bestia, ut jam antea dixi; quo vulnere omnino periisset, nisi medicam ei manum commodè adhibuisset Pseudopropheta. Hoc autem statu (Instaurationis nimirum) fatetur Lawenus Bestiam Bicornem Septicipiti coævam esse. Ait enim, *Nata demum videtur circa instaurationem Bestiæ prioris, utpote quæ fecerit adorari Bestiam primam, cujus curata est plaga.* Hoc cùm ipse dixerit, non video cur me reprehendat quòd Bestiam Bicornem *Septicipitis* (instauratæ nimirum) *conditorem* seu *instauratorem* vocaverim. Annon qui de novo adorari fecit, post potestatem ex lethali plaga intercisam aut collapsam, instaurare censendus est? At, inquit, Bestia illa *prior* dicitur. Scilicet, non *temporis*, sed *narrationis* ordine. Nullum enim hîc Bestiæ Septicipitis statum agnosco à Joanne visum, præterquam instaurationis. *At opus illud instaurationis*, inquit, *Draconi tribuitur, non Pseudoprophetæ.* Respondeo; Cessit quidem Draco potestatem suam Bestiæ; sed eandem

dem Bestiæ conciliavit Pseudopropheta, tum cùm orbis incolis persuaserit ut facerent Imaginem Bestiæ vulneratæ, Imaginem (ut videtur) ejus statûs quo plagam acceperat; quâ imagine factâ, Bestia illa pridem sauciata *revixit*. Sic enim referri & exponi possunt verba καὶ ἔζησε v. 14. quamvis etiam non incommodè referri possunt ad descriptionem Bestiæ priùs factam, eo sensu acsi diceretur Joannis personâ, *ut facerent imaginem Bestiæ*, Bestiæ nimirum illi quam ego sauciatam denuóque sanatam me vidisse dixi.

Ità enim sentio, Joannem utramque Bestiam simul emergentem vidisse; hanc ex mari, illam ex terra: priùs autem ejus quæ ex mari capite sauciato ascenderat historiam describere, deinde ejus quæ ex terra. Nam quæ simul gesta sunt, simul tamen narrari non potuerint, sed seorsim & deinceps. Primò igitur Septicipitis sanatæ tyrannidem & blasphemias recensere: postea ut ei vulneratæ Bicornis medicam manum adhibuerit, populos in obsequium ejus flexit, eíque potestatem conciliavit cujus ipsa præfecturam gereret, cæteráque quæ fecit in conspectu ejus.

Ad Censuram Appendicis de alternatione nominum Bestiæ, Imaginis Bestiæ, & Pseudoprophetæ.

JAM Appendix illa de alternatione nominum non somnium fuit, sed conjectura probabilibus argumentis subnixa. Ejus duæ quasi partes. Una, Imaginem quæ dicitur *Bestia* esse ipsam Bestiam septicipitem sub instaurationis statu. Altera, ubicunque Bestia cum Imagine Bestiæ conjunctim legitur, ibi *Bestiæ* nomine non Decemcornupetam, sed Bicornem intelligi. De primo, Quòd dixi, *Imaginem Bestiæ esse ipsam Bestiam septicipitem sub instaurationis statu*; eo sensu dixi quo dici solet *Anima cujusque est quisque*. Ità enim etiamnum vigilans sentio, Imaginem illam esse (non, quod Lawenus vult, Idolum magicum, sed) Bestiæ instauratæ formam, juxta quam instaurari dicitur. Bestia scilicet novissimi capitis, Pseudopropheta auspice, facta est Imago Bestiæ sexto capite mactatæ, id est, Draconis septicipitis, qui idcirco quasi *revixisse* dicitur. Esse enim Draconem septicipitem (*septicipitem* dico, non *simplicem*) sexti capitis Bestiam, ex eo liquere potest, quòd eidem novissimi seu septimi capitis Bestia in eodem throno proximè successerit. Sic enim colligo; Draco thronum suum cessit Bestiæ capitis novissimi; ergò decessor ejus fuit, seu penultimi capitis Bestia. Hujus imaginem (*Draconissmum*, si libet, voca; aut quid si *Dæmonolatriam?*) novissimi quoque capitis Bestiæ, Bicornis iste Draconiloquus adeò insculpi curavit, ut qui eam adoraverit, Draconem pridem debellatum quasi de novo adorâsse dicatur.

Bestia septimi capitis est imago Bestiæ sexto capite mactatæ, vel imaginem gerit, &c.

Sanè citra Imaginem istam (juxta quam Bestiam adorabant ii quorum nomina non sunt scripta in libro vitæ Agni) *Bestiam adorare* (quo sensu hîc dicitur) non magis impium fuisset, quàm cuivis alii potestati mundanæ morem gerere. Hoc autem ostendo; quia *Bestiam adorare* ex Hebraismi & Orientis usu nihil aliud est quàm *eidem subjici*: id quod ex eo apparet, quòd verbo *Adorandi* ἐξηγητικῶς subjungitur vers. 4. *Et adorârunt Bestiam, dicentes, Quis similis Bestiæ? & quis potis est belligerare cum ea? Bestiam* igitur *adorare* est Bestiæ se dedere tanquam potentiori, & cui nemo sit resistendo & belligerando. Quo eodem sensu terra ipsa, non modò incolæ ejus, Bestiam *adorare* dicitur vers. 12. id est, *ei subjici*: Καὶ ἐποίει (inquit) τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσωσι, &c. De hac notione verbi προσκυνεῖν, vide Gen. 27. 29. & cap. 37. 7. & cap. 49. 8. item Isa. 45. 14. At Bestiæ juxta imaginem suam subjici, quà Draconem septicipitem referat, id

id verò in Deum blaſphemum eſt & impium. Unde qui ſic Beſtiam adorant, in Beſtiam adorando *Draconem adorare* dicuntur, verſ. 3, 4.

Ad alteram Appendicis partem venio. Dixi, *Ubicunque Beſtia & Imago ejus tanquam jugales audiuntur, ibi* Beſtiæ *nomine Bicornem intelligi.* De hoc fatebor ingenuè meipſum jamdudum dubitare cœpiſſe, ex quo obſervaverim copulationem iſtam, *Beſtiam & Imaginem ejus*, per figuram Ἓν διὰ δυοῖν exponi poſſe, quaſi *Beſtiam in imagine*, vel *juxta imaginem ejus*, vel quid ſimile: quod tamen alium forſan non moviſſet.

Utut ſit, in neutrô videtur Lawenus argumentis meis ſatisfeciſſe. Ad id quod de *Imagine Beſtiæ* adduxi, Dici *eam facere ut quicunque non adorârint Imaginem Beſtiæ* (id eſt, ſeipſam) *occidantur*, id verò alterutrius Beſtiæ opus videri; reſpondit, *Imagini Beſtiæ adſcribi quod Pſeudopropheta fecit Imaginis illius author, Metonymiâ effectûs.* Mira verò Metonymia! quâ actio agentis circa objectum tribuatur objecto in ſeipſum; cujuſmodi credo Metonymiæ exemplum nullum dari poſſe. Scio quidem effecto nonnunquam tribui actionem cauſæ principalis in objectum ab utroque diverſum; ſed non cùm effectum ipſum actionis objectum fuerit. Porrò huic reſponſo præſidium quærit in Editione Complutenſi, quæ unà cum Andrea (diceret Areta) legit Καὶ ποιεῖ, *& facit*, nempe Beſtia Bicornis. Sed dixerim lectionem hanc corruptam videri, & fortaſſe Aretæ ævo natales ſuos debere. R. Stephanus non annotavit, quia, ut conjicere eſt, in nullo ſuorum codicum reperit. Aut conjunctionem Καὶ ante verbum λαλήσῃ pro depravatæ lectionis argumento habuit, ut quæ in ſequenti membro poſtulare videatur ἐν ποιήσῃ.

Quod dixi, *Ubi Beſtia cum Pſeudopropheta ſimul adſit, ibi Imaginem Beſtiæ non comparere*; opponit Apoc. 19. 20. *ubi ſimul comparent Beſtia, Imago Beſtiæ, atque Pſeudopropheta; ut ibi Beſtiæ nomine Pſeudopropheta intelligi nequeat.* Reſpondeo, In eodem quidem verſu comparere, ſed combinatione & ſententiis diverſis. Prima combinatio eſt Beſtiæ & Pſeudoprophetæ illis verbis, *Et comprehenſa eſt Beſtia & cum ea Pſeudopropheta.* Secunda eſt Beſtiæ & Imaginis ejus, ubi dicitur, *Seduxit eos qui acceperant characterem Beſtiæ, & adoraverant Imaginem ejus.* Poſſum igitur affirmare primâ combinatione Beſtiam dici *Septicipitem Beſtiam*, ſecundâ verò *Bicornem.* Quòd verò paulò pòſt obtendat, *Adorationem* ſoli Beſtiæ Septicipiti, non Bicorni competere, utpote de qua illud ſolummodo dicatur, quòd *fecit adorari Beſtiam Septicipitem*; reſpondeo, De Bicorni Beſtia & illud quoque dici, quòd *exerceat omnem* ἐξουσίαν *Beſtiæ Septicipitis in conſpectu ejus*; hujus autem ἐξουσίας partem, vel præcipuam, eſſe *adorationem accipere*, ut apparet v. 7, 8. Præterea, cùm *Beſtiam adorare* nihil aliud ſit quàm homines ſeſe imperio ejus ſubjicere; conſtat Beſtiam abſque adoratione Beſtiam eſſe non poſſe.

Quod porrò ait ad tertium meum argumentum, *Nomen numerúmque beſtiæ Beſtiæ Septicipitis eſſe, non Bicornis*; novit doctiſſimus Vir, illis contrarium videri qui ſolam Beſtiam Bicornem pro Antichriſto habent, Beſtiam autem primam pro Imperio Romano Ethnico: quibuſcum tamen ego de interpretatione non ſentio.

Denique falſum eſſe ait (quod mihi etiam in hac diſſertatione excidit) *Beſtiam Septicipitem reſtitutam totam ſe arbitrio Pſeudopropheta tanquam ſupremi Domini regendam permittere.* Ego verò id ipſum verbis illis innui puto quibus dicitur, eam *omnem poteſtatem Beſtiæ prioris exercere in conſpectu ejus.* Sed hæc omnia interpretatione multò magis clareſcerent, niſi quòd ab ea, juxta inſtituti mei legem, hîc prorſus abſtinendum ſit.

Ad

Ad Censuram Synchronismi III.

TErtius *Synchronismus*, inquit, *MERETRICIS ET BESTIÆ SEPTICIPITIS DECEMCORNUPETÆ, castigatione indiget; quia Mulier meretrix, id est, Urbs Roma, jam tempore Joannis exstabat, quando Bestia Septiceps capitis novissimi adhuc futura erat.*

Respondeo; Mulier quidem Joannis ævo fuit, & ante Joannis ævum, eadémque toto illo tempore Bestiæ regina; sed Meretrix non fuit Mulier nisi Bestiâ demum novissimi capitis agente vicem. Siquidem *Meretricis* nomine Scriptura *Mœcham* intelligit; jam *Mœcha* non est nisi quæ fidem conjugalem violaverit. At Civitas illa magna nondum Joannis ævo Christo in manum convenerat, ut *Mœcha* dici potuerit. Dixi ergò Meretricem, non Mulierem, Bestiæ non Septicipiti simpliciter, sed ei jam Decemcornupetæ contemporare.

Sed suspecta est mihi, inquit, *latinia ista, DECEMCORNUPETA; quasi Bestia demum facta esset Decemcornupeta sub septimo, id est, novissimo, ejus capite.* Ità est omnino. Pictores quidem hîc pro libitu decem cornua in septem capita distribuunt, aliis singula, aliis pro liberalitate sua bina largientes. At hoc non tantùm inconcinnum est, sed etiam falsum. Joanni enim solum caput septimum, in illa capitum sese invicem scandentium scala situ summum, vice novissimum, cornuum gestamine superbit: id quod sic probatum dabo. Florente capite floreſcunt cornua; quo occidente, etiam cornua indè enascentia occidere necesse est. In primis igitur quinque capitibus hæc cornua inesse non poterant; quia quinque illa capita jam abierant, & unà cum capitum vicibus cornuum quoque vices abiissent: neque in sexto; quoniam eo Joannis ævo regnante, cornuum tamen tempus nondum advenerat. Relinquuntur igitur capiti novissimo.

At, inquit Lawenus, *Verba Apocalypseôs clarè & disertè docent, decem illa cornua ipsis temporibus Joannis exstitisse.* Imò contrarium docent clarissimè & disertissimè. *Decem cornua*, inquit Angelus, *sunt decem reges qui regnum nondum acceperunt.* [*SUNT*] autem in hujusmodi sententiis *copulativè* sumitur, non ὑπαρκτικῶς, quod Logici nôrunt. Alioquin concludendum quoque esset, Omnes septem reges Joannis temporibus exstitisse, quia de septem quoque capitibus dicitur, *Septem capita sunt septem reges*, Βασιλεῖς ἑπτά εἰσι.

Sed & ab eventu sententiæ adversanti præsidium quærit: *Certum enim est*, inquit, *ex historiis imperium Romanum, dum hæc scriberet Joannes, ex decem regnis sive regalibus provinciis tanquam partibus constitisse.* Imò certum est, si Straboni fides, (qui solus hîc laudari solet, quémque Lawenus hujus rei authorem laudat) Imperium Romanum eo seculo non in decem tantùm, sed in viginti provincias divisum fuisse; quarum nempe decem Imperator sumebat sibi, alteras decem populo Rom. tribuebat. Inspiciat Strabonem ipsum, & de numero provinciarum, & quæ fuerint; ut videat quàm non nimis tutum sit alienis oculis fidere.

Ad Censuram Synchronismi IV.

SYnchronismum *CENTUM QUADRAGINTA QUATUOR MILLE VIRGINUM CUM MERETRICE BABYLONICA ET BESTIA eodem vitio laborare* ait: *Quia Cœtus centum quadraginta quatuor mille virginum in solidum non contemporat Meretrici & Bestiæ, sed temporibus*

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earum poſtremis. Reſpondeo; Cœtus Virgineus in ſolidum contemporat Meretrici, non Mulieri. Neque, quod vult Lawenus, exſuperat Beſtiæ regnum, ſed ut cum eo cœpit, ità quoq; (quod ſtatum illum obſignationis attinet) cum eodem deſinit, migrátque poſtmodum in ſtatum novum Turbæ Palmiferæ. Quæ nimirum eſt maſſa illa numeroſa Agni poſt devictam Beſtiam ſequacium; cujus reſpectu Cœtus ille centum quadraginta quatuor mille ſub Beſtiæ adhuc blaſphemantis tyrannide Agno adhærentium, *Primitiæ* tantùm dicebantur. Sed video Dominum Lawenum duas iſtas Viſiones hîc & ubique confundere; quas tamen diverſas eſſe conſtat & diverſorum temporum. Cœtus enim Virginum numeratus eſt; Turba Palmifera innumerabilis: Ille ſub Beſtia rerum potiunte gemit; hæc poſt Beſtiam occiſam ovat; *Hi ſunt*, inquit, *qui venerunt de tribulatione magna*, id eſt, de tyrannide Beſtiæ Sanctos tribulantis. Unde illis ſigillo proſpectum fuit nè læderentur; iſtis obſignatione iſtiuſmodi nihil opus erat. Nec ſi fortè perſonæ ipſæ in utroque ſtatu aliquatenus eædem ſint, proinde diverſi rerum ſtatus confundendi ſunt. Eccleſia ſemper una eſt, ſed fortunâ & conditione pro temporum ſtatu diſſimilis. Quæ diverſæ Eccleſiæ, ut ità dicam, facies diverſis viſionibus exhibentur.

Ad Cenſuram Synchroniſmi V.

Quintus Synchroniſmus, inquit, *DE GENERALI ANTEDICTORUM SYNCHRONISMO, potuiſſet omitti.* Fateor. Sed poteſt etiam retineri, & ſuum uſum mihi habere viſum, ut tot Synchronizantium vaticiniorum ſyſtema uno intuitu exhibeatur. Præterea non eſt, quod ait, nuda præcedentium Synchroniſmorum repetitio. Nihil enim adhuc de Meretricis cum Muliere Eremitica & Teſtibus, aut de Cœtu Virgineo cum iiſdem, Synchroniſmo dictum fuit. Nec pari ratione duo ſequentes Synchroniſmi repeti potuiſſent, cùm illi nequaquam contemporent; ut proinde quod ſcitè à ſe dictum putat de octavo Synchroniſmo, ut non urbanè admodum, ità nec verè dixerit.

Ad Cenſuram Synchroniſmi VI.

Peccat, inquit, ἀωρολογία *verborum, quia Apocalypſis expreſsè non meminerit Atrii menſurabilis.* Quid ſi expreſsè non meminerit? num ideo eſt ἀωρολογία? ſed *maluit retineri nomen expreſſum TEMPLI MENSURABILIS.* At hoc non ſuffeciſſet; namque etiam metiri jubetur θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ. Hæc ego omnia uno illo *Atrii interioris* nomine complecti volui, cùm illud iſtâ verborum periphraſi deſignari non dubitârim. *At Atrium interius*, inquit, *eſt Atrium Iſraelis.* Fallitur, ut jam antè oſtendi.

Porrò, ait *peccare hunc Synchroniſmum confuſione temporum. Licèt enim ex eo quòd ambo ſint antecedanea contemporaneorum, illud ſequatur, Prælium Draconis incidere in tempus Templi menſurabilis; Templum tamen non priùs & citiùs menſuratum fuiſſe quàm Prælium illud commiſſum fuerit, eo argumento probari nequit.* Fateor. Neque id in Clave mea celavi. Inſpice ſodes p. * 10. l. 20. At ex eo quòd ſint proxima antecedentia contemporaneorum, ſequitur ea communem exitûs ſui terminum ſortiri. Quòd verò ut in fine, ſic etiam initio concurrant, alio argumento, eóque mihi ſat veriſimili, aſtruere conatus ſum. Cujus quidem fundamentum de initio Prophetiæ repetitæ hîc inſaniæ deputat Cenſor, & paulò pòſt ſe refutaturum pollicetur. Ibi igitur reſponſum habebit.

[* Hujus edit. p. 526.]

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Quinimo, inquit, *Prælium illud Draconis commissum & absolutum fuit in ictu oculi; ideóque cum Templi dimensuratione, utpote continui temporis prophetiâ, contemporare nequit.* Respondeo; Etsi in toto hoc negotio ab interpretatione Vaticiniorum abstinuerim; tamen necesse fuit sensum aliquem Grammaticum præsupponi, & pro fundamento rebus demonstrandis substerni. Ex hac autem Objectione demum perspicio me non satìs cautè locutum esse. Draconis *insidias* & *dimicationem* pro iisdem habui; Dominus Lawenus distinguit. Utut sit, ad rem ipsam parùm interest. Intelligo enim Draconis *molitionem* (ità posthac vocabo) durante Puerperio, quicquid tandem fuerit, sive Prælium, sive aliud. Hanc, puto, non est dicturus in ictu oculi peractam. Non enim potest, nisi etiam Puerperium momentaneum dicat. Denique, si saltem Puerperii cum Atrio mensurabili Synchronismum mihi concesserit, de Dracone non pugnabo. Neque certè eum hîc alio argumento impugnat (dum dimensurationis initium puerperii multò recentius asserit) quàm ex privatæ interpretationis hypothesi; cui ut respondeam non est opus.

De Septimo Synchronismo mihi assentitur. Pergo igitur ad *Stricturas* ejus in Partem Secundam.

Responsio ad Stricturas in Partem Secundam.

HIC à Præloquio meo incipit; quod miror admodum cur tantopere exagitet, innocuum certè & nihil mali meritum. Neque enim mihi animus fuit in eo demonstrare quicquam, imò nec fundamentum substernere Synchronismis mox demonstrandis: sed tantummodo Lectorem præmonere quid, singulis Visionibus juxta mox futuras Synchronismorum ἀποδείξεις ritè dispositis, tum ipse observaverim, tum ille observare poterit; nimirum Intervallum seu periodum Apocalypticam bis tantùm integrè percurri, primùm *Prophetiâ Sigillorum*, secundò eâ quæ à *Libro aperto* incipit; atque eâ ratione Apocalypsin indè à capite quarto ad finem in duas Prophetias principales dispertiri. Dixi *Prophetias*, non *Visiones*. Sciebam *Visiones* esse plures, sed ex iis non nisi duo *Prophetiarum* syntagmata confieri, quibus periodus Apocalyptica integrè percurratur. Id verò est quod affirmavi, atque etiamnum affirmo. Quid peccavi? numquid affirmabit Lawenus, pluries, id est, septies, periodum Apocalypticam percurri? Haud facilè credo. An negabit Partitionem istiusmodi ex Synchronismis meis secuturam? Non potest. At ego hoc solùm in Præloquio meo volui. Ergò cum larvis hîc pugnat, & potuit omni labori isti peperciſſe. Nam si Synchronismos meos refutâsset, Partitio hæc bimembris Visionum Apocalypticarum per se concidisset; utpote quæ ex Synchronismis istis exstructa est, non verò iis pro fundamento subsstrata. Sed voluit fortè hanc Præloquii mei flagellationem vice præloquii esse ad *Stricturas* sequentes.

Videamus igitur quomodo Partitionem meam destruat. *Primò*, (inquit) *confundit finem unius Prophetiæ cum principio alterius.* Intelligit, ni fallor, finem Prophetiæ consummantis. Alioquin enim vitiosum non est, fini unius Prophetiæ continuari principium alterius. Ità Visioni Draconis rufi-Septicipitis finienti continuatur Visio Bestiæ marinæ redintegratæ: Visionem Phialarum vult Lawenus concatenari fini Tubæ sextæ. Sed visioni consummanti (ità voco quæ finem periodi Apocalypticæ attingit) fateor non posse aliam Visionem continuari. *Sed* inquit, *Partitione meâ continuari initium*

initium prophetiæ Tubarum cum fine prophetiæ Sigillorum, prophetiæ consummantis, nempe cum fine Sigilli septimi. Ego verò illud nego, & aio prophetiam Tubarum esse ipsummet Sigillum septimum, ideóque à me nec confundi nec continuari cum fine Sigilli septimi, sed, ut æquum erat, conjungi cum fine sexti. At, inquit, *Finis prophetiæ Sigillorum est in Turba Palmifera, idque fatente meipso.* Respondeo; Aliud est, esse finem prophetiæ Sigillorum *contemporando*, aliud, (ut ità loquar) *exhibendo.* Fateor prophetiâ *Obsignatorum* & succedaneâ prophetiâ *Palmiferorum* (quas Lawenus malè confundit) totum Sigilli septimi intervallum percurri contemporando: sed in illis *exhiberi* visionem Sigilli septimi, id verò pernego. Visio Sigilli septimi ea demum est quam exhibet apertio Sigilli septimi; Visio, inquam, Tubarum, ut suprà ostendi. Visio autem gemina illa *Obsignatorum* & *Palmiferorum* est Visio interposita in usum characteris; quò scilicet sciremus secuturas post Βιβλαριδίου comestionem Visiones reliquas cum Sigillorum prophetia aptè connectere; ut monui *Synchron. I. Part. II.*

Quod porrò ait *de Silentio illo semihoræ ad initium prophetiæ Tubarum, seu apertionem Sigilli septimi, esse illud novæ prophetiæ indicium*; gratis dicit, nec ad rem quicquam facit. Neque enim ego negârim visionem Tubarum esse novam prophetiam, & à præcedentibus Sigillis diversam; sed esse prophetiam de novo repetitam, illud verò est quod inficias eo: ideóque novitate suâ non obstante, aio præcedentibus Sigillis ratione rei gerendæ continuandam esse. Id quod Alstedius minimè dubitavit, qui tamen de numero Visionum Apocalypticarum juxtà cum Laweno sentit. Sed unum est quod non capio. *Silentio semihoræ* ait *nihil aliud significari quàm Joannem à visionibus præcedentis prophetiæ ad medium horæ quievisse.* Quid hoc est? an igitur Joannes videndo aut audiendo sonitum fecit? Hoc aio me non capere.

Sed quoniam tantum causæ suæ præsidium in hoc *Silentio* Lawenus ponit; videamus annon ea sit *Silentii* hujus mens, quæ commentum illud de Tubarum prophetia à Sigillis abjungenda nedum juvet, sed penitus destruet, cui ille astruendo servire putet. Notum est in sacris ubivis ferè Gentium, *Silentium* de religione fuisse. *Favere linguis* dicebant. Id à populo Dei observatum tum cùm Incensum fieret. Dum enim sacrificia offerrentur, Templum canticis, tubis aliísque instrumentis musicis personabat, 2 Chron. 29. 25, &c. At tempore Incensi omnia silebant, & populus tacitè secum precabatur, Luc. 1. 10. Huc igitur alludsum esse videtur, dum, Angelo ad Altare aureum sacra facturo, *factum esse* dicitur *in cœlo Silentium ad semihoram*, id est, toto tempore Incensi. Ità quoque apud veteres mos erat, teste Servio, ut *lumine incenso silentium præberetur.*

Quod denique addit Lawenus de Igne è cœlo in terram missо, eundem esse de quo Salvator dixerat Luc. 12.49. interpretamentum est, ideóque ab hac dissertatione alienum. Atque ità ab hoc ariete Partitio mea firma manet & inconcussa. Videamus an non eâdem quoque facilitate eorum qui supersunt impetum sustinere possit.

Secundò, inquit, *Partitio hæc discerpit membra unius ejusdémque Prophetiæ arctissimè inter se cohærentia; nempe finem Tubæ sextæ divellit ab ipsius principio.* Respondeo, Peti principium. Tantùm enim abest ut aut Libri comestio aut Templi mensuratio sit pars Tubæ sextæ, ut ad eam nullo prorsus modo pertineant. Quid enim? an quicquid narrandi ordine sequitur, statim pars est ejus quod præcessit? Cur non igitur septem tonitruum voces etiam pars essent Tubæ sextæ? quod tamen negat. Quod propiùs illius Tubæ clangorem excepit, eò non pertinebit; & pertinebit, imò pars erit, quod remotius est? Quis hîc discerpit membra unius ejusdémque Prophetiæ? Egóne, an Lawenus?

Tertiò, inquit, *Commiscet hæc Partitio duas ad minimum integras prophetias toto cœlo à se invicem distinctas: Nempe prophetiam Libri aperti, & de Muliere parturiente; quoniam hanc illius partem facit.* Hæc enim, ni fallor, est quam intelligit commistio prophetiarum; cùm me prophetiam de Muliere parturiente eandem facere dicit cum prophetia Libri aperti. Ego verò, ut jam antè monui, prophetiam Libri aperti voco, non unicam aliquam Visionem, sed totum illud Visionum Syntagma quas Joannes vidit, postquam ei, libro devorato, dictum fuerit, *Oportet te iterum prophetare*, &c. Annon autem hujus Syntagmatis seu Prophetiæ iteratæ pars est Visio Mulieris parturientis? Ipsum *Lawenum* appello in notationibus suis procœmialibus in Visionem quartam Apocalypt. *Certum est*, inquit, *hanc Visionem (de Muliere parturiente, Bestia marina, & CXLIV Mille obsignatorum) partem quoque esse illius prophetiæ de qua Joanni dictum fuit, Oportet te iterum prophetare gentibus, populis, ac linguis, & Regibus multis.* Hæc sunt ipsissima *Laweni* verba; si modò is sit (quod audio) qui se *Theocritum Justum* appellat. Quomodo tunc certum erat, quod nunc pro errore manifestario traducit? Adeóne cùm duo affirment idem, non est idem? Aut valdè fallor, aut hic vir doctus præ nimio stringendi calore sui oblitus est. *At*, inquit, *certum est, prophetiam Libri aperti terminari cum fine Tubæ septimæ; prophetiam verò de Muliere parturiente, quæ hanc sequitur, prophetiam planè novam esse, quâ nihil antiquius habet Apocalypsis.* Quomodo igitur hæc pars erit *Libri aperti?* Hoc scil. argumento suam meámque sententiam labefactatum it. Sed respondeo pro meipso & pro Theocrito Justo; omnino facillimé. *Prophetia* enim *Libri aperti* non est una aliqua prophetia continua, sed multarum, ut dixi, Visionum, partim continuantium, partim contemporantium, Systema; quarum una sola, id est, prima, totum intervallum Apocalypticum pervadit, reliquæ huic tanquam partes contemporantes annectuntur. Ità Visio de Muliere parturiente pars est prophetiæ Libri aperti, non continua, sed primæ Visioni (quæ in communem illam Tubæ novissimæ catastrophen desinit) contemporanea & parallela.

Quæ porrò subjungit de interpretatione Visionis de Puerperio, *Mulierem parturientem esse Synagogam Judaicam, quæ patrem habuit Jacobum, qui assimilatur Soli; matrem Rachaelem, quæ comparatur Lunæ*, &c. ut nimirum demonstret Visionem istam provehi ad caput & originem periodi Apocalypticæ, ac proinde in ea novam prophetiam inchoari: hæc (inquam) & similia sicco pede pertranseo; cùm, ut sæpe jam monui, nullus sit in hoc examine id genus interpretamentis locus concedendus.

Absolutâ interpretatione Puerperii, redit ad rem ipsam; & solito commotior, quasi stimulum alicunde sensisset, acerrimè invehitur in id quod bimembri meæ Partitioni subjunxerim, nempe *posteriorem Apocalypseos partem, quæ est* τῶ Βιβλαριδίῳ, *ab eodem temporis seu periodi Apocalypticæ principio exordiri unde prior illa quæ est Sigillorum.* Hîc qui Visionem Tubarum, ad septimi Sigilli apertionem exhibitam, ad primi Sigilli initium retraxit, & Sigillorum tramitem relegere fecit, mihi tamen pro immani crimine impingit, quòd post finitam sextæ Tubæ descriptionem, (nam uniuscujusque Tubæ, ut dixi, visum tantùm unicum est) póstque septimæ Tubæ præconium disertè exhibitum de consummatione mysterii Dei tum futura, postquam etiam septem tonitrua voces suas edidissent, quas ipse ad septimam Tubam pertinere affirmat, voluerim tamen ex sequentibus Novæ prophetiæ initium facere; cùm illud non modò ex Synchronismorum meorum syntaxi necessariò secuturum advertissem, verùm eódem etiam præter opinionem facere viderem verba illa longè disertissima, *Oportet te iterum prophetare populis & gentibus & linguis & regibus multis.* Ille sibi *Silentium semihoræ* sine ratione aut exemplo interpretanti credi postulat, quòd fit novæ

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& repetitæ prophetiæ indicium; mihi Spiritui Sancto id disertis & perspicuis verbis affirmanti credere non licet. Sed plus ego, Lawene, hujusmodi *verborum aucupiis* (sic enim vocas) fido, quàm cujusvis hominum interpretamentis, nisi ea quoque verba perspicuè consentientia habuerint: Ut omnino frustrà sis, qui mihi hîc pro verbis clarissimis Δεῖ σε πάλιν προφητεῦσαι interpretationem maximè dubiam & incertam (alius violentam dixerit) obtruseris.

Ad objectum de currente adhuc, nec dum absolutâ, sextæ Tubæ descriptione, respondeo, Finem Tubæ sextæ esse ad finem capitis noni, nec ultrà protendi visionem ejus: nam unicum esse cuique Tubæ visum, sicut & Sigillis & Phialis; non duo vel plura. Deinde primam partem capitis decimi ad septimam Tubam pertinere; quod ipse, quod ad septem tonitrua, non diffitetur, & Angeli verba manifesta sunt. Quod reliquum est hujus capitis cum capite sequente ad novam prophetiam pertinere, monente id ipsum Spiritu Sancto. Ità prophetiam Sigillorum & Tubarum propriè & reâpse claudi magno illo Angeli tonitruum de tempore ad clangorem Tubæ septimæ finiendo, & mysterio Dei consummando, præconio. Sed quoniam Mysterium illud communius foret, tum hujus tum alterius Prophetiæ catastrophe, tum maximè ut sciretur quâ demum ratione sequens Prophetia cum hac Tubarum connectenda esset; ideo clangoris ipsiusmet de præsenti exhibitionem & evolutionem pleniorem ab Angelo eousque suspensam, donec & altera Prophetia, primâ suâ visione ad idem temporis Apocalyptici momentum provectâ, tanquam limes Synchronisticus & communis utriusque prophetiæ exitus interfereretur. Dicam (si possim) planiùs, quoniam video me à Domino Laweno non intelligi. Utraque Prophetia tam *Sigillorum* quàm Βιβλιαριδίου uno eodémque rerum exitu clauditur, quem exhibet Tuba novissima. Cui indicando, Spiritus Sanctus, Tubæ septimæ mysterio suo loco in Tubarum serie, quantum tunc satis erat, designato, clangorem ipsum distulit, donec ad novam Βιβλιαριδίου prophetiam transitione factâ, primam ipsius Visionem (stadio Apocalyptico similiter emenso) ad eundem rerum exitum provexisset. Túncque Mysterium illud Tubæ septimæ, utriusque Prophetiæ clausula communis, in priori Prophetia de genere tantùm promulgatum, hîc, clangore edito, pleniùs evolvitur: ídque commodissimè; cùm alioquin, absque utriusque Prophetiæ prægnitione, quod ab utraque pendebat intelligi non potuisset.

Et profectò ni hæc Spiritûs Sancti mens fuisset, nec juramentum de septimæ Tubæ clangore & mysterio eò loci inseruisset, nec verba statim Joanni de prophetia repetenda feciſſet. Quorsum enim hæc, nisi ut duplici isto indicio certos nos faceret de fine prophetiæ Tubarum illic indubiè statuendo; non obstante quod postmodum de clangore Tubæ septimæ novæ isti prophetiæ interserendum esset? Ego tamen (ut quod initio dixi iterum repetam) nihilominus hujusmodi discursibus bimembrem meam Partitionem non superstruxi, neque in Præloquio meo tanquam fundamentum proposui; sed solummodo monui eam consectarium fore Synchronismorum mox demonstrandorum, eíque apprimè convenire Angeli verba, & Visionem cap. 10. exhibitam. Nisi igitur quos demonstravi Synchronismos istiusmodi Partitionem conficiant, causam non dico quin prorsus eliminetur.

Postremùm addidi & illud Lectoris animadversione non indignum fore; Ad utriusque istarum, perinde atque primæ omnium Visionis de septem Ecclesiis, quasi trium integrarum Prophetiarum, initia singula voce tanquam Tubæ de cœlo loquentis proclamari, &c. Hîc mihi opponit Lawenus *multò certiora novæ prophetiæ indicia, ut quòd singulæ aut inchoentur novâ visione, aut terminentur mentione secundi adventûs.* Sed annon quæ ego attuli sunt novarum Visionum initia? aut dicat quo tandem signo internoscatur novæ

Visionis exordium; præsertim si illud Δεῖ σε πάλιν προφητεῦσαι pro hujusmodi signo non habendum sit. Sed vult, ni fallor, eam Visionem pro nova habendam esse quam proximè præcessit mentio secundi adventûs. Neque hujus notæ tribunal Partitio mea recusabit. Quid enim? annon Angeli septem tonitruum præconium de consummatione Mysterii Dei (quod Libri comestionem præcessit) ad secundum adventum pertingit? Sed quorsum hæc omnia? non enim hîc de novæ Visionis aut prophetiæ cujuslibet initio quæritur; sed de initio prophetiæ repetitæ. Num ubicunque mentio secundi adventûs præcessit, ibi initium est prophetiæ repetitæ, id est, quæ eundem tramitem propheticum à capite remeat? Non credo. At de ejusmodi initio inter nos agitur. Interim ut non diffiteor secundum adventum, si dextrè accipiatur, esse certissimum indicium prophetiæ consummantis; eóque visionem quæ sequitur ejusmodi esse, quæ priori continuari non possit: ità nego hunc adventum pro unico visionis novæ secuturæ indicio habendum esse. Nego item cujusvis interpretamentum pro secundi adventûs argumento admittendum. Mihi quidem persuasissimum est Sigillum sextum non esse de secundo adventu; & novit Dominus Lawenus me non paucos suffragatores habere, & in eorum numero esse Andream Cæsarienſem: nihil tamen ei superstruo, quia interpretamentum est; ideóque negari possit nisi aliunde firmetur. Et *Messem* illam c. 14. v. 15. esse secundum Christi adventum, quo argumento negantem convinceret? Nam alia quoque est Salvatoris Messis præter consummationem seculi: *Messis*, inquit, *multa, operarii verò pauci.* Imò si *Messis* c. 14. sit consummatio seculi; quid tandem erit *Vindemia*, quæ *Messem* sequitur? Eadem quoque de *Cœna* dici possunt c. 3. 20. nec ignorat Dominus Lawenus hæc ab aliis aliter interpretata esse. Unicum illud de *Universali Resurrectione & Judicio* c. 20. clarum & disertum est, ideóque indubium. Videt igitur Dominus Lawenus quàm hujusmodi argumenta imbellia sint. Interim ego non nego Septem esse in Apocalypsi Visiones insigniores, fortè etiam plures: neque hoc bimembrem meam divisionem quatit, ut quæ aliò spectavit; neque Visiones distinxit, sed syntagmata Visionum.

Ad Censuram Synchronismi I.

Sigilli septimi, quod ad priores sex Tubas, cum Bestia Septicipite, Bicorni, cæterisque contemporantibus.

IN hujus demonstratione Lawenus totus interpretationum præjudiciis occæcatus nihil omnino veri cernere potuit. Adjuvabo igitur, si possum, admoto lumine. Summa demonstrationis hæc fuit, quà de initio, quà de fine.

De initio sic. Cùm Cœtus obsignatorum, tanquam Bestiæ regnantis ἀντίψυχον, Bestiæ contemporet, idémque Cœtus obsignatorum contemporet initio Sigilli septimi seu Tubarum; sequitur Bestiam quoque contemporare initio Sigilli septimi seu Tubarum.

De fine autem sic. Cùm Testium in sacco lugentium dies 1260. finiantur ad exitum Tubæ 6. seu ineunte septimâ; ibidem quoque Bestiæ menses 42 finiri necesse est; & per consequens illam Bestiæ tyrannidem intra sex primarum Tubarum ambitum contineri.

Fatetur Lawenus Cœtum obsignatorum contemporare Sigillo septimo; vult enim obsignationem illam esse totum Sigilli istius mysterium: quod quidem nimium est, sed indè sumo quantum mihi satis est, nempe Cœtum illum Sigillum sextum proximè sequi, atq; ità inire cum septimo. Hoc autem posito, nulla ei ampliùs elabendi copia supereſt, nisi aut negando septem

Tubas

Tubas Rem esse Sigilli septimi, aut Cœtum Virgineum cum Bestia (semper Bestiam novissimi capitis intelligo) in solidum contemporare. Illud jam ostensum est in Textu disertissimè haberi, neque in re tam manifesta ut cedam ullis unquam fidiculis extorquebit. Alterum de Cœtûs Virginei & Bestiæ in solidum contemporatione, quoniam eam in Clave mea non satis ab omni parte munitam dedi, jam porrò firmiùs demonstrabo, quà de imitio, quà de fine. Nam de contemporatione simpliciter dubium non est.

Initialem igitur contemporationem sic ostendo. Cœtus iste Virgineus (prout nuda ejus descriptio cap. 14. attento Lectori fidem faciat) copiæ sunt sanctorum militum in Agni fide (tum cùm cæteri orbis incolæ desertores & transfugæ Bestiæ characterem accepissent) firmiter permanentium: unde ut olim prisco ritu milites stigmate aliquo notari, & Imperatoris sui nomine inscribi, ità isti Agni & Patris nominibus in fronte scribuntur; imò cap. 13. v. 8. in Agni quoque codice ceu matriculâ exstare dicuntur. Hi nimirum sunt Sancti isti quibuscum belligerat Bestia, quíque soli ex omnibus orbis incolis ipsam adorare abnuerint. Necesse est igitur eosdem Bestianis coævos esse, quandoquidem incesta Bestícolarum coitio eodem tempore illibatum Agnisequorum cœtum necessario discrimine progenuerit.

Secundò, Si Cœtus Virgineus cum Bestia initio non contemporet, aut Bestia antiquior est, aut recentior. Utramcunque dixeris, illud absurdi sequetur, ut aut Cœtus aut Bestia nimiùm dissimilibus rerum statibus contemporet. Si enim Cœtum dixeris Bestiâ antiquiorem, illud sequetur, ut Cœtus partim Bestiæ decemcornupetæ, partim verò Puerperio & Draconi rufo contemporet. Nam quod ultra Bestiæ exortum ascendit, illud necessariò in Draconis & Puerperii tempora impingit; ut quæ nempe Bestiæ exortus continuò secutus est. At quî tam uniformis prophetia tam dissimilibus rerum statibus aptabitur? quæ ἀντιστοιχίας ratio tam dissimili paralleliſmo constabit?

Sin Cœtum Bestiâ recentiorem dixeris, sequetur ut Bestia partim sex primis Sigillis, (eorum nempe ultimis) partim verò septem Tubarum, Sigillo dissimilis proculdubio rei, contemporet; ubi eadem planè absurditatis ratio rem omnem circumspicienti apparebit.

Initialem contemporationem firmavi: restat de finali; quæ non modò, ut prior, ex ἀντιστοιχίας ratione, sed porrò ex eo ostenditur, quòd utriusque, tam Bestiæ tyrannidis quàm Cœtûs virginei, limes sit Turba Palmifera. *Bestiæ*, quia de Palmiferis dicitur, *Hi sunt qui venerunt ex tribulatione magna:* quâ verò tribulatione, nisi Bestiæ Sanctos tribulantis? ergò Bestiæ tyrannidem à tergo relinquunt. *Cœtûs virginei*, quia eum Turba Palmifera continuò sequitur; sicut ipse Cœtus secutus est Tubam sextam: id quod ex eadem utrobique transitione Μετὰ ταῦτα εἶδον manifestum est, vel ipsò Laweno judice.

Potest & hæc finalis contemporatio sic demonstrari: Quia utriusque limes est exitus Tubæ sextæ; *Bestiæ*, ut ex cap. undecimo ostensum est Synchron. *I.* § 2. part. *I.* *Cœtûs*, quia eum excipit Turba Palmifera, quæ contemporat Tubæ septimæ.

Atque hinc, credo, apparet Synchronismum Sigilli septimi, quod ad priores sex Tubas, cum Bestia septicipite novissimi capitis cæterisque contemporantibus non esse (quod acerbiusculè dixit) *cardinem vanitatum*, sed istiusmodi censuram fuisse omnino vanam.

Ad objecta non opus est ut respondeam, cùm nihil novi præter interpretamenta afferat; ut *de Antichristo sub Tuba quinta primùm in lucem prodeunte, utpote Angelo illo Abyssi, Apollyone & Abaddonte; proindéque minimè, quod ego vellem, cum ipso Tubarum clangore nato.* Item *de Cœtu obsignatorum demum post illustrem Domini adventum (Sigillum sextum esse*

vuls) *exhibendo.* Hæc igitur omnia (utut argutum illud ſit de Abbadonte quaſi אב אדון *Pater Dominus*) uno ſpiritu difflabo, ſcilicet negando. Quorſum enim aliter refutarem quæ & aliena ſunt & ſolido fundamento carent?

Illud tamen unum præterire non debeo, quòd *Obſignationem eam centum quadraginta quatuor mille* cap. 7. *factam eſſe dicat ad novas nuptias Agni in illuſtri Domini adventu celebrandas*; *idque manifeſtum eſſe ex collatione cum* 4. Eſd. 2. 38. me verò perſtringat, eò quòd exiſtimârim *illam factam eſſe, nè graſſantibus in orbe Tubarum calamitatibus electi Dei ſervi extinguerentur.* Sed inſpice (ſodes) textum, Lawene. Annon Angelus illic ab ortu Solis clamavit ad Angelos quibus datum eſt lædere terram & mare, dicendo, *Nè ladite terram, neque mare, neque arbores, quoadusque obſignaverimus ſervos Dei noſtri in frontibus ſuis?* Sintne calamitates illæ Tubarum nécne, haud multùm laboro. At de calamitatibus, quæcunque tandem ſint, orbi ſuperventuris, electis Dei ſervis (quibus omnia in bonum cedere debeant) omnino hîc caveri dico. De nuptiis verò planè nihil audio. Imò qui Tubarum Synchroniſmum, & quod porrò in eandem omnino rem ad Tubam quintam habetur c. 9. v. 4. conſideraverit, calamitates quæ à Tubis ſunt in hunc cenſum venire haud gravatè mihi conceſſurus eſt.

Ad Cenſuram Synchroniſmi II.

Contemporantium Viſionum Atrii interioris & Prælii Draconis & Michaelis de Puerperio cum ſex primis Sigillis.

NEutrum horum, inquit, *neque Templi ſive Atrii interioris menſuratio, neque Prælium Draconis cum Michaele, cum ſex primis Sigillis contemporet. Non dimenſuratio Templi*, (quomodo loqui malit) *quia jubetur Joannes Templum & Altare metiri ſub finem Tubæ ſextæ. Non Prælium Draconis, quia illud in ictu oculi commiſſum & abſolutum fuit.*

Ad primum reſpondeo; Licèt poſt Tubæ ſextæ hiſtoriam Joannes jubeatur metiri Templum, hanc tamen dimenſurationem ad Tubam ſextam non magis pertinere quàm ad ſeptimam; quia illius quoque præconium & ſeptem tonitruum, quæ eódem pertinent, voces eandem dimenſurationem æquè præceſſerint. Ratio eſt, quia (ut in ſuperioribus dixi) abruptâ poſt verſ. 7. Sigillorum & Tubarum, id eſt, totius Libri ſigillati, tractatione, deinceps ad novam prophetiam, Libri nimirum aperti, tranſitus fiat.

Ad ſecundum dico, Prælii Draconis appellatione intellexiſſe me totam Draconis molitionem durante Puerperio, quam non credo eum dicturum in ictu oculi peractam fuiſſe. Putabam enim illâ Draconis & Michaelis dimicatione deſcribi inſidiarum iſtarum ſtatum, quomodóque factum ſit ut machinatio illa Draconis adverſus Mulierem parturientem incaſſum cederet; quia nempe Michaelem adverſarium toto tempore expertus eſt. Sanè eódem cum Viſione Puerperii pertinere ex eo cenſebam, quòd utriuſque rem geſtam continuò ſecuta eſt Mulieris fuga in eremum. Ità tunc ſenſi. Jam objectione iſtâ cautior factus locutionem corrigo, & Draconis non *Prælium*, ſed *Molimen*, vocabo; ſed tamen mentem cur mutem nondum video. Si poſthac videro, gratias de hoc monitu Laweno debebo. Utut res ſe habet, ſítne *Prælium* illud Draconis ejuſdem adverſus Mulierem parturientem *Molitio* nécne, à qua eam Michael liberavit, certè cum ea molitione contemporabit. Valde enim infirmum eſt, quia Prælii iſtius deſcriptio narrandi ordine ſequatur Mulieris partum, fugam verò ejuſdem idem tempore antecedat, ex eo cum Laweno concludere velle, illud momento tantùm durâſſe, quaſi utrique

utrique interjectum. Cur enim non potiùs cum Puerperio contemporaret, quocum exitum communem ſortitur? Pugnatur in cœlo, dejicitur Draco, cantatur ὠδὴ νικίων, Draco dejectus iraſcitur, perſequitur Mulierem, illa in eremum fugit. Omnia hæc in momento fugæ facta ſunt? Annon dum adhuc parturiret? nam ſtatim à partu fugit in eremum.

Ad Cenſuram Synchroniſmi III.

Phialarum cum Tuba ſexta.

SYnchroniſmum Phialarum cum Tuba ſexta non quidem in ſolidum, ſed ex parte tantùm, aſtruxi; idque quia viderim Beſtiæ dominatum ante ſeptimæ clangorem haud parùm labefactari cœpiſſe. At quo loco Tubarum initium Phialarum præcisè ſtatuendum ſit, id nullo charactere eruere potui. De fine hoc certum mihi viſum, Phialam ſaltem noviſſimam ad noviſſimam Tubam pertinere.

Quid ad hæc Dominus Lawenus? *Finitio*, inquit, *menſium quadraginta duorum ad ſextæ Tubæ exitum non arguit tum labefactatam fuiſſe dominationem Beſtiæ.* Quid ità? *quia* (inquit) *poteſtas quadraginta duorum menſium non eſt ſimplex poteſtas dominandi*, (rectiùs fortè dixiſſet *exſiſtendi*) *ſed dominandi pro libitu, & noviſſimæ perſecutionis.* Eſto. Annon igitur ſi Beſtia ab hac poteſtate ceciderit, imperium ejus meritò labefactari cenſebitur? Quod verò ait, *menſes quadraginta duos non eſſe totius dominationis Beſtiæ ſub ſtatu noviſſimo, ſed ſolummodo noviſſimæ perſecutionis*, id à me ſuprà refutatum eſt. Neque hîc multùm intereſt ſive ità ſit, ſive aliter. Namque etiam noviſſimæ, ut dixi, dominationis ſeu perſecutionis finitio non poteſt non eſſe magna poteſtatis Beſtianæ labefactatio. Interim omnimodam Beſtiæ abolitionem egomet ad ineuntem Tubæ ſeptimæ clangorem tum hîc tum in confirmatione Synchroniſmi primi hujus Partis expreſsè retuli.

Ad Cenſuram quatuor poſtremorum Synchroniſmorum.

1.

Mille annorum ligati Draconis, ſeu Satanæ, cum Tuba ſeptima, ſeu intervallo ab excidio Beſtiæ.

2.

Mille Annorum Regni Chriſti Auguſti & ſeptimæ Tubæ, ſeu intervalli ab excidio Beſtiæ.

3.

Novæ Hieruſalem Agni ſponſæ cum ſeptima Tuba, ſeu intervallo ab excidio Beſtiæ.

4.

Turbæ Palmiferæ innumerabilium gaudentium cum Tuba ſeptima, ſeu intervallo ab excidio Beſtiæ.

DE quatuor poſtremis iſtis Synchroniſmis ait ſe prorſus mecum ſentire; de quo certè eſt quod mihi gratuler, cùm ſint omnium παραδόξοτατοι. In reliquorum pleriſque, quòd à communi interpretum tramite haud ità

longè recedant, complures ſuffragatores habeo; in iſtis pauciſſimos: ut omnino jam æquiori animo feram doctiſſimum virum à me in reliquis diſſentientem, quòd iſtis ſaltem album calculum adjecerit. Deum verò Optimum Maximum veneror, ut utrique noſtrûm ad veritatem ejus cernendam oculos, magìs magíſque deterſis præjudiciis, aperiat.

Ad Cenſuram de Epocha Apocalypſeôs.

IN hac Cenſura pleraque, ut mihi videntur, ſunt planè ἀπροσδιόνυσα, ut ſanè neſciam an mentem meam de *Epocha* intellexerit. Utut ſit, errorum meorum, quos putat, catalogum texit; quos ego, ni fallor, ſuis locis oſtendi errores non eſſe, ſed veritatem veriſſimam. Nimirum 1. Septem Tubas eſſe τὸ πεῶγμα Sigilli ſeptimi. 2. Menſes XLII eſſe totam durationem Beſtiæ ſub capite noviſſimo, ſeu ſtatu inſtaurationis; ideóque literaliter accipi non poſſe. 3. Decem Beſtiæ cornua eſſe ſeptimi ſeu noviſſimi capitis propria, juxta illud cap. 17. 12. *Decem cornua ſunt decem Reges, qui* ſub ſexto capite *regnum nondum acceperant.* 4. Cœtum Virgineum ſuccedere Sigillo ſexto, eundémque contemporare Beſtiæ ſtatui noviſſimo. Hæc ſi obtinuero, reliqua haud ægrè ſequentur. Illud tamen mirari ſubit, cur Synchroniſmum Turbæ Palmiferæ cum Tuba ſeptima hîc erroribus meis annumeret, quem in proximè præcedente cenſura mihi aſſenſus erat. Dicámne eſſe ἁμάρτημα μνημονικόν? Sed jam ſuperſedeo, & Domino Laweno de *Stricturis* ſuis gratias ago. Quibus etſi non eò adductus ſim ut ſententiam mutem; fateor tamen me hâc velitatione, dum mentis aciem, ut ſolet, ad ſingula paulò acriùs intendo, non parùm profeciſſe.

Utque ei de nobiliſſima illa Quæſtione per appendicem tractata, De Magno illo Secundi Adventûs die, non unius aut paucorum dierum naturalium anguſtiis arctando, ſed de longiori multò quàm putatur temporis tractu accipiendo, gratiam referam, ipſe quoque *Specimen* aliquod meum non abſimile, jampridem cum amicis quibuſdam communicatum, *de Interpretatione Tubæ Septimæ, cæteríſque contemporantibus rerum mirabilium Viſionibus*, adjicere non gravabor.

[*Hanc Interpretationem Tubæ Septimæ vide ſuprà in* Comment. Apocalypt. pag. 661, &c.
TUBAM SEPTIMAM cum tota ΧΙΛΙΕΤΗΡΙΔΙ, &c.]

LUDOVICI DE DIEU Epiſtola

ad D. GUIL. BOSWELL,

Complectens

Animadverſiones nonnullas in Clavem & Comment. Apocalypt.

Ampliſſime atque Ornatiſſime Vir,

Tandem ad te redit tuus Medus, *ob cujus conceſſum hactenus uſum ingentes beneficæ tuæ humanitati gratias ago: quòd tamdiu apud me hæſerit, meæ fuit negligentiæ; quam ut benignè condones etiam atque etiam rogo. Prodit ſcriptum Authorem non tantùm diligentiſſimum ſed & doctiſſimum, rerum divinarum cognitione largiter perfuſum, & omnis politioris literaturæ ornamentis inſtructiſſimum. Reperio autem in Schedis meis paucula jamdudum cùm primùm legendum dediſſes à me obſervata, de quibus, humanitate tuâ provocatus, agere tecum audebo; eâ tamen lege, ut ſi majoribus diſtractum gravent, negligere per me liceat.*

Dicit in Clavi *pag.* * *6. ſub finem,* Ubi cum Beſtia imaginem Beſtiæ componi videas, (ut cap. 14, v. 9, 11. cap. 15. 2. cap. 16. 2. cap. 19. 20. & 20. 4.) iſthîc per Beſtiam Pſeudoprophetam intelligendum eſſe, per Imaginem verò ejus Beſtiam Decemcornupetam ſeu Septemcipitem reſtitutam. *At repugnare videtur verſus* 14. *cap.* 13. *ubi Beſtia bicornis ſive Pſeudopropheta dicitur* λέγειν τοῖς κατοικοῦσιν ὅτι τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας, καὶ ἔζησε. *Si enim imago eſſet Beſtiæ bicornis imago, dicendum fuerat* ποιῆσαι εἰκόνα αὐτῷ, ut facerent imaginem ſibi. *At jam jubet Beſtia bicornis fieri imaginem Beſtiæ, alteri nimirum à ſe. Cui verò? Sequitur,* quæ habet plagam gladii, & revixit, *id eſt Beſtiæ Decemcornupetæ reſtitutæ. Agnoſco quidem eum* pag. * 205. *illud* [καὶ ἔζησε] *aliter conſtruere, quaſi non ſint verba Pſeudoprophetæ, ſed Angeli, referentis Beſtiam iſtam caſam per novam hanc imaginis ſtructuram revixiſſe. Sed repono; Antequam ulla imaginis fieret mentio, jam antè dictam fuiſſe ſanatam è plaga, v.* 3, *&* 12. *Nec dubium videri quin Beſtia hæc Decemcornupeta, quæ ab initio capitis hucuſque fuit deſcripta, fuerit Imperium Romanum reſtitutum. Cùm ergò huic Beſtiæ imaginem fieri jubet, reſtitutæ jubet fieri: & ſi hæc imago Beſtiæ eſt ipſa Decemcornupeta, non ſatìs commodè videtur jam injungi incolis terræ ut eam faciant, quandoquidem jam antè eam è mari aſcendiſſe viderat. Satìs hæc ſunt intricata, explicatiora tamen fortaſſis futura, ſi mentem doctiſſimi viri pleniùs perſpectam haberemus.*

[* Hujus edit. pag. 524. lin. 2.]

[* Hujus edit. pag. 630.]

Parte 1. De Sigillis * *pag. 6. ſuſpicari ſe ait,* Apoc. 4. *ubi de* Mari vitreo *agitur, alludi ad labrum non* Solomonis, *quod æneum, ſed* Moſaicum, *quod ex ſpeculari quadam materia, videlicet* ex ſpeculis mulierum, *conflatum fuiſſe perhibetur,*

[* Hujus edit. pag. 543.]

hibetur, Exod. 38. 8. *Fateor ex materia speculari, at nullo modo vitreâ, sed æneâ.* Moses *enim allato loco expressè dicit*, ויעש את הכיור נחשת, Et fecit labrum æneum. *At, quid ergò est quod additur de* speculis mulierum? *Respondeo, fuisse specula merè ænea, sed ex ære adeò polito, ut species incidentes aptè recipere & reddere posset: planè ut* Ezech. 1. 7. *facies animalium dicuntur* נוצצים כעין נחשת קלל, micantes *aut* scintillantes instar superficiei æris politi.

[* Hujus edit. p. 544.] Ibid. pag. * 8. *ait* Apocal. 4. 6. *verba illa* [ἐν μέσῳ τοῦ θρόνου, καὶ ἐν κύκλῳ τοῦ θρόνου] *exponenda per* ἐν διὰ δυοῖν, *quasi nimirum dictum fuisset*, ἐν μέσῳ τοῦ κύκλου (*id est*, περιβόλου) τοῦ θρόνου. *Quæ sanè dura videtur expositio; mollior futura, si legeretur* ἐν μέσῳ καὶ κύκλῳ τοῦ θρόνου. *At cùm expressè & distinctè bis exprimatur vox* θρόνου, *consultò innui videtur, medium ejus distinguendum ab ejus ambitu. Deinde*, ἐν μέσῳ τοῦ κύκλου (*seu* περιβόλου) τοῦ θρόνου *distributivè sumere, quasi sensus esset, In medio uniuscujusque quadranguli quod est intra ambitum throni, adeóq; quatuor media pro numero quadrangulorum statuere, id magis etiam durum. Velim itaque verba* Joannis κατὰ πόδα *accipere, nempe vidisse eum quatuor animalia duobus in locis, primùm in medio throni, deinde in ambitu ejusdem. Quod ad ea quæ viderit in ambitu throni, rectè docet Vir doctissimus, alludi ad quatuor Animalia vexillis Israeliticis olim impressa, secundùm quæ castrametabantur circumcirca Levitas; & mediantibus Levitis circumcirca Tabernaculum. Sed quò referemus eadem 4 Animalia in medio throni seu tabernaculi? ad locum* Ezech. 1. 10. *ubi Prophetam 4 ista Animalia vidisse intra, non extra, Templum, patet ex* Ezech. 10. *v.* 3, 4, 5. *collatis cum v.* 14, *ubi 4 rotæ depinguntur 4 vultibus 4 ista Animalia repræsentantibus: nisi quòd pro* פני שור vultu Bovis, *qui memoratur* Ezech. 1. 10. *hîc sit* פני כרוב vultus Cherub. *Quæ collatio (ut obiter hoc injiciamus) suspicionem injicit*, כרוב Cherub *significare* Bovem, *à Chaldaico Syriacóque* כרב Cherub, aravit; *Boves enim arationi adhibebantur. Nisi fortè Hebræi firma sententiæ suæ fulcra habeant, cùm Cherubim imagines fuisse statuunt formâ humanâ, & quidem puerorum. Quod enim compositum esse volunt ex* כ *similitudinis, & Chaldaico* רבי puer, *puerile est & frivolum. Imò si forma Cherub fuit humana, duæ rotæ habuerint formam eandem*, Ezech. 10. 14. *cùm tamen quaternæ dicuntur habuisse quaternos vultus, & vultus Cherub expressè distinguatur à vultu hominis. Quicquid sit, pulchrum mihi & magni solatii esse videtur, quatuor Animalia, quæ universum Ecclesiæ corpus designant, non circa thronum tantùm, sed & in ipso ejus medio conspecta fuisse. Etsi enim ratione externi ministerii à 24 senioribus erga corpus fidelium administrati sint tantùm in ambitu throni, imò in ambitu ipsorum seniorum; ratione tamen communionis cum Christo, qui throno ipse insidet, rectè & ipsi intra thronum constituuntur, & per 4 Cherubinorum facies intra tabernaculum coram Deo consistentium repræsentantur.*

[* Hujus edit. p. 564.] Pag. * 56. Pro eo quod nunc *Amos.* 9. 12. in Textu *Hebræo* habetur, למען יורשו את שארית אדום, olim scriptum lectum videri *ait aliter, addítque* ex Hebraica lectione quæ nunc obtinet. *Alitérne igitur Scriptura Hebraica nunc habet quàm olim? Absit. Si enim ubicunque LXX Interpretes à verbis Textûs* Hebraici *abeunt, aliter olim scriptum lectum fuisse dicendum est, hui quàm incertum & infinitis in locis immutatum habemus Verbum Dei! Nec legerunt LXX* אל *pro* את: *Nomen enim Dei non exprimunt, quod* Jacobus *ad supplendum sensum addidit. Quomodo autem locus Prophetæ cum verbis* Jacobi *conciliari possit, in Notis nostris in* Acta Apostolorum, *quæ lucem nondum viderunt, sententiam nostram sic dicimus; Verba Prophetæ verti solere*, Ut possideant reliquias Edom, & omnes Gentes, *&c. Hanc versionem difficillimam mihi videri quæ cum loco* Actorum *concilietur; facilem autem, si* את *non accusandi, sed, ut alibi sæpe faciendum, nomi-*

nominandi casu accipiatur, ac vertamus, Ut possideant (*nempe restauratum tabernaculum* Davidis, *de quo versu præcedenti*) reliquiæ Edom, & omnes Gentes super quas invocatum fuerit nomen meum. *Nec dubium mihi est quin sic acceperint LXX Interpretes: transferunt enim* ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων, καὶ πάντα τὰ ἔθνη, *&c.* Ut requirant cæteri hominum, & omnes Gentes, *&c. quæ verba nullum habent sensum, nisi subintelligas quidnam sint requisituri, nempe id quod jamjam dixerat, dirutum instauratumque tabernaculum* Davidis; *pro quo* Jacobus *non malè substituit* τὸν Κύριον: *sive enim eos instauratum tabernaculum, sive istius tabernaculi instauratorem Dominum requirere dicas, idem dicis. Adde, quòd tabernaculum istud non propter ipsum, sed propter Dominum, essent requisituræ Gentes. Indagandum hîc quoque cur pro* ירשו possideant, *dixerint LXX* ἐκζητήσωσιν, requirant. *An quòd sive ex incuria, sive ob exemplar minùs accuratè exaratum, legerint* וידרשו? *Sic existimatur vulgò, nec repugnamus; licet tamen aliud conjectare. Tenendum, apud omnes ferme Orientales verba quæ significant* esse, *sæpe etiam significare* fieri, *id est,* moveri ad esse: *ut* פתח aperire *&* solvere, *quia Solutio motus est ad Apertionem;* קנה possidere *&* emere, *quia Emptio est motus ad Possessionem; aliâque sexcenta: sic* ירש *non tantùm est* possidere, *sed etiam* movere se ad possidendum. *Exemplum sit illud* Deut. 2. 24. החל רש והתגר בו מלחמה, Incipe, posside, (*id est, possessionem adi*) & confli*g*e cum eo bello: *non poterant incipere actu possidere, antequam conflixissent & superâssent hostem. Sensus ergò est,* Incipe adire possessionem. *Et clariùs etiam v.* 31. החל רש לרשת את ארצו, *quæ si vertas cum* Pagnino, Incipe possidere, ut possideas terram ejus, *Tautologia mera est: nequaquam verò si vertas,* Incipe adire possessionem. *Ità & hoc loco,* למען ירשו, Ut possideant, *non tam ipsam possessionem, quàm possidendi studium, denotare existimârunt LXX, quod* requirendi *verbo satis feliciter expressêrunt. Neque mirum, quòd* שְׁאֵרִית אֱדוֹם *verterint* οἱ καταλοιποι τῶν ἀνθρώπων. *Fortassis enim legerunt* אָדָם; *aut potiùs, ut alibi sæpe, hîc quoque* Edom *latiùs quàm de propriè sic dicto populo accipiendum sunt arbitrati. Sicut enim duorum* Rebeccæ *filiorum minimus* Jacob *Ecclesiam, maximus natu* Esau *sive* Edom *omnes reliquos homines ab Ecclesia alienos adumbrabat: quamobrem in scriptis Rabbinorum Imperium Romanum, præsertim cùm longè latéque per universum ferè Orbem pateret,* מַלְכוּת אֱדוֹם, regnum Edom *fuit nuncupatum, atque etiamnum per* בְּנֵי אֱדוֹם, filios Edom, *Christiani omnes ipsis intelliguntur. Cùm ergò hîc à Propheta* Tabernaculo Davidis, *id est, Reipublicæ Israelis, opponantur* reliquiæ Edom; *satis commodè per eos reliquos homines intellexerunt. Quod autem diximus,* את *interdum nominativo inservire, si quis fortassis id post verba Passiva fateatur, alibi verò neget, videat loca* 2. Reg. 9. 25. Nehem. 9. 32. 1 Sam. 17. 34. 2 Reg. 6. 5. Ezech. 43. 7. Jer. 33. 5. *ubi cum verbis Neutris construitur: est & ubi cum Transitivis, ut* Nehem. 9. 34. Jer. 38. 16. Ezech. 39. 14. *Ità tam* Hebræa *quàm* Græca *satis apertè indicant anticipatam Gentium conversionem, quæ Judæorum restaurationem antecedere debeat; quod voluit Vir doctissimus.*

Pag. * 132. Certum *ait* esse, Candelabra non Prophetas, sed Ecclesias denotare: *Secùs mihi isthoc loco videtur. Eâdem enim Metonymiâ quâ duo Prophetæ duæ Oleæ vocantur, quia oleum salutis subministrant, duo quoque Candelabra rectè vocantur, quia lucem Evangelii gestantes eam ad alios diffundunt. Nec obstat quòd* Apoc. 1. 20. *Septem Candelabra exponantur per 7 Ecclesias; diversâ enim ratione & Ecclesiæ & Ministris eadem vox tribui potest: ut & aliâ notione* Apoc. 2. 5. Movebo candelabrum tuum, *dicitur de ademptione puræ prædicationis Evangelii.* [* Hujus edit. p. 599.]

Pag. * 187. *versus* 2 *&* 3 *cap.* 13 *ex mente Syri sic conjungit,* Tradidit ei Draco vires suas, & thronum suum, & potestatem magnam, & unum ex capitibus [* Hujus edit. p. 622.]

pitibus ſuis lethali plagâ ſauciatum, *&c. Ubi* unum ex capitibus ſauciatum *in Accuſat. caſu accipitur: quod Syra conſtructio, niſi fallor, non patitur. Sic enim formâ Emphaticâ dicendum fuerat* נכיסא איז, *at forma ſimplex* נכיס *poſtulat ſubintelligi verbum ſubſtantivum*, & unum ex capitibus ejus *(erat)* quaſi mactatum ad mortem.

[* Hujus edit. pag. 650.]

Pag. * 252. Armageddon *cum* Druſio *vult eſſe quaſi* חרמא גדון excidium exercitûs eorum. Druſius *ſcripſit, non* גדון *(id enim nihil ſignificat) ſed* גדהון, *ubi* הון *eſt Affixum Chaldaicum. Verùm* גד *pro* turma *ſive* exercitu *Chaldæis non uſurpatur, ſed pro* fortuna. *Itaque veriſimile non eſt vocem hanc compoſitam eſſe ex Chaldaico* חרמא, *Hebræo* גד, *& rurſus Chaldaico affixo* הון. *Nos reſolvimus in* הַר מָגֵד דון, Montem gloriæ *vel* glorioſum judica: *aut in* עַר מָגֵד דון, Hoſtem glorioſum judica. *Arabibus* מגד *in genere* gloriam *ſignificat; ut & verbum* סגד, glorioſus fuit, *unde apud Hebræos* מָגֵד *res quævis præſtantiſſima & laudatiſſima, non tantùm in genere fructuum, ſed & auri, argenti, veſtium, cæterarúmque rerum quæ laudari ſolent. Ità ſenſus erit, cladem inimicorum Eccleſiæ futuram in tali loco, cui nomen pii precibus ſuis facient, dicentes,* Montem (*vel* Hoſtem) glorioſum judica, Domine. *Vel ſi* דון *pro infinitivo accipiamus, & hoc pro nomine, ad verbum erit,* Mons gloriæ judicii, *id eſt, mons glorioſi judicii. Sic intelligitur Mons* Sion, *& Synecdochicè Terra ſancta; quod laudo.*

Plura non addo, Vir ampliſſime, nè prolixior quàm par eſt, humanitate tuâ, quâ literarum mearum alloquium benignè admittis, abuti videar, & in ſalutare illud monitum quod vulgatiſſimo & eleganti proverbio apud Arabes circumfertur peccare, אכל כאן העבך משפה נא כלה כלה, *id eſt,* Cùm fuerit amicus tuus Mel, nè comedito eum totum. *Non poſſum tamen quin quid de hoc ſcripto ſentiam paucis exponam. Synchroniſmos Viſionum acutiſſimè inventos miror, cóſque ſic enucleatos & elucidatos video, ut an quid hactenus in eo genere luculentius prodierit meritò dubitem. Neque me in Viſionibus Apocalypticis uſque adeò hactenus verſatum agnoſco, ut pleriſque doctiſſimi Viri aſſertionibus refragari aut velim aut poſſim; attamen neque aſſenſum facilè præbeo, cùm non ſatis plenè omnia perviderim, & in abſtruſis iſtis rebus multa conjecturis potiùs quàm ſolidâ & perſpectâ veritate niti videantur.*

Ad ſententiam certè Chiliaſtarum ut accedam induci nondum poſſum. Judæos ad fidem Chriſti aliquando convertendos, atque id tempus mundo feliciſſimum, imò ζωὴν ἐκ νεκρῶν *vitam ex mortuis, futurum firmâ fide amplector: Sed Judæos & Iſraelitas in terram* Canaan *eſſe revocandos, Indè Diem Judicii eſſe inchoandum, Particularem tum fore quorundam reſurrectionem, Illuſtrem tum fore Domini* ἐν πυρὶ φλογὸς ἐπιφάνειαν, *Ibi novum Chriſti regnum oriturum & per mille annos duraturum, cujus ſedes in Terra* Canaan *ſit futura, actum altâ pace & tranquillitate Eccleſiam per totidem annos fruituram, aliáque ejus ſententiæ ſimilia, nondum mihi perſuaderi poſſunt. Nec tamen damno qui iſta diſputant modeſtè & diſquirunt; quippe qui beatum me cenſebo, ſi in felicia iſta tempora incidere detur: beatiorem tamen, ſi afflictionibus Chriſti in his terris conformi, gloriæ quoque ipſius in cælis conformem fieri detur. Multa habeo quæ adverſus ſententiam iſtam opponam: ſed jamdudum te immanis hæc Epiſtolæ prolixitas laſſat, & à melioribus negotiis importunè avocat.*

Reſtat, Vir Ampliſſime, ut ad Sereniſſimum Regem tuum profecturo ducem Deum ac reducem precer, qui te & Regiæ Majeſtati gratum ſiſtat, & familiæ deinde tuæ ac nobis ſoſpitem reſtituat. Ego interim cum candidiſſimo atque integerrimo tuo meoque Goffo me oblectabo, cui novum erga literas Hebræas animum ſumenti meam rurſus operam addixi. Dignus eſt piorum doctorúmque omnium, atque adeò tuo præſertim, qui utrâque parte excellis, amore, futurus aliquando veſtra in patria & veritatis columen & eruditionis exemplar. Plura dicere vetat noſter candor. Ego mihi amicitiam ejus magnopere gra-

tulor

tulor, vel eo potiſsimùm nomine, quòd per eum tuæ Amplitudini non innoteſcere modò, ſed & charus reddi potuerim. Nihil unquam magìs in votis habui quàm piis ac doctis probari; qui ſi iidem & Magnates ſint; cùm tria illa rarò in una morentur ſede, in tè autem disjungi noluerint, ingratus forem niſi id mihi auſpicatum dicerem. Vale, Vir Ampliſsime, Reipublicæ veſtræ & noſtræ, tuis & nobis diu multúmque incolumis, méque ſemper amore tuo dignare. Datum Lugduno-Batavorum, 25. Febr. *Anno* 1634.

Amplitudini tuæ devotiſſimus,
Ludovicus de Dieu.

JOS. MEDI Reſponſio ad Animadverſiones LUDOVICI De DIEU.

Reverende & Clariſsime Vir,

QUas mecum communicavit Nobiliſſimus & ampliſſimus Eques, mihíque amiciſſimus, D^s. *G. B.* Animadverſiones tuas in *Clavem* meam *Commentationéſque Apocalypticas*, adeò mihi gratæ acceptæque fuerunt, ut diutiùs ferendum non putaverim nullum te earum exemplar mancupio poſſidere. Mitto igitur hoc quod vides honoris & amicitiæ pignus: quod tametſi tardiuſculum ſit, (tantam enim fore apud vos exemplarium penuriam nunquam ſuſpicatus ſum) ſpero tamen te nihilominus pro humanitate tua non dedignaturum.

Ego ſanè ex eruditiſſimis Animadverſionibus tuis profeciſſe me non diffitebor; imprimis ex eo quod mones de verbis iſtis, cap. 4. [ἐν μέσῳ τοῦ θρόνου, καὶ κύκλῳ τοῦ θρόνου] non per ἐν δεξιᾷ δυοῖν, ut ego volebam, verùm rectiùs ὑπὸ πόδα intelligendis. Lectis enim quæ ex *Ezechiele* ibi doctè annotâſti, inopinato lumine mentem meam perfundi ſenſi, ſtatímque in eam ſententiam conceſſiſſe, Sellam cui Deus inſidebat abſque dubio quatuor Animalibus geſtatam fuiſſe, quorum ſingula, poſterioribus intrò latentibus, in ὁμοιοδῆ ſibi in circuitu Throni Animalia ora ſua obverterent; quemadmodum apud *Ezechielem*, divinum Numen legimus Cherubinis quadruplici eorundem Animalium vultu conſpicuis ſubvectum fuiſſe. Atque hoc illud eſſe quod *Joannes* de Theatro Apocalyptico refert, non ſolùm in Throni circuitu, ſed etiam in medio Throni, quatuor iſta Animalia conſpecta ſibi fuiſſe. Gaviſus igitur ſum admodum, à duriori iſta expoſitione mea me tam inſperatò liberatum, de quo (ut verum fatear) ſcrupulus aliquis mihi ſemper inhæſerat: Eo enim ingenio ſum, (delicatulo, an moroſo?) ut niſi ubi interpretatio commodè & abſque ſalebris eat, nunquam mihi ſatisfacere ſoleam. Porrò quod hîc addis de בקר *Ezech.* 10.14. ſignificante *Bovem* à Chaldaico Syriacóque בקר *aravit*; de hoc quoque monito gratias tibi debeo maximas, & magnopere confirmatum vellem.

At verò quod *Clav.* p.* 6. de *Beſtia* & *Imagine* ejus affirmo, ubicunque eæ jugales eant ſive invicem componantur, ibi *Beſtiæ* nomine Pſeudoprophetam indigitari, *Imaginis* autem Beſtiam Decemcornupetam; id tibi ex cap. 13. [* Hujus edit. p. 524 ad fin.]

dubium videri ais, & omnino intricatum, explicatius tamen fortassis futurum si mentem meam pleniùs perspectam haberes. Ego igitur sic ampliùs declaro mentem meam; Me dictum illud meum non ultrà extendi voluisse quàm ad loca ubi copulatio ista occurrat, τῷ Θηρίῳ καὶ εἰκόνι αὐτοῦ. Ibi enim Genitivum αὐτοῦ activè, non passivè capiendum; ut sit sensus, *Imago quam fieri curavit Bestia, quæque in dominio ejus sit*, פסלו, non autem *quæ repræsentet Bestiam*. Quemadmodum nimirum si *Michæ* Idolum diceretur ἡ εἰκὼν αὐτοῦ, i. γλυπτὸν, ut sanè dicitur, *Judic.* 18. 31. aut *Nebuchadnezzaris* Colossus (quo forsan hìc alludum est) εἰκὼν Ναβυχοδονοσόρου· útque צלמיכם τὰς εἰκόνας seu τοὺς τύπους ὑμῶν, Spir. Sanctus exponit (*Amos.* 5. 26. *Act.* 7. 43.) τοὺς τύπους οὓς ἐποιήσατε ὑμῖν. Quod nisi admittatur, extra caput 13, ubi primò in scenam prodit, nunquam iterum *Pseudoprophetæ* in tota Apocalypsi *Bestia* vocabitur: quod mihi non sit verisimile, Sp. Sanctum nomen quo primò eum produceret atque describeret nunquam postea adhibiturum.

Attamen alibi, ubi Copulatio ista quam dixi τῷ Θηρίῳ καὶ εἰκόνι αὐτοῦ minimè reperitur, ut cap. 13, libens agnosco (neque unquam aliter vel per somnium mihi sentire contigit) eandem Imaginem Bestiæ quoque primæ seu Decemcornupetæ Imaginem dici; atque hìc quidem sensu passivo, & similitudinis intuitu; id est, *Imaginem quâ Bestia repræsentetur*, imò quâ ipsa seipsam, sed alio atque alio statu, repræsentet. Quod ut rectè intelligatur, duplex Bestiæ Decemcornupetæ status discernendus est: unus in quo plagam accepit, (hic Imperii Romani Ethnici, seu à Dracone insessi, status fuit;) alter post plagæ curationem, quo Pseudoprophetæ imperio, religioso nomine, subdita est. Posterior hic status est qui prioris *Imago* audit; cujus nempe effigiem adeò ad vivum exprimat, ut in eo prior iste status, vel Bestia priore isto statu, omnimodo revixisse videatur.

Atque hinc statim colligere licet, Imaginem istam non Decemcornupetæ *restitutæ* Imaginem dicendam esse, sed Decemcornupetæ *cæsæ*; restitutæ verò formam quatenus restituta est. Quod verò opponis *de Bestiæ curatione ab initio capitis memoratâ, antequam ulla Imaginis mentio facta sit*, non video cur me à sententia mea depellere debeat, cùm illud non in eadem ejusdem Bestiæ historia fiat, sed in diversis visionibus Bestiarum diversarum: quarum quidem una, septem capitibus & decem cornibus insignis, plagæ quam acceperat curationem adepta est; altera verò emplastrum edocuit quo curatio illa facta est. Quæ duo, utut simul eodémque tempore gesta sint, simul tamen narrari non potuerint, eò quòd diversarum Bestiarum essent, quarum suum cuique seorsim attribui oportebat. Quare & illud hìc notandum venit, Apostolum, cùm in secundæ Bestiæ descriptione mentionem inferat τοῦ Θηρίου τοῦ πρώτου, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ, non ad tempus rei gestæ, sed ad narrationis ordinem respexisse.

[*Huj. edit. p. 543.] Atque hæc de *Bestiis*. Sed de *Mari* quoque *Vitreo* (* p. 6. *Com. de Sigill.*) dicendum est aliquid, quòd aliorsum ibi sententiam meam accipis. Neque enim ego isthìc dico, eo non ad Labrum *Solomonis*, quod æneum, sed ad *Mosaicum*, quod ex speculari quadam materia conflatum fuit, alludi, quasi *Mosaicum* non fuerit *æneum*, cùm id Textus apertè dicat: imò expresè scripsi, Mare istud vitreum Labrum illud immane in Templo *Solomonis*, *Mare* nuncupatum, repræsentâsse, quamvis illud æneum fuit, nostrum verò ex vitrea pellucidâque materia: unde fortasse (nempe ob formam istam pellucidam) alludi simul ad vetustius illud *Mosaici* Tabernaculi labrum suspicari quis possit, quòd illud similiter ex speculari quadam materia conflatum fuisse perhibetur.

Ad reliquas Animadversiones tuas, quæ ferè ad linguarum Orientalium (quarum tu verè Oraculum es) judicium spectent, nimis insciriam meam & temeritatem proderem siquid tibi reponerem, *Súsque*, quod aiunt, *cum Minerva*

Minerva in arenam deſcenderem. Ut enim in Hebraicis modicum fortè poſſim, reliquarum peritiam non habeo: præterea is ſum qui multò magìs aliorum judicia audire malim quàm mea præfractè defendere. Interim facere non poſſum quin unum hoc porrò adjiciam; Me nullam adhuc cauſam videre potuiſſe, cur magìs in Veteri Teſtamento * variantem lectionem, admittere reformidem quàm in Novo; aut cur ubi Apoſtoli & Evangeliſtæ lectionem quam ſecuti ſunt LXX (nam aliter eos alicubi legiſſe quàm nos hodie non eſt dubitandum) calculo ſuo comprobâſſe videantur, illos Duces ſequi perinde tutum non eſſet ac Maſorethas.

* *Conferatur Hymnus Davidis noviſſimus* 2 Sam. 22. *cum eodem* Pſ. 18. *Hiſtoria excidii Hieroſolymitani* 2 Reg. *à v.* 18. *cap.* 24. *ad finem c.* 25. *cum eadem hiſtoria* Jer. 52. *Legatio Merodach Baladan* 2 Reg. *c.* 20. *com.* 12, 13, *&c. cum eadem* Eſai. 39. 2 Sam. 21. 19. *cum* 1 Par. 20. 5.

Ut ſiquis, exempli gratia, pro וַתְּהִי יראתם *Eſai.* 29. 13. legendum cenſeat וַיִּרְאוּ יראתם, καὶ μάτην σέβονταί με, ex *Matth.* 15. aut pro בְּעָלְתִּי בם, *Jer.* 31. 32. נִבְעַלְתִּי בם, i. ἠμέλησα αὐτῶν (ſeu ἐβδέλυξα) juxtà allegationem Apoſtoli ad *Hebræos*, cap. 8. 9. aut pro פְּרִים שִׂפְתֵינוּ, *Hoſ.* 14. 3. ſublata ἀνωμαλίᾳ conſtr. פְּרִי מִשְׂפָתֵינוּ, καρπὸν χειλέων ἡμῶν, ex cap. 13. verſ. 15. ejuſdem Epiſtolæ. Non video, inquam, cur in S. Scripturam ſacrilegus audire mereretur, qui ſic ex ipſa Scriptura S. de meliore ejus lectione pronunciaverit: cùm præſertim Spiritum Sanctum alicubi obſervare ſit criſin manifeſtiùs exercentem, aliámque à recepta lectionem præferentem, etiam ubi LXX verſioni cum hodiernis exemplaribus Hebraicis ad amuſſim convenit. Locus eſt *Matth.* 27. commate 9, & 10. Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια (τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ,) Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος. Aut enim nimiùm fallor, aut Evangeliſta hoc loco apud Prophetam in Hebræo legendum innuit כְּרָת יהוה pro eo quod in noſtris codicibus eſt בֵּית יהוה. Quorſum enim alioquin Textum ità clauderet, καθὰ συνέταξέ μοι Κύριος, & interim nullam τοῦ οἴκου τοῦ Κυρίου mentionem faceret? Imò verò ſuſpicari quis poſſit, etiam Spiritum S. tria iſta Prophetæ capita, 9, 10, 11. genuino ſuo Authori vendicare voluiſſe: *Pluſcula* enim in iis ſunt quæ, ſi quis attentè conſideret, non tam *Zachariæ* ætati convenire videantur quàm *Jeremiæ*: ſed quoniam forſan à *Zacharia* poſt captivitatem reperta, ejúſque teſtimonio & fide primùm Eccleſiæ commendata, indè factum ut Prophetiis ejus adjungerentur.

Ego verò is non ſum qui harum quidquam temerè & ſolus affirmare velim: quinimo conjecturas haſce meas virorum doctorum, & tuo inprimis, Vir eximie, judicio ſubjectas volo.

Plura non addo, niſi hoc ſolum; Unà cum libello meo ad te venire exemplar Epiſtolæ ad Amicum, quâ ſententiam meam de *Millenario* paulò pleniùs aperio: in quam me nullâ animi levitate aut ſtudio præpoſtero delapſum credas velim; ſed poſtquam alia omnia fruſtrà tentâſſem, tandem rei ipſius claritudine perſtrictum paradoxo ſuccubuiſſe. Deus te, Vir clariſſime, diu incolumem ſervet Eccleſiæ & Reipublicæ literariæ bono. Ità vovet, &c.

June 4. 1634. *J. M.*

JOSEPHI MEDI Epistola ad Amicum De *Resurrectione Prima* & *Millennio Apocalyptico.*

C. Consocie,

QUæso te ut Amico tuo hisce verbis rescribas: Me, quamvis, Epistolâ ejus perlectâ, sententiam meam deponere non possim, multas tamen & graves causas habere cur nolim de ea cum quoquam scripto agere; in privato colloquio non recusaturum, sit modò Vir eruditus & candidi moderatíque ingenii quocum mihi congrediendum sit. In rebus enim dubiæ & ambiguæ interpretationis me in universum à collationibus quæ scripto fiant abhorrere, propter multa eáque gravia incommoda; quantò magìs in re nova & paradoxa, ubi necesse fuerit plurima, ad sententiæ meæ quà explicationem quà defensionem, proferri quæ chartæ committere nollem?

In *Commentationibus* meis *Apocalypticis* nihil de statu Regni Millenarii *particulatim*, vel (ut ità loquar) *modatim*, sive quod Mundum ipsum, sive Sanctos tum resurrecturos attinet, disseruisse; hæc omnia in medio reliquisse, generali explicatione contentum fuisse, ídque consultò & de industria. Priùs enim me virorum doctorum judicia auditurum, firmitérne demonstratum putent Regnum illud (qualecunque tandem sit) adhuc exspectandum esse, & quidem in secundo Christi adventu, & post excidium Antichristi, quàm de modo & qualitate Regni & resurgentium conditione conjecturas meas expromam. Frustrà enim de modo rei inquirere, aut edoceri eum, cui nondum rem ipsam, cui cuimodo sit, unquam fore persuasum est. Hanc habeat detrectatæ Collationis causam, quippe neque fructuosæ, neque periculo suo carituræ.

Nè tamen postulatis ejus me difficilem nimis & inexorabilem præbere videar, si eum nullo prorsus responso, pro meliori sententiæ meæ intellectione, impertirem; hæc eum scire velle.

1. Nunquam mihi in mentem venisse, ut sententiam meam de *Resurrectione prima* aut loco isti cap. 11. v. 18. aut cap. 14. v. 13. superstruerem, aut indè probari posse existimarem. Fundamentum sententiæ meæ de duabus Resurrectionibus in unico & solo capite 20. repositum habere: cui duo illa loca cap. 11. & 14. interpretando conformia reddidisse, aut quomodo saltem conformari possint uno & altero verbo indicâsse; neque quid amplius ibi propositum mihi habuisse.

2. Insuper in eodem illo capite 20. fundamentum opinionis meæ, de *Regno apparitionis Christi Millenario*, quod quidem *Millennii durationem* attinet, solo & unico collocare: quod verò rem ipsam attinet, (*Regnum* nempe *Sanctorum in terris post excidium Antichristi & Christi adventum in nubibus futurum*) id ex reliquis Scripturis istis quas cum Millennii vaticinio comparaverim satìs evidenter & firmiter demonstratum esse existimare: Neque justè eum exigere, ut ex omnibus istis locis ipsius *Millennii* durationem evincerem: hoc enim perinde esse ac si ab eo qui *Hominem peccati* apud *Paulum* eundem cum *Bestia Apocalyptica* affirmaret, exigeret aliquis ut ex loco *Pauli* ostenderet eum *mensibus* 42. *dominaturum*, alioquin fidem non facturum.

3. Porrò

3. Porrò aliorsum & præter mentem meam acceptum esse, quod p.* 245. de interpretatione verborum *Pauli* [*Mortui in Christo resurgent primi*] ex *Tertulliano* notaverim; quasi nempe illud pro mea ipsius sententia laudâssem, quod duntaxat similis similium verborum interpretationis meæ illustrandæ causâ fecerim: interim causas habuisse cur ibi judicium meum interponere noluerim. [* Hujus edit. p. 647.]

4. Quod autem ad rem ipsam attinet, me in eam sententiam maximè propendere (idque præcipuè *Pauli* authoritate, 1 Thess. cap. 4. motum) * omnes justos intra Millennium Regni resurrecturos; sed ordine quodam, &, ut Apostolus loquitur, 1 Cor. 15. 23. ἕκαστον ἐν τῷ ἰδίῳ τάγματι primos quidem, idque in ipso Millennii initio, Martyres, deinde & reliquos justos qui Bestiæ morem non gesserint, alios citiùs, alios tardiùs, prout Deo βραβευτῇ visum: hâncque dici *Resurrectionem primam*, & Luc. 14. 14. *Resurrectionem Justorum.* Postea verò, decurso Millennio, etiam impios resurrecturos, unáque extremum & universale Judicium peractum iri; impiis in lacum ignis & sulphuris unà cum Diabolo detrudendis, Sanctis verò in cœlestes mansiones subvectis, cum Christo æternùm victuris. Utut sit, ex veteribus fuisse qui haud dissimiliter de ordine Resurrectionis sentirent, ex locis aliquot Tertulliani colligo; ut ex * *Sic* Iren. *l.* 5. *c.* 32. *lin.* 5.

Lib. 3. adversus Marcionem, cap. 24. *Post cujus* (scil. *Regni*) Mille annos, *intra quam ætatem concluditur Sanctorum Resurrectio, pro meritis* maturiùs *vel* tardiùs resurgentium, &c.

Item de Anima, cap. 35.——*Et Judex te tradat Angelo executionis, & ille te in carcerem mandet Infernum, unde non dimittaris, nisi modico quoque delicto morâ* * *Resurrectionis expenso.* * *Huc respiccre videtur & illud* Cypriani *Epist.* 52. *Aliud esse pendere in die Judicii ad sententiam Domini, aliud statim à Domino coronari. Agit verò, nisi admodum fallor, de prærogativa Martyrum, &c.* Et illud Irenæi, *lib.* 1. *c.* 2. *Christum in suo de cœlis adventu,* τοῖς δικαίοις καὶ τὰς ἐντολὰς αὐτοῦ τετηρηκόσι, τοῖς μὲν ἀπ' ἀρχῆς, τοῖς δὲ ἐκ μετανοίας, ζωὴν χαρισάμενον, ἀφθαρσίαν δωρησάμενος. Μετάνοια *enim hîc propæna posita videtur, non virtute: Quam pœnam in* Mora Resurrectionis *constituit* Tertull.

Et cap. 58. *In summa, cùm carcerem illum quem Evangelium demonstrat Inferos intelligimus, & novissimum quadrantem modicum quodque delictum* morâ Resurrectionis *illic luendum interpretemur; nemo dubitabit animam aliquid pensare penès inferos, salvâ Resurrectionis plenitudine per carnem quoque.*

Frustrà igitur sunt Pontificii, qui hîc se Purgatorium suum reperisse gloriantur.

5. Nusquam dicere Apostolum, *Resurrectionem Mortuorum*, (ut vir doctus objicit) sed *Mutationem Vivorum* in ictu oculi & momento peragendam esse.

6. Ἀνασταίχιαν illam *Mortis secundæ* & *Resurrectionis primæ* (quam tantopere urget) fallacem esse, neque ullo firmo fundamento subnixam; præsertim cùm nomenclatura illa *Mortis secundæ* non à Spiritu S. aut *Joanne* primùm usurpata, sed ex Magistrorum Judaicorum usu desumpta sit, (ut in * Targum videre est,) sic nimirum ab illis nuncupatæ, quòd eâ Impii qui à mortuis resurrexerint quasi secundò morituri sint. Accedit & illud, quòd *Mors secunda* corporum non minùs quàm animarum sit: ideóque, etiam hypothesi illâ concessâ, non satis tamen commodè probari indè posse *Resurrectionem primam* non esse corporalem. Sed quorsum de Ἀνασταίχια, eâque dubiâ & incertâ, satagitur, cùm Συσταίχια, eáque manifesta, ad manum sit? Annon enim Resurrectio *prima* & Resurrectio *secunda* σύσταιχα sunt? Cur igitur hinc non majori verisimilitudine argumentari mihi liceret, Cùm Resurrectio *secunda* corporalis sit, ideo similiter *primam* quoque corporalem esse? Adde vim locutionis *adversativæ*: *Anima*, inquit, *eorum qui securi* * Deut. 33. 6. Psal. 49. 11. Esai. 65. 6, & 15.

percuſsi ſunt propter teſtimonium Jeſu & verbum Dei, &c. *revixerunt, & regnârunt cum Chriſto mille iſtis annis: reliqui verò mortuorum non revixerunt donec conſummarentur mille anni.* Quis hinc non ſtatim colligit, revictionem ſeu Reſurrectionem utramque uniuſmodi eſſe? Annon id poſtulare videtur locutionis iſtiuſmodi *adverſativæ* uſus.

7. Quod porrò de *Animarum* vocabulo ingerit, tanquam magìs (ſi litera urgeatur) pro ſententia Græcorum, de *Animarum* Martyrum prærogativa ante diem Judicii, quàm pro mea opinatione faceret; id infirmum mihi videri; cùm notiùs ſit quàm ut probatione egeat, *Animas* in Sacris literis non tantùm *Perſonas* denotare, ſed & **Cadavera*: quod quàm aptè huic *Apocalypſeos* loco conveniat, ipſum latere non poſſe.

* *Ut* Pſ. 16. 10. Act. 2. 31. Ezek. 44. 25. *apud* Lxx. Levit. 19. 28. *& alibi. Adde* Apoc. 6. 9. *Addit quidam* Eccleſ. 16. *ult.*

8. Ad hæc ſciat, (ut de Juſtis reſurrecturis deinceps ſecuro ſit animo) eos qui Millennii dogma ritè & ἀρχαϊκῶς, nec perperàm, tuentur, ſic ſtatuere; Sanctos, qui *primâ Reſurrectione* reſurrexerint, vitam beatam, cœleſtem, Angelicam, & omnino qualis *filios reſurrectionis* deceat, per mille annos in terris acturos; neque ab hoſtibus illis quos iterum ſolvendus Diabolus concitabit quicquam detrimenti paſſuros, quippe qui in ipſo conatu στομαχίας & obſidendi *Civitatem dilectam* de cœlo ſtatim perdendi ſint. Reliquorum verò orbis incolarum, *qui in lumine Sanctæ Civitatis ambulabunt*, diverſam fore conditionem.

9. Præterea Ἀποκατάſασιν iſtam πάντων, Act. 3. 21. ſeu Reſtitutionem Mundi *à ſervitute corruptionis in libertatem gloriæ filiorum Dei*, Rom. 8. 21. inituram cum Reſurrectione prima. Sed quò abeo? Conſilii mei memor, Scripturariâ iſthac cymbulâ altiùs non penetrabo in hoc mare.

a *Auth. Qu. & Reſp. ad Orth. qu.* 30. Ἀνάſασιν *indigitat* τὴ καιρὸν τ τῦ κόσμυ ἀνακτίσεως.

10. Unum tamen & alterum adhuc reſtat, de quo monendus eſt vir doctus: Me non duos, (ut putat) ſed unicum tantùm Chriſti adventum exſpectandum credere; eum nimirum quo vivos & mortuos judicaturus ſit ὃν τῇ ἐπιφανείᾳ αὐτῦ· ſed tum adventum iſtum, tum Judicium, in mille annos extractum iri.

11. Porrò, aliud eſſe Regnum quo Chriſtus in Sanctis ſuis regnat, aliud quo Sancti regnabunt cum Chriſto. Verum quidem eſſe, Chriſtum Dominum noſtrum jam indè à primo ſuo adventu regnum inchoâſſe, illúdque regnum Eccleſiam eſſe. Interim & illud haud minùs certum eſſe, Regnum aliquod in Scripturis promitti adventûs ſecundi proprium, quod & *Regnum* κατ' ἐξοχὴν dicitur, adhúcque implendum ſupereſt. Ut Dan. 7. 14. Luc. 19. 11, 15. & cap. 21. 31. 2 Theſſ. 1. 5. 2 Tim. 4. 1. ubi ἡ ἐπιφάνεια αὐτῦ non eſt, ut vult vir doctus, ἐπιφάνεια τ βασιλείας, ſed ἐπιφάνεια τ Χριſτῦ· neque unquam aliter ea vox in tota Scriptura quàm ad Chriſti adventum ſignificandum adhibetur. Jam & illud ab Apoſtolo, 1 Cor. 15. teſtatum habemus, poſt Judicium & Reſurrectionem plenè peractam, *Chriſtum regnum ſuum traditurum Patri, ut ipſe ſit omnia in omnibus.* Ex his duobus quid ſequatur, viris piis & veritatis divinæ ſtudio ſeriò flagrantibus perpendendum relinquo.

b *Huc pertinet illud Auth. Qu. & Reſp. ad Orth. qu.* 120. Βασιλείαν δὲ τῦ θεῦ οἶδεν ἡ θεία γραφὴ ὀνομάζειν, ὅ πῶ ἀνάſασιν ἁπλῶς, ἀλλὰ πῶ μὴ πῶ ἀνάſασιν ἀποκατάſασιν, ἐν ᾗ τίνες κολαζομένων τε καὶ δοξαζομένων ἡ διαίρεσις.

12. Denique pro colophone & illud ſciat, Me verba illa * *Petri* [*Unus dies apud Dominum ſicut mille anni*] pro tarditatis à Deo amovendæ argumento nullatenus habere; ſed pro declaratione nomenclaturæ *Diei Judicii*, quæ proximè præceſſit: Nè centum quidem annorum millia apud Deum plus eſſe quàm unus Dies. Atqui de mora æſtimatione noſtrî cauſantur Irriſores, non Dei. Quæ igitur hæc calumniæ depulſio eſſet? De tarditate verò primùm ſequenti verſu agere incipit Apoſtolus, ejúſque culpam ſic à Deo depellere; Moram ſcilicet adventûs Domini non eſſe tarditati ejus in implendis promiſſis, ſed longanimitati, deputandam.

* 2 Pet. 3. 8.

Ex his vir doctus haud difficulter colligat ſolutiones meas ad pleraſque objectiones ſuas. *J. M.*

D E

DE
GOGO & MAGOGO
in Apocalypſi Conjectura.

Apocalypſis Codex eſt Fatorum Eccleſiæ *Gentium*, non *Judæorum*. Habent enim *Judæi* de ſuo Prophetiarum ſatis in Veteri Teſtamento, neque noſtrâ ullatenus opus habent; ſuis ad omnem Gentis ſuæ ſortem, bonam malámve, depingendam abundè ſuffecturis.

Rem verò de *Apocalypſi* ità ſe habere, teſtatur

Primò, Theatri Apocalyptici hypotypoſis, quæ quatuor Animalibus, verſus totidem cœli plagas, circa thronum Dei diſpoſitis, exhibet Eccleſiam Chriſti, ambitu ſuo Gentes in quatuor mundi cardinibus complectentem; tanquam ſcilicet Viſionum omnium ibidem ſpectandarum ſubjectum.

Secundò, Eódem (ni fallor) faciunt Angeli verba ad Joannem, cap. 10. 11. *Oportet te iterum prophetare* ὅτι λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

Tertiò, Sed omnium maximè illud confirmat Parabolarum Symbolorúmque Propheticorum in hoc Libro indoles atque ingenium; in quibus nempe paſſim obſervare licet, *Judæos* ſive Synagogam Iſraeliticam perſonam veræ Chriſti Eccleſiæ ex Gentibus ſurrogatæ ſuſtinere, *Gentes* contrà typum Idololatrarum, ejuſdémque Eccleſiæ hoſtium; totâ nimirum parabolâ ex ſtatu rerum ſub Veteri Teſtamento mutuatâ, in quo veri Dei cultus apud unum Iſraelem viguit, Gentes verò reliquæ Idolis & Deaſtris in univerſum inſervierint. Atqui in ea Prophetia ubi Gens Iſraelitica alienam perſonam ſuſtinet, ibi ſuam ipſius geſtare nullo modo verifimile eſt; quandoquidem illud fieri nequit, quin totius Parabolæ ratio conturbaretur. Hinc adeò fit ut tantillum in hac Prophetia reperire ſit quod rem Judaicam privatim ſpectet; nempe illa ſolummodo quæ cum fatis Eccleſiæ Gentium colligata atque implicita eatenus præteriri non potuerint. Id quod tum præcipuè uſu venit, cùm, Sacri hujus Dramatis Cataſtrophe appetente, eò rem fatorum ſeries deduxerit, ut uterque populus in unum ovile coaleſcat. Neque tamen ubi vel ſic de Judæis aliquid intervenire contigerit, eos aut habitu aut nomine ſuo Gentilitio produci cernes, verùm aliunde adſcito charactere (*Regum* urpote *Orientis*, aut *Sponſæ Agni*) deſignari; quoniam nempe Gentis Judaicæ perſona in alterius (ut dictum eſt) populi parabolam conceſſerat.

Verùm ſi populus populi, hoſtes quoque hoſtium imaginem portare conſentaneum eſt, ut ità parabola undiquaque ſibi conſtet. Hinc igitur *Ægyptus* & *Babylon* Apocalypticæ non ſunt Iſraelitarum *Babylon* & *Ægyptus*, ſed hoſtes Eccleſiæ Gentium (quæ figuratur *Iſraele*) inſtar illius *Babylonis* & *Ægypti*.

Pari ratione *Gog* & *Magog* Apocalypſeos non ſunt Ezechielis *Gog de terra Magog, caput Meſhec & Tubal*, privatus Iſraelitarum hoſtis, (Hic enim ex partibus Septentrionis prodit, noſter ex quatuor angulis terræ; Hic ſub initium inſtaurationis Iſraeliticæ, noſter poſt mille annos Regni Sanctorum inſtaurationem Hieruſalem ſubſecuturi;) ſed *Gogus* alius, hoſtis Eccleſiæ Gentium in unum jamdiu cum Judæis ovile coactæ, quíque *Secundam* Reſur-

rectionem proximè anteceſſurus ſit, ut ille Ezechielis *Primam:* quippe utrâque Reſurrectione (unde typi & antitypi convenientia) *Gogum* ſuum & *Magogum* prodromum habiturâ; illâ Scythicum illum & Aquilonarem, hâc verò myſticum ſeu (utì Spiritus Sanctus loquitur, cùm ſimiliter Urbi magnæ * *Sodoma* & *Ægypti* cognomentum detulit) πνευματικῶς καλέμενον. Huic interpretationi firmandæ eſt quòd τὸν Γὼγ καὶ τὸν Μαγὼγ in verbis Apoſtoli non ſubjecti, ſed appoſiti locum faciunt, per quod Gentes iſtæ quatuor cardinum per modum ἐξηγήσεως declarentûr; tum quòd Μαγὼγ hîc terram ſeu locum denotare, ſicuti apud Ezechielem, non ſinat articulus; *Exibit*, inquit, (cùm conſummati fuerint mille anni) *Satanas ut ſeducat* τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγώγ. Hic τὸν Γὼγ καὶ τὸν Μαγὼγ per modum appoſiti & ἐπεξηγήσεως adhibentur, quaſi dicere voluiſſet τὰ ἔθνη, &c. ἃ πνευματικῶς καλεῖται Γὼγ καὶ Μαγὼγ, prout interpretati ſumus.

* Cap. 11. 8.

Ex quo autem hominum genere Hoſtis hic noviſſimus proditurus ſit, utrùm ex Gentilium reliquiis quos Diluvium ignis ſub Reſurrectionem primam non inundaverit; an verò ex Gentibus profeſſione Chriſtianis, quæ iniquè ferentes ſe Sanctâ Civitate excluſas, neque pari cum beatis illius Civibus ſorte frui, (invidentiæ fomitem exſtimulante Satanâ) vi eam occupare conabuntur; non perinde facile fuerit ſtatuere. Poſterius ſi ſequamur, haud parvis urgebimur incommodis. Prius igitur probo; nempe Exercitum hunc venturum ex Gentibus in oppoſito nobis Hemiſphærio degentibus, quas Deus Opt. Max. occulto ſuo judicio, maximam partem nunquam ſit Evangelii ſui lumine perfuſurus. Noſtri verò Hemiſphærii orbem, quem Oceanus ambitu ſuo circumſcribit, quíque ſolus Antiquis creditus eſt humani generis domicilium, in quo primus homo conditus, & initio plantatus Paradiſus, in quo quatuor illa ſumma Imperia (Prophetiarum baſis) conſtituta, in cujus umbilico Chriſtus incarnatus, paſſus & à mortuis excitatus, in quo ſolo Apoſtoli & eorum diſcipuli prædicârunt, in quo Eccleſia tanto temporis ſpatio hoſpitata eſt, cujus finibus Judæorum illa per omnes Gentes diſperſio concluditur, cæteráque Prophetarum oracula adimpleta; hoc inquam terræ Hemiſphærium univerſum & ſolum promiſſæ inſtaurationis particeps, Sanctorum παρεμβολὴν, & beati illius Regni ſedem futurum: quicquid verò extra hoc Gentium eſt (locis nimirum ubi Inferorum ſedem collocavit * Antiquitas) ad poſtremum Chriſti triumphum, igne cœlitùs perdendas, juſto, licèt ignoto nobis, judicio reſervatum iri.

Ἡ σύμπασα οἰκουμένη μία νήσός ἐστιν, ἣν ὁ τῆς Ἀτλαντικῆς καλουμένης θαλάσσης περιῤῥεομένη. *Ariſt.* de Mundo cap. 3.

* Conſule R. Epiſcopum Armach. Reſponſ. ad Jeſuitam, p. 337, 338, 339, &c.

Dum enim contextûs verba ſcrupuloſiùs examino, quatuor in illis animadverto diſtinctè mentionem fieri. 1. Civitatis dilectæ, 2. Sanctorum παρεμβολῆς, 3. Ὃ πλάτος τῆς γῆς, & 4. Gentium quæ, ex quatuor mundi angulis venientes, in circuitu ejus aſcenſionem facerent Sanctorum παρεμβολὴν circumdaturæ.

Cap. 10. Verſ. 8, 9. Ἐξελεύσεται (inquit) ὁ Σατανᾶς πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης. Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἠγαπημένην, &c.

Civitas dilecta eſt nova Jeruſalem, beati illius Regni Metropolis futura: *Sanctorum* παρεμβολὴ, Gentes Salvatorum in luce ejus ambulaturæ. Digito enim hæc vox ad caſtrametationem Iſraeliticam in eremo intendit. Nempe ut illic, Tabernaculo Dei cum Sacerdotibus & Levitis in medio poſito, circùm caſtrametabantur Tribus Iſraelis; ità hic novæ Jeruſalem, Templo Dei œcumenico, cum Regiis ſuis Sacerdotibus, in orbis noſtri meditullio ſitæ, undique circumfuſæ habitabunt Gentes quas in populum ſibi Deus adoptatum ibit.

Tertium,

Tertium, τὸ πλάτ☉ τῆς γῆς, eſt terrarum illa amplitudo quam nobis Oceanus (ὃς περιωμαίνει γαίης πρὶ πέρματα κύκλον) ambitu ſuo circumſcribit; verbo, Hemiſphærii noſtratis orbis: ad cujus minimùm fines Regnum Chriſti protenſum iri, teſtantur Prophetarum oracula. *Dominabitur à mari* Pſalm. 72. 8. *uſque ad mare, & à flumine ad terminos Orbis.* Item, *Dedi te in lucem Gen-* Iſai. 49. 6. *tium, ut ſis ſalus mea uſque ad extremum terræ.* & alia his ſimilia. Adeò ut non poſſit de beati hujus Regni amplitudine quid tam minutum cogitari, quod non orbis noſtri fines ambitu ſuo complexum eat.

In hoc terræ πλάτ☉, finito Millenario, *aſcenſuræ* dicuntur Gentes quæ ſunt in quatuor angulis terræ, eædémque coronâ cincturæ παρεμβολὴν τῶν ἁγίων inibi conſtitutam. Ex *aſcenſione* diſco foris aliunde veniſſe, adeóque non intra, ſed extra τὸ πλάτ☉ ſedes habuiſſe: Ἐκ τῆς κυκλώσεως verò, ſeu *circumſeßione*, ſedes illas ità comparatas, ut non ab hac aut illa ſolummodo plaga, verùm ab omni, τὸ πλάτ☉ invadere poſſint. Quorum utrumque in Orbis Americani, Arctici & Antarctici incolas competere, nemini rei Geographicæ perito ignotum eſt. Nam cùm oppoſiti nobis Hemiſphærii habitatores ſint, ſitum ità comparatum habent, ut commodè orbem noſtrum, trajecto è regione cujuſque Oceano, coronâ cingere poſſint.

Conſpirationem, inquies, audio planè ſtupendam, tot Gentium, tot Populorum tanto à ſe invicem locorum intervallo diſſitorum, quibúſque tam vaſto mari ad noſtrum Orbem tranſituris emenſo opus erit. Expeditionem ſimilem nullam ab omni ævo viderit mundus; non igitur abſque ingentis alicujus, & quod naturam humanam potenter commovere natum eſt, boni propoſita ſpe unquam proculdubio ſuſcipiendam. Atqui illud quid tandem futurum eſſe dicemus tantarum illecebrarum bonum? Quid verò aliud quàm ut tam beati ſoli cœlíque, támque invidendæ felicitatis orbem, ſuæ (ſi Diis placet, & Satanam ipſis pollicitaturum credibile eſt) poteſtatis facerent, in eodem beatè victuri, & (quod uni illi Orbi datum fortaſſe rebuntur) à morte revicturi. Sanè antiquum obtinebit Satanas; ſimili enim artificio primos humani generis parentes olim in exitium præcipitavit, ab eodem in hoc noviſſimo ſolertiæ & nequitiæ ſuæ ſpecimine nequaquam receſſurus.

Atque hæc ſententiæ meæ ſumma eſt; cujus penès viros doctos & hujuſmodi myſteriorum callentes judicium eſto.

Unum adhuc adjiciam. Si verum ſit quod *Fullerus* noſter argumentis nonnullis probare contendit, Nationes Americanas Magogiticæ gentis colonias eſſe, ob brevem Oceani in Scythicis iſtis oris trajectum, (alibi vaſtum nimis & immenſum) non eſſe quòd quis de *Gogi* & *Magogi* nominibus ampliùs litem moveat, aut hac de cauſa cum Ezechielis *Gogo* Apocalypticum confundat. *Vid. eum Miſcell. Sacr. lib. 2. cap. 4. in fine.*

Soli Deo gloria.

DE

De Regno Ἐπιφανείας *Chriſti accipiendum illud Apoſtoli ad* Hebræos cap. 2. verſ. 5.

Οὐ γὰρ Ἀγγέλοις ὑπέταξε τὴν Οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

Οἰκουμένη enim *Terra* eſt, non *Cælum*. At ubi (inquies) de hac Οἰκουμένῃ? in præcedentibus locutus eſt Apoſtolus, ut dicat περὶ ἧς λαλοῦμεν? Aio ab iſtis verbis verſûs 6. cap. 1. Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν Οἰκουμένην, λέγει, &c. id eſt, *Cùm verò ITERUM introduxerit primogenitum* [ſuum] *in Orbem terræ, dicit*, &c. Quæ enim exinde ex Libro Pſalmorum ad finem uſque capitis citantur, [de *Adoratione Angelorum*, de *Sceptro rectitudinis Dei*, de *Innovatione mundi*, de *hoſtium* ſub pedibus conculcatione*] omnia, ſi Apoſtolo credimus, ad *Secundum* Chriſti *Adventum* referenda ſunt. Admonitio autem, quæ quatuor primis verſiculis Capitis ſecundi hæc excipit, per parentheſin eſt legenda. Verſu demum quinto ad propoſitum redit Apoſtolus, & prolixiùs exſequitur quæ de Humanæ Naturæ ſupra Angelos prærogativa diſſerverat.

* *Non enim tam* ſeſſio ad dextram Dei, *quàm* plena & omnimoda ſubjugatio & conculcatio hoſtium *in ea allegatione attenditur; quæ demum in* Secundo adventu *adimplenda eſt.*

Non Angelis (inquit) *ſubjecit* τὴν Οἰκουμένην ἣν μέλλουσαν, *de qua loquimur; ſed* [ei de quo] *alicubi teſtatus eſt* Pſalmographus *dicens, Domine, quid eſt homo, quòd memor es ejus; aut filius hominis, quòd viſitas eum? Modico minorem Angelis feciſti eum, gloriâ & honore coronâſti eum*, &c. Et paulò pòſt, *Qui verò modico minor Angelis factus eſt Jeſus*, (id eſt, factus homo, qui naturâ Angelicâ modico inferior eſt) *videmus, propter mortis perpeſſionem, gloriâ & honore coronatum.* Confer Phil. 2. v. 7, 8, 9. Atque hæc, ni fallor, mens Apoſtoli.

Mirabiliter autem noſtri verſum illum ſextum capitis primi transferunt, ut *Primo* Chriſti *adventui* accommodent; trajiciendo nimirum particulam πάλιν, acſi ſcriptum eſſet, πάλιν δ ὅταν εἰσαγάγῃ, cùm ſcriptum ſit, Ὅταν δὲ πάλιν εἰσαγάγῃ, &c. Cujuſmodi trajectionis exemplum nuſquam uſpiam oſtendi poteſt: Et præterea verbum εἰσαγάγῃ (præterquam quòd cum πάλιν conjungatur) Futuri ſignificationem habeat, cùm ſit Aoriſtus ſecundus Subjunctivi.

Porrò notandum Pſal. 97. (unde teſtimonium illud *de Angelis Chriſtum in Secundo adventu adoraturis* deſumptum eſt) tam apud LXX quàm Vulgatum Interpretem hujuſmodi Epigraphe prænotatum eſſe; τῷ Δαβὶδ, ὅτε ἡ γῆ αὐτοῦ κατῴκισται, *Pſalmus David, quando terra ei reſtituta eſt.* Quid hoc rei eſſe dicemus? An Pſalmus quo David Meſſiam in Reſurrectione celebrabit? An quem cecinit poſtquam ab Abſolomo filio pulſus, Regno reſtitutus eſt? In Hebræo hodierno Pſalmus ἀνεπίγραφος eſt. Sed LXX aut in ſuis exemplaribus reperîſſe, aut ex Traditione mutuatos addidiſſe, vix dubitandum eſt; ut & alios alicubi Pſalmorum titulos, qui nunc in Hebræo non exſtant.

In verſione igitur Anglica verſ. 6. pro [**And** *AGAIN*, **when he bringeth in the firſt-begotten into the world**] corrige [**And when**

when he bringeth *AGAIN* **the first-begotten into the world,** or, **shall bring,**] &c.

Sic v. 8. pro [**unto the Son**] malim [**of the Son**] ut antè verſ. 7. [**of the Angels**] nam * eadem ſunt verba.

* πρὸς τὸς Ἀγγέλους, πρὸς τὸν υἱόν.

Pro ὡσεὶ περιβόλαιον ἑλίξεις verſ. 12, ut & apud LXX, ſunt qui legendum exiſtiment ἀλλάξεις, facili mutatione. Et ità habet Textus Hebraicus in Pſalmo 102. 27. תַּחֲלִיפֵם, & Latina Vulgata Verſio utrobique *mutabis eos.* Ità quoque in Pſalmo legit Irenæus lib. 4. cap. 6. Neque ab interprete eſſe, Latinam Vulgatam imitante, conferenti apparebit. Eandem lectionem ſequitur Tertullianus adverſus Hermogenem c. 34. ſed ex Vulgata.

Juſtinus Martyr Dialogo cum Tryphone pag. 340. Edit. Pariſ. Οὗτος γάρ ἐστιν ἀφ' οὗ καὶ τὸν οὐρανὸν καὶ τὴν γῆν, καὶ δι' οὗ ὁ πατὴρ μέλλει καινουργεῖν· οὗτός ἐστιν ὁ ὢν Ἱερουσαλὴμ αἰώνιον φῶς λάμπειν μέλλων, i. e. *Hic etenim eſt* (Jeſum intelligit) *à quo & cælum & terram factam ſcimus, & per quem & cælum & terram Pater innovabit. Hic eſt qui in Jeruſalem ut lux reſplendeat ſempiterna faciet.* Reſpicit Eſai. 60. 19. cap. 65. 17. Apoc. 21. v. 1, 23. Ex hoc dicto lucem facias Apoſtolo capite hoc primo ad Hebræos verſ. 2, & 12.

Origenes contra Celſum lib. 3. p. 179. Gr. Οὐκ ἀρνήμεθα τὸ καθάρσιον πῦρ, καὶ τὴν τῷ κόσμῳ φθορὰν, ὅτε καθαιρήσει τὴς κακίας καὶ ἀνακαινώσει τὸ παντός. Interpres hîc non bonâ fide egit.

R. David Kimchi in 56. cap. Eſaiæ, verſ. 6. *Obſervatio Sabbati* יְסוֹד גָּדוֹל *magnum eſt fundamentum in fide Dei; quoniam Sabbatum non obſervabit, niſi qui confiteatur* שֶׁהָעוֹלָם מְחֻדָּשׁ *Mundum renovatum iri, quódque eum renovaturus ſit qui creaverit ipſum ex nihilo, & non eſt alius præter eum:* Quaſi diceret, eum qui *Sabbatum dierum* obſervârit, eo ipſo teſtari ſe credere *Sabbatum Magnum*, quo Deus Mundum renovaturus ſit.

Locum Eſaiæ 66. à verſu quinto ad Regnum Chriſti in Secundo Adventu pertinere, teſtatur

Juſtinus Martyr Dial. cum Tryph. p. 312. *In quibus verbis* (dictum Eſaiæ locum laudat) ἐστὶ τὸ μυστήριον πάλιν τῆς ἡμετέρας ἀναστάσεως ἡμῶν, (id eſt, reſurrectionis noſtræ) καὶ ἁπλῶς πάντων τῶν τὸν Χριστὸν ἐν ΙΕΡΟΥΣΑΛΗΜ φανησεσθαι προσδοκώντων, καὶ δι' ἔργων εὐαρεστεῖν αὐτῷ σπουδαζόντων· id eſt, *& omnino omnium qui Chriſtum in Jeruſalem appariturum exſpectent, & operibus bonis ei placere ſtudeant.*

Ejuſdem Vaticinium cap. 45. à verſu 14 & deinceps, in eodem Adventu implendum teſtatur Apoſtolus,

Ad Romanos cap. 14. v. 11, 12. *Omnes enim* (inquit) *ſtabimus ante Tribunal Chriſti. Scriptum eſt enim* (nempe in hoc Eſaiæ vaticinio) *Vivo ego, dicit Dominus, quoniam mihi flectetur omne genu, & omnis lingua confitebitur Deo. Ità enim unuſquiſque noſtrûm pro ſe rationem reddet Deo.* Sic ille. Quòd ſi hæc Prophetiæ pars in Secundo Chriſti adventu, in die nimirum Judicii, adimplenda reſtet, etiam reliqua eódem pertinere neceſſe eſt. Eſt autem Prophetiæ initium hujuſmodi, *Sic dicit Dominus, Labor Ægypti, & negotiatio Chus & Sabæorum,* VIRORUM MENSURÆ, (i. MERCATORUM, גַּבְרִין דְּסַחֲרָא ſic Targum, quòd *menſuris utantur*; non, MEN OF STATURE) *ad Te* (O tu Captiva, vel O Civitas mea) *tranſibunt, & Tui erunt, poſt Te ambulabunt, in compedibus tranſibunt, ad Te incurvabunt ſe, Te deprecabuntur dicentes, Tantùm in te Deus eſt, & non eſt alius præter ipſum Deus.*

In Hebræo enim omnia hæc pronomina ſunt generis fœminini; quare ad

ad *Cyrum* referri nequeunt, ſed ad *Jeruſalem* Captivam, de qua in verſu præcedenti mentionem habuit, quémque ad majorem rei evidentiam ſic verterem; *Ego ſuſcitavi eum* (Cyrum) *in juſtitia, & omnes vias ejus dirigam. Ipſe ædificabit Civitatem meam, & Captivam meam* [גלותי] *dimittet, idque ſine pretio & munere, dicit Dominus exercituum.* Tunc ſequuntur verba quæ paulò antè recitavi, *Sic dicit Dominus, Labor Ægypti*, &c. quaſi diceret, Parùm eſt quòd reædificaberis & remitteris; imò verò Magna te, *ô Captiva mea, ô Civitas mea*, manet olim felicitas, &c. Obſervandum eſt enim Dominum indè à fine verſûs undecimi reſpondere quaſi interrogationi de Fatis filiorum ſuorum; juxta quod præmiſit, *Ventura interrogate me de filiis meis, & de operibus manuum mearum præcipite mihi*, nempe ut narrem vobis quæ futura ſint.

Ejuſdem Vaticinium de Reſurrectione prima, cap. 26. verſ. 19.

Vivent mortui tui, cadavera mea [נִבְלָתִי] *reſurgent*, (diſtributivè enim ſumendum נבלתי arguit adjunctum verbum pluralis numeri יקומו) *Cadavera* autem *mea*, i. quæ pro nomine meo occubuerunt.

R. Solomon, *Vivent illi qui propter te mortui ſunt*, (vult enim Prophetam hîc alloqui Dominum) יצא דבר מלך וגו׳ *Exivit decretum Regium à facie tua, dicendo, CADAVERA MEA RESURGENT, cadavera populi mei, quorum ceciderunt oſſa pro me, illis erit reſurrectio. Hoc per antitheſin reſpondet ei quod ſuprà ſcriptum eſt,* * *REPHAIM NON RESURGENT, hi verò reſurgent.* Sic ille. *Rephaim* autem de *improbis* interpretatur, שרופו ידיהם מתורה *qui remittunt manus ſuas de Lege*; eos in *Seculo futuro* reſurrecturos negat.

* Verſ. 14.

LXX locum ſic reddiderunt, Ἀναστήσονται οἱ νεκροὶ, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, *Surgent mortui, & excitabuntur qui in monumentis.* Hieron. *Vivent mortui tui, interfecti mei reſurgent.*

Veteres Judæos oraculum hoc *de Reſurrectione mortuorum* interpretatos eſſe, liquet ex eo quod refertur in Gemara Sanhedrin cap. 11. *Interrogârunt Sadducæi R. Gamalielem, undenam probaret Deum mortuos vivificaturum. Dixit illis* מן התורה *Ex Lege*, ומן הנביאים *Ex Prophetis*, ומן הכתובים *Ex Hagiographis. Ex Lege*, Deuter. 31. 16. *Ex Prophetis*, Eſai. 26. 19. *Ex Hagiographis*, Cant. 7. 9.

De *Reſurrectione* quoque *mortuorum* exponunt Irenæus lib. 5. cap. 15, & cap. 34. (& hîc quidem diſertè de Reſurrectione juſtorum) Tertullianus lib. de Reſurrectione cap. 31. Hieronymus & Cyrillus, Auguſtinus lib. 20. de Civitate Dei; imò, qui cum Apoſtolis vixit, Clemens Romanus, in Epiſtola genuina ad Corinthios diu deſiderata, & ſuperiore anno in lucem edita, pag. 65.

Deſcriptio *Novæ Jeruſalem* Apoc. 21, à verſ. 23. ad finem, tota deſumpta eſt ex cap. 60. Eſaiæ, verſibus 19. | 3. 11. | 11. 5. 6. 9. | 21. collat. cum verſ. 1. cap. 52.

Pro-

Prophetia *TOBIÆ* Moribundi, DE *Duplici Judæorum Captivitate*, ET *Statu Noviſſimo*:

Prout habetur in Exemplari Hebràico, non illo *Munſteri*, ex verſionibus Græca & Latina (ut nimis planum eſt) attemperato & confiſto; ſed *Conſtantinopolitano* illo vetuſto & puriſſimè Ἑβραΐζοντι, à *Paulo Fagio* in lucem edito, eóque (ut conſtat) ex Originali Chaldæo (unde & noſtræ editiones binæ prodiere) omnium fideliſſimè, nempe Judæi alicujus, iſtius Dialecti peritiſſimi, manu, jam olim expreſſo.

ET *factum eſt, cùm ſenuiſſet* Tobias, *ut vocaret filium ſuum* Tobiam, *unà cum ſex filiis qui nati ſunt ei, ac diceret ei,*

Fili mi, nôſti quòd ſenio confectus ſum: Cave itaque poſt obitum meum nè diutiùs maneas Ninive: *certum enim & clarum eſt tibi, fore ut confirmetur Prophetia* Jonæ *Prophetæ.*

Quare accipe filios tuos & quæcunque habes, & vade in terram Medorum; *ibi enim erit Pax ad tempus conſtitutum.*

Reſpondet cap. 14. *in noſtrù, indè à verſu* 3. *ad finem verſûs* 7. *in Græco* 9.

* *Cæterùm reliqui fratres noſtri Iſraelitæ, qui ſunt in Jeruſalem, omnes migrabunt in exſilium; & (α) Jeruſalem in acervos erit, & Mons Domûs in excelſa ſylvæ, manebítque deſolata ad modicum tempus.*

* Hebr. וּשְׁאָר אַחֵינוּ יִשְׂרָאֵל אֲשֶׁר בִּירוּשָׁלִַם כֻּלָּם יֵצְאוּ בִּגְלוּת וִירוּשָׁלִַם לְעִיִּים תִּהְיֶה וְהַר הַבַּיִת לְבָמוֹת יַעַר וְתִהְיֶה שוֹמֵמָה זְמַן מְעָט

Tunc autem aſcendent filii Iſrael, & readificabunt eam, ſimul & Templum; attamen non juxta priorem ſtructuram: manebúntque ibi diebus multis, (β) donec impleatur ſeries quædam ſecularis.

וְאַחַר יַעֲלוּ בְנֵי יִשְׂרָאֵל וְיִבְנוּ אוֹתָהּ וְאֶת הַבַּיִת אֲבָל לֹא כְּבִנְיָן רִאשׁוֹן וְיַעַמְדוּ שָׁם יָמִים רַבִּים לְפִי מְלֹאת עוֹלָם אֶחָד

(γ) Tum iterum exibunt in captivitatem longè maximam: verùm Deus Sanctus Benedictus recordabitur eorum, & congregabit eos à quatuor plagis mundi.

וְשׁוּב יֵצְאוּ בְּגָלוּת רַב וְגָדוֹל וְהַקָּדוֹשׁ בָּרוּךְ הוּא יִזְכּוֹר אוֹתָם וְיַקְבְּצֵם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ

Tum reſtaurabitur Jeruſalem Civitas ſancta, ſtructurâ pulchrâ & præclarâ; nec non & Templum ipſum exſtruetur ſtructurâ celebri, ſtructurâ quæ non deſtruetur, nec diruetur in ſeculum, & in ſecula ſeculorum, quemadmodum dixerunt Prophetæ.

וְחַבְנָה יְרוּשָׁלַם בְּנִין נָאֶה וגו׳

Tunc convertentur Gentes iſtæ ad colendum Dominum, projiciéntque ſculptilia Deorum ſuorum, dabúntque laudem & confeſſionem Nomini ejus magno.

Exaltabitur quoque cornu populi ſui coram omnibus gentibus; & celebrabunt ac glorificabunt Nomen ejus magnum omne ſemen Iſrael. Tunc gaudebunt omnes ſervi ejus, qui ſerviunt ei in veritate; lætabuntur & exſultabunt omnes qui faciunt juſtitiam & pietatem.

Annotationes in Prophetiam Tobiæ.

(α) ITA enim eisdémque verbis jam prophetaverat *Michah*, sub initium *Ezechiæ*, quo tempore *Tobias* in captivitatem abducebatur. Vid. *Jerem.* 26. 18. *Mich.* 3. 12.

(β) In Græco, ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος, i. *donec impleantur tempestates seculi.* Quæ verba Nostrates mirificè verterunt. Vide obsecro.

(γ) Verba ista [*Et iterum exibunt in captivitatem longè maximam*] in Græco interprete, sive casu, sive consilio, prætermissa sunt; sed hiatu nimis manifesto. Quo nimirum effectum est, ut cum proximè præcedentibus sequentia omnino non cohæreant, in quibus scilicet narretur reditus & restauratio à captivitate aliqua à priori diversa, cujus tamen nulla mentio præmissa est. Lege amabò & fatebere.

Suspicor autem consultò hanc clausulam expunctam, quia cum sententia *Chiliastarum* facere videbatur, statuendo illa quæ à Prophetis dicuntur de glorioſa instauratione Jerusalem & Gentium conversione tunc futura, non ante novissimum Judæorum reditum impletum iri. Unde *Hieronymus* eadem de causa non solùm hanc clausulam, sed duos integros paragraphos hoc loco omisit, ut ità quod sequitur, de Gentibus ad Dominum convertendis, præsenti earum vocationi in solidum vendicaret. Quàm perfunctoriè autem Hieronymus in ista versione sua egit, quantúmque fidei ei tribuendum sit, ex Prologo quem ipse versioni suæ præfixit Lector facilè æstimare potest. *Quia vicina est* (inquit) *Chaldæorum lingua sermoni Hebraico, utriusque linguæ peritissimum loquacem reperiens, unius diei laborem arripui; & quicquid ille mihi Hebraicis verbis expressit, hoc ego accito notario sermonibus Latinis exposui.*

Παρα-

Παραλειπόμενα.

REMAINES
On ſome Paſſages in the
APOCALYPSE.

CHAP. I.

General Conſiderations concerning the Order and Connexion of the Apocalyptical *Viſions.*

In a Letter to Mr. *Wood* of *Lenton* in *Lincolnſhire*, by way of Anſwer to his.

I.

THE *Apocalypſe* conſidered onely according to the naked Letter, as if it were a Hiſtory and no Prophecy, hath marks and ſigns ſufficient inſerted by the Holy Spirit, whereby the *Order*, *Synchroniſm* and *Sequele* of all the Viſions therein contained may be found out and demonſtrated, without ſuppoſal of any Interpretation whatſoever.

II.

This *Order* and *Synchroniſm* thus found and demonſtrated (as it were) by *argumenta intrinſeca*, is the firſt thing to be done, and forelayd as a Foundation, Ground, and onely ſafe Rule of Interpretation; and not Interpretation to be made the Ground and Rule of it.

III.

If the *Order*, *Method* and *Connexion* of the Viſions be framed and grounded upon ſuppoſed Interpretation; then muſt all Proofs out of that Book needs be founded upon begged principles and humane conjectures: But on the contrary, if the *Order* be firſt fixed and ſettled out of the indubitate Characters of the letter of the Text, and afterward the Interpretation guided, framed and directed by that Order; then will the variety of Expoſitions be drawn into a very narrow compaſs, and Proofs taken from this Book be evident and infallible, and able to convince the Gain-ſayers.

IV.

This is that Method which I endeavoured to repreſent in my *Scheme*, and demonſtrate in the Tractate annexed. In which therefore all Interpretation is ſet apart and (as it were) diſclaimed, and all the Reaſons founded upon the bare letter of the Text, taking no notice at all of any Event or Interpretation whatſoever, but leaving all at full liberty: only reſerved, that the *Order* and *Synchroniſm* which I repreſent out of the Text be no way violated thereby; and ſo let the Interpretation be what it may be.

V.

I dare not be confident that this *Order* and Series which I have deduced and repreſented is in no part thereof faulty and ſwerving: howſoever for the

main I am well perſwaded, and think that if not this, yet ſomething like it, ought to be thought on. But he that ſhall eſpie the errours of mine, I deſire him to ſhew me them by ſuch Arguments only as my ſelf make my grounds, namely, from the Characters which the letter of the Text affordeth, and not from Interpretation; becauſe Interpretation (as I ſaid) is to be fitted unto the Order, and not the Order to follow it.

VI.

But for example ſake, yield me a while that this which I have exhibited is indeed the true Repreſentation of the *Order* and *Connexion* of the Apocalyptical Viſions: See then how admirable the uſe thereof will be for Interpretation. For if we can once be aſſured of the meaning of ſome one principal Viſion, how evident then and ruled will the way be from it to find and diſcover the reſt? Will it not be like a Mariner's Card to guide our way in this myſticall Sea? For example, Are we aſſured what the Prophecie of the *Whore of Babylon* means? (For here, here, I ſay, we muſt firſt pitch; and therefore (mark it) the Angel himſelf of purpoſe expounds this Viſion only of all the Viſions this Book or *Scheme* repreſenteth:) Do we know then what this meaneth? If we do, then behold the *Scheme*, and ſee there what will follow; *viz.*

1. That all the Viſions contemporating with *Babylon*'s times muſt be expounded of ſuch things only as belong to the times of *Babylon*'s whoring.

2. All Viſions preceding muſt be interpreted of things foregoing it.

3. All Viſions following, of things to be after it, &c. *Verbum intelligenti ſat eſt.* What a number of ambiguities, uncertainties, and varieties of interpretation will this cut off and ſtrike dead at a blow? It would be as fetters and cords to hold in, yea, as a ginne to intangle, our deſultorious and ſhifting Interpreters, eſpecially our Adverſaries, who do *ſúſque déque miſcere omnia.*

The Conſideration of theſe things will make the *Apocalypſe* to appear for the frame and quality thereof the admirableſt Prophecy in Scripture: And as much as the divine Revelation of Spiritual Truths in the New Teſtament ſurpaſſes the Old for evidence and clearneſs; ſo the Prophetical part of the New for the fabrick & ſureneſs of the grounds for Interpretation exceeds all the Prophecies of the Old.

CHAP. II.

Particular Conſiderations for the underſtanding of the * *Scheme*, &c.

* See the *Scheme* at pag. 536.

I.

OMitting the Viſion of *The ſeven Churches*, which is not generally granted to be a *Prophecie*: The whole Prophetical part of the *Apocalypſe* following conſiſts of Two main Prophecies; both of them beginning their race at the ſame *Epocha* or *Terminus à quo* of time, and concluding together likewiſe at the ſame Goal or *Terminus ad quem*; that is, they begin *ab iiſdem carceribus*, (as we ſpeak) and run *ad eandem metam.* The firſt of theſe is *Prophetia Sigillorum, The Prophecie of the Seals*, reaching from the 4. Chap. untill almoſt the end of the 10. which is repreſented in the upper-half of the Scheme. The ſecond is *Prophetia Libri, The Book-Prophecie*, beginning at the 8. verſ. of the 10. Chap. and reaching to the end of the Book;

Book; which is repreſented in the lower or under-half of the Scheme. So that the Book of *The Revelation* might fitly have been divided into two Tomes, and the ſecond Tome to have begun at the 8. verſ. of the 10. Chap. at theſe words, *And the voice which I heard from Heaven* (viz. chap. 4. 1.) *ſpake unto me again*, (*i. e.* begun anew) *and ſaid, Take the Book——And I took the Book——And he ſaid unto me, Thou muſt propheſie again* (that is, begin a new Prophecie *ab ovo.*) Conſider it.

Certainly ſuch a diviſion would be moſt eaſie for interpretation, if alſo every ſeveral Viſion in each Tome was caſt into a ſeveral Chapter or Section. And it cannot be denied but the diviſion of Chapters, eſpecially in the New Teſt. being but of humane inſtitution, is ſometimes ſo ill ordered, that it doth much prejudice the Reader in underſtanding the meaning of the Holy Ghoſt.

II.

That the Times of the Inner Court *begin with the Beginning of the* Seals.

Now if this ſecond Prophecie do begin *ab ovo*, from the ſame Beginning of time whence the *Seals* began, (and without doubt the *Seals* begin at the Beginning of the *Apocalypticall* time) and runs over anew thoſe times which the *Seals* before traced, till it concludes with them; will not then this reaſoning be very reaſonable? *viz.* If the whole *Prophecie of the* * *Book* comprehends the whole time of the Prophecie of *the Seals*, then the Beginning of the *Prophecie of the Book* begins at the Beginning of *the Times of the Seals.* But the Beginning of the Prophecie of *the Book*, in the Text, is *The ſurveying of the two Courts of the Temple*; the firſt Court *meaſured*, the ſecond *uncapable of meaſure:* One of theſe two then muſt begin at the Beginning where the *Seals* began. But the *ſecond Court* cannot; for it ſynchroniſeth with the Times of the Beaſt; *Ergo* the *former* muſt: that is, The *Inward* Court, (within which the Temple it ſelf ſtood) being capable of the Divine meaſure, muſt note ſome condition of things and times which forewent and preceded the Riſing of the Beaſt and the Treading down of the ſecond and outward Court by the Gentiles. And is there not as much need and uſe of a meaſure to diſtinguiſh of the different States of the Viſible Church in the diverſe Times and Ages thereof, as of the differing Members of one and the ſame time? Conſider it. And this granted will open a door for diſcovery of farre more admirable matter then doth the confounding of both Courts into one Time. I confeſs I was once wonderfully pleaſed with that Opinion, and *Forbes* his pretty expoſition thereof gave me much contentment: But now at length the Law of *Synchroniſtical* neceſſity hath beat me from it, and ſhewed me (as I think) a farr more evident, unforced and uſefull Expoſition. As for the ſtate of the true Church in the times of Apoſtaſie, we have three Prophecies:

1. *The Woman in the wilderneſs.*
2. *The two Witneſſes in mourning.*
3. *The Virgin-company of the Sealed ones.*

And therefore that of the meaſured Court may be ſpared for another uſe.

* Βιβλαριδίου.

Aliter.

If any part of the *Book-prophecie* begin at the Beginning of Apocalyptical time, where the *Seals* began; then certainly the Firſt entrance thereinto (viz. *the meaſuring of the Inward* or *Temple-Court*) ſhould have a ſhare in this privilege of Firſtſhip. But that ſome of the ſequent Viſions of this Second Prophecie do begin at the Beginning of Apocalyptical Time it is evident; namely (of the Second Viſion hereof, Chap. 12.) *The Twelve-ſtarry*

crowned Woman crying in travail, and but then a bringing forth; and the red Seven-headed Dragon watching to devour her Child as ſoon as it was born. Was not this at the Beginning thereof? *Ergò, ut ſuprá.*

III.

The Connexion of the Beginning of the Times of the Beaſt with the Beginning of the Seventh or Trumpet-Seal, from the then Sealing of the 144000, chap. 7. and *the Connexion of the End of the Times of the Beaſt with the End of the Sixth Trumpet, from the then Finiſhing of the* 1260 *days of the Contemporary Prophecy of the Witneſſes*, chap. 11. Theſe, I ſay, concern me near, and are the *two Hindges* whereby the *Book-prophecy* is hung (as it were a door) upon the *Prophecy of the Seals*, without which there would be no ground in the Text ro connect them. If theſe therefore be wrung from me, the whole *Scheme* is diſſolved and broken, and (that which is worſe) cannot again be reſtored.

The latter Connexion or Hindge I think you grant me, unleſs your Tenet of the *Vials* do any way impeach it. Howſoever you deny not the Finiſhing of the 42 moneths *poteſtas agendi* at the expiring of the *Sixth* Trumpet, and by conſequent you yield according to expreſs Text that the Beaſt muſt be well forward in his Downfall and Ruine by that time. The ground of the difference between us is, That I would have the *Vials* to comprehend all the degrees of the Beaſt's Ruine, and therefore inevitably begin them before the *Seventh* Trumpet; You would have the *Vials* to be but ſome of the degrees of the Beaſt's downfall, and therefore have liberty to begin them after the *Seventh* Trumpet hath ſounded.

But for the Firſt Hindge of Connexion by the Sealing of the 144000, ch. 7. you ſeem to make moſt ſcruple; where nevertheleſs I obſerve that you grant the thing I ſeek for [viz. *That the Times of the Beaſt begin with the Beginning of the Trumpet-Seal.*] But you queſtion my Ground and Character. But unleſs this be the Character and ſo intended, there will be none found at all: Which I deſire you to conſider together with my Grounds, as followeth in brief.

The Synchroniſme of the Beginning of the Times of the Beaſt with the Beginning of the Seventh Seal or Seal of Trumpets.

The Sealing of the 144000 follows immediately upon the *Sixth* Seal, and therefore begins with and is coincident with the *Seventh*; becauſe the *Seals* follow one another without interruption of time. But the 144000 *Sealed ones* are one of the Beaſt's contemporaries, chap. 14. Therefore the Beaſt alſo and all under his times muſt contemporate with the *Seventh* Seal.

That *the Sealing of the* 144000 ſucceeds upon the expiring of the *Sixth* Seal; 1. The Tranſition ſhews, Μετὰ τοῦτο εἶδον, *After theſe things I ſaw:* which I never find uſed but when that which follows in the Narration, follows alſo in order of time. 2. No other reaſon can be given why otherwiſe the Courſe of the *Seals* ſhould be ſo interrupted and diſturbed by an interlaced Viſion, and in that place rather then any other. For if this Viſion concern all the *Seven Seals*, why was it not deferred till they were finiſhed, as is the uſual method elſewhere? If it concerned only *Six* Seals, it were ſomething; but the *Turba palmifera* (*the Palm-bearing multitude*, ch. 7. 9.) ſhews it is extended to the End of the *Trumpets*, &c. Laſtly, What need had there been for this Viſion to have been at all mentioned among the *Seals*, were it not intended for a Character of Connexion of the two Prophecies, not elſe poſſible to be connected, but left in a wandring uncertainty?

IV.

IV.

Whether the Dragon with Seven heads and the Dragon ſimply mentioned in Chap. 12. *be the ſame.*

The *Seven-headed Dragon* in the 3. ver. and the *Dragon ſimplie mentioned* in the 4. v. are both one: for the words run thus, v. 3. *And there appeared a great red Dragon having ſeven heads and ten horns.*——v. 4. *And his tail drew the third part of the ſtarres.*——*And the Dragon ſtood before the Woman which was ready to be delivered*, &c.

The ſame event ſucceeds upon the Battel of *Michael* with the *Dragon ſimply ſo called*, which follows upon the attempt of *the Seven-headed Dragon* to devour the Woman's Child; to wit, *The flight of the Woman into the wilderneſs*, v. 6, & 14.

What if the one *(the Seven-headed,)* be Satan *in concreto*, as he poſſeſſed the Seven-headed Empire, as it were the Soul of that bloudy Body; and the other which fights with *Michael*, the ſame Satan ſtill, but *in abſtracto?* The firſt, Satan viſible, perſecuting the Church; the ſecond, Satan inviſible, fighting with the inviſible *Michael*; and yet the time of both the ſame, and ſo the ſame event conſequent to both?

Another Probleme concerning Michael.

If this *Michael* in the *Revelation* be the ſame with that in *Daniel*, who ſhould it then be? If *Chriſt* be this *Michael*, why then ſaith *Chriſt*, *Dan.*10. 13. Michael *one of the chief Princes came to help me?* and v. 21. *None holdeth with me in theſe things but* Michael *your Prince?* For that it is *Chriſt* which here ſpeaks, will appear by comparing his deſcription in the 5, & 6. verſes of that Chap. with *Revel.* 1. 13. Compare alſo *Dan.* 12. 6, & 7. with *Rev.* 10. *ab initio ad v.* 7.

Napier would have *Michael* to be the *Holy Ghoſt*; which if it be admitted, then thoſe *chief Princes*, whereof *Michael* is ſaid to be one, will be the Perſons of the Trinity. May this ſtand? or will it help the conceit of the ancient Chiliaſts for *Regnum Spiritûs?* But *Napier* thought not of any ſuch matter.

V.

Of the Sealing of the 144000 *mentioned in Ch.* 7.

In anſwer to a letter from the ſame Friend.

The ſealing of 144000, Chap. 7. *after the 6. Seal was opened*, ſeems not to be *Narratio de præterito*, but *Cautio de futuro*; not a Narration of what had paſſed under the 6 Seals, but a Caution againſt a danger to come under the 7. For the *ſeventh* Seal coming then to be opened, and being a Seal of deſtructions, leſt the Servants of God might utterly be extinguiſhed in thoſe calamitous ruines and horrible mutations by the ſeven Trumpets, they are in this manner ſecured by the *Seal of providence and protection*. 'Tis true, the Servants of God were in being before this Time; but not ſealed with this *Seal of protection* until thoſe calamities fell upon the world from which they were to be protected. So *Ezek.* 9. The faithfull Iſraelites there and then *ſealed* and *marked in their foreheads*, were in *Jeruſalem* before that time of their *marking*; but not *ſealed* and *marked*, but when deſtruction and (as it is there called) *the ſlaughter-weapon* came upon the Land, from which the *ſealing* was to ſecure them. Reade the Chapter, where in ver. 6. the words are, *Slay utterly old and young*,——*but come not near any upon whom is the mark.* Juſt ſo here, Chap. 7. v. 3 *Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the Servants of God in their foreheads.*

The words which begin the 7. Chap. confirm this order, Μετὰ ταῦτα εἶδον, *After theſe things I ſaw:* which manner of Tranſition I obſerve never to be uſed but when that which follows it is in time after that which went before. After the *Viſion* of the preſent ſtate of the Seven Churches, the *Seals* are for the future, Chap. 4. v. 1. After the ſix Seals, the 144000, Chap. 7. v. 1. After the 144000, the *Turba Palmifera*, v. 9. After *Babylon*'s riding the Beaſt, *Babylon*'s ruine, Chap. 18. v. 1. After *Babylon*'s ruine, the Lamb's wedding, Chap. 19. v. 1. By this obſervation may be underſtood that Μετὰ ταῦτα, Chap. 15. v. 5. For there ends the *General* deſcription of the *Seven Vials:* after whoſe performance the *Temple of the Tabernacle of the Teſtimony* was opened. That which follows in the remainder of that Chapter and the next, is not *a continuance*, but *a return* to a *Particular* deſcription of every Angel's *performance*, which before was named but in general.

VI.

That the powring out of the Seven Vials begins before the Seventh Trumpet.

* Chap. 15. & Chap. 16. The *Seven Vials* appear by the *Text to be the *ſeven degrees* of the ruine of the Beaſt: therefore they muſt begin when the Beaſt begins to fall. Now the Beaſt is to be very farr ſpent, yea even deſperately gone to ruine, before the *ſeventh* Angel ſoundeth: ſee Chap. 11. 7. *uſque ad* 15. For the *Witneſſes* by that time ſhall finiſh their *Sack-cloth-Teſtimony*, and conſequently the Beaſt's *poteſtas agendi* expire; becauſe his time and that of the *Witneſſes* is the ſame.

More particularly: Before the *ſeventh* Angel ſoundeth, the ſlain Witneſſes revive and ſtand upon their feet; the party of the Beaſt is terrified with it: preſently the Witneſſes are exalted on high. A great Earthquake ſhakes the Beaſt's dominion, ſo that the Δίκατον of the City (perhaps the Deanrie or Decarchie of *Rome*) falleth thereby. A ſlaughter is made, and the whole remnant affrighted. By this time, and not till now, the *ſixth* Trumpet expireth, and the ſeventh Angel ſoundeth, v. 14, & 15. This made me place all the *Vials* ſave the laſt within the time of the *ſixth Trumpet*: But the *ſeventh* and laſt *Vial* I make coincident with the *ſeventh Trumpet*, as you may ſee in the *Scheme*. For the *finiſhing Vial* muſt needs belong to the *finiſhing Trumpet*. As for the reſt, five of them at leaſt muſt be poured out before the Beaſt can be in that deſperate caſe before deſcribed: For his Kingdom was not **full of darkneſs*, untill the fifth Vial was poured out. * Chap. 16. 10.

For the placing of the *Vials* all within the *ſeventh* Trumpet, there can be no Argument drawn from the letter of the Text. The only reaſon which might ſeem to perſwade it is a ſuppoſed conveniency of proportion, That as the ſeventh Seal contains ſeven Trumpets, ſo ſhould the ſeventh Trumpet contain ſeven Vials. But it ſhould be conſidered that the *Viſion of the Vials* is a part of the *Book-prophecie*, and not of the *Prophecie of the Seals*: Which two Prophecies are alwaies diſtinctly carried; ſo that in the *Book-prophecie* there is no relation expreſſed to the *Seals*, ſave only for connexion ſake in the firſt Viſion, Chap. 11. which the Holy Ghoſt for that purpoſe throws like a Weaver's ſhuttle quite through the warp of the *Seals:* and therefore in the *Scheme* I expreſs it throughout in red ink, that it might be diſtinctly diſcerned. But after this knitting and jointing them once by the *ſixth* Trumpet's finiſhing, and the *ſeventh*'s ſounding, there is no relation expreſſed afterward. So likewiſe in the *Prophecie of the Seals*, that of *the Book*

Book is but once referred to, *viz.* by the 144000 *ſealed ones* and their conſequent in the 7. Chap. and that alſo of purpoſe to ſhew the connexion of that Viſion of the Book with the joint which begins the ſeven Trumpets.

If the *ſeventh Trumpet* muſt needs contain *Sevens*, it ſhould be rather the *ſeven Thunders* which we reade to have roared after the ſixth Trumpet was expired, Chap. 10. But theſe were not to be written, nor like to be known till they be heard.

J. M.

CHAP. III.

Mr. Mede's *Defence of his own, and Anſwer to certain Objections of a Friend.*

In anſwer to Mr. *Wood's* letter of *April* 29. 1624.

I.

An obſervable Agreement between the Vials *and* Trumpets.

FOR the extending the **Phyſical Analogy* obſerved in the *Vials* to a ſutable expoſition in the *Trumpets*, it follows neceſſarily. And for mine own part, I had firſt obſerved it in the *Trumpets*; and obſerving the Event in Story to be anſwerable there, I transferred the like unto the *Vials* afterward. For I ſuppoſed the *Trumpets* to import the ſeven-fold Ruine of the *Romane State*, as the *Vials* did the Ruine of the *Antichriſtian Beaſt* which aroſe out of the Imperial diſſolution. That as the *Antichriſtian Beaſt* is an Image of the *Cæſarean Empire*, in the faſhion of its power and Regiment: ſo ſhould alſo the Ruine thereof in the *Vials* carry a ſemblance of the Ruine of that other in the *Trumpets*; that it might be a true Image not onely of the Empire ſtanding when it ſtands, but of it falling when it was diſſolving. And this I took to be the true cauſe of ſuch agreement between the *Vials* and *Trumpets*.

* What's meant by *Sun*, *Moon* and *Starrs*, *Heaven* and *Earth* and *Sea*, &c. ſee in the Author's Comment upon *Apocal.* 16. where is mention of the *Vials*, and Chap. 8. where is mention of the *Trumpets*. See alſo Chap. 6. v. 12, 13, &c.

II.

Of the Inner Court *which* John *was bid to meaſure, & its Order and Connexion with the other Prophecies: and That the Times of the* Inner *and* Outer Courts *are not coincident.*

For the fetching of the Prophecie of the *Inner Court* as high as the Beginning of the *Seals*, my Argument was not, Some part of the *Book-prophecie* beginneth there, *Ergo*, this or that doth. In this largeneſs I confeſs it were Sophiſtical indeed. But I reaſoned thus; Some part of the *Book-prophecie* beginneth there, *Ergo*, the *Firſt* doth: yet I grant it follows not by Apodictical neceſſity, but it may perſwade morally as a probability. For why ſhould not the Holy Ghoſt, beginning a new Prophecie, be deemed to begin firſt with that Viſion thereof which fetcheth his beginning higheſt? Which will be the more perſwaſible if you conſider, that this is one of the moſt methodical Books in Scripture. But if the Beginning of the *Inner Court* be coincident, and no higher then that of the *Outward Court*, it muſt then follow even by that little you yield me, That the Viſion of the 12. Chap. fetches his Beginning higher then it. For the *Woman's Child-bearing*, *her Travail*, *her Delivery*, with the *Seven-headed Dragon's Attempt* and *the Battel of Michael*, you grant, and the Text evinceth, to be elder and before the *Woman's abode in the Wilderneſs*: But the *Woman's abode in the Wilderneſs*, *the* XLII *months of the Beaſt*, and *the* XLII. *months of the Outer Court*

Court begin altogether and at the ſame time: Therefore that which is elder to any one of them, is elder to every one of them. Why therefore ſhould not the *Book-prophecie* have begun rather with this of the eldeſt beginning, unleſs that that wherewith it begun did fetch its Beginning as high as it?

All this notwithſtanding I confeſs ingenuouſly, that your exceptions do ſo farr weaken my Argument, that it appears not to be of ſo ſufficient ſtrength as may force aſſent. But that which is enough to ſtagger a man in his own Tenet, is not alone ſufficient to cauſe him to embrace the contrary; unleſs the Arguments ſhewn for that part do appear of more force and probability then himſelf grounded upon. Otherwiſe a man may reply as he in *Terence* did to the Lawyers, *Probè feciſtis, multò ſum incertior quàm dudum.* Beſides, a Probability ſtands in place of a Demonſtration, till a greater Probability can be brought to ſhoulder it out. Let me therefore acquaint you a little what ſcruples ariſe in me when I conſider your Argument for the contrary.

You ſay, *S.* John *ſurveyed both the Courts together. For the meaſuring of the one, and leaving the other unmeaſured, were at one time:* Ergò, *the things ſignified by them both fall alſo under one time.*

Reſp. 1. Here I conſider firſt, when a *Repreſentation* is made not by *Motion* or *Action*, but by a *ſtanding Type* or *Picture*, (ſuch as is the Fabrick of the Temple) though the parts may be viewed all at one time, yet may the thing ſignified by them be of differing times: for in this caſe Order of place uſeth to ſignifie ſucceſſion of time. For example, The *Scheme* I ſent you may be comprehended at one view; and yet the parts according to their order of place do repreſent priority and poſteriority of times. The *Monarchical Image* in *Daniel* was not by piece-meal, but all at once, preſented to *Nebuchadnezzar*'s view; and yet the four metalled parts thereof were Types of four, not coincident, but ſucceſſive Kingdoms. So the ſeven Heads of the Whore-ridden Beaſt in this Prophecie, though ſeen at once, ſignified nevertheleſs Things not at once, but ſome paſt, ſome preſent, ſome to come; five Kings fallen, the ſixth preſent, and ſeventh to come.

In the *Temple* it ſelf, the Firſt Tabernacle, or Holy Place, was a Type of the Oeconomy of Redemption in the Church Militant; and the Second Tabernacle, or the Holy of Holies, of the Church Triumphant in the Heavens. So S. *Paul* to the *Hebrews* makes the firſt Tabernacle the Type of the Body of Chriſt, wherein being incarnate he ſuffered here below, and through which as through a Firſt Tabernacle he entred within the Veil, the Holieſt Heavens, there to make interceſſion for us. Was there not here a priority and poſteriority of times? Why may not then the *two Courts* of the Temple be Types alſo of ſucceſſive times, though S. *John* viewed them at one time?

Indeed where the *Repreſentation* conſiſts in *Motion* and *Action*, I grant the caſe is otherwiſe: for here things done together in Viſion are to be expounded of things to be performed together in ſignification. But the example we have in hand is not of that ſort: For the eſſence of the Type here conſiſts not in what S. *John* himſelf did, but in that which was preſented to S. *John* in Viſion; namely, the Frame of the Temple with his two Courts: the Firſt, ſuch as might be meaſured with divine meaſure; the Second, ſuch as could not be meaſured therewith, being poſſeſſed and troden down by the Gentiles. As for S. *John*'s acts hereabouts, they are no other then ſuch as whereby he was to inform himſelf concerning that which was ſhewed unto him. Neither is this the only place where S. *John* is bidden doe ſomething for his information and ſurvey of the Viſion ſhewed him:

him: *Vide cap.* 7. *v.* 13, 14. *cap.* 10. *v.* 4. *cap.* 14. *v.* 13. *cap.* 19. *v.* 9.

*Reſp.*2. Secondly, Neither were the Acts whereby the Apoſtle ſurveyed the two Courts, either one Act or two Acts at one and the ſame time, but ſeveral Acts at ſeveral and ſucceſſive times. For firſt, the Text expreſſeth no more but what the Angel bade S. *John* doe, and not what S. *John* did. Now it will not follow that that which was comprehended in one bidding was therefore done at one time: For that may be bidden with one Act of bidding which will require two or three acts in performing, and thoſe too ſuch as cannot be done at one time. But perhaps you ſuppoſe there was but one onely Act commanded, to wit, to meaſure the *Inner* and not the *Outer*. Indeed if it were ſo, then it muſt needs be of one time: For if there be nothing here but the Doing of a thing in one place, and not doing it in another, it cannot poſſibly be of diverſe times, becauſe every poſitive implies his negative, and goes together with it. But if the words of the Text be conſidered, there will be found more in them then ſo, howſoever our Tranſlation obſcures it.

For firſt, I conceive not S. *John*'s ſurvey of the two Courts to be an Act of *mere Separation*, but rather of *Examination*, as the nature of *meaſuring* importeth. Again, there is more to be done to the *Second* Court then only *Not meaſuring* it; that were but doing nothing to it: for the words of the Text are not, *Leave out*, (if thereby you underſtand a *pretermiſſion* only) but Ἔκβαλε ἔξω, *i. e. Caſt it out:* the Vulgar hath *Ejice foràs*; and *Beza*, though himſelf tranſlates *Exclude*, yet confeſſeth it is *ad verbum*, *Ejice forás*. So that here we ſee a *poſitive act* commanded, and not a *pretermiſſion* onely; and our Tranſlatours when they turned it [*Leave out*,] expreſſed rather what themſelves conceived, then what the words ſignified.

This conſidered, I underſtand it thus; That in this ſurvey S. *John* was firſt to examine the *Inner Court*, which by its conformity to the Divine meaſure which he was to apply thereto he ſhould find to be *Sacred*. That done, he was then in the next place to ſurvey the *Outer* Court; which becauſe he ſhould find poſſeſſed by the Gentiles, and therefore not capable of the Divine meaſure, he was to *caſt out*, that is, excommunicate, and pronounce unſacred and polluted. See *Ezek.* 44. 6, 7, 8. The ſumme of all this diſcourſe is in a word, That howſoever I conceive the Object of this Viſion to conſiſt indeed in the Repreſentation of the Temple with his Courts, and not in the Acts of S. *John* informing himſelf about them; yet will neither of them both inferre a Coincidence of time, but rather a Succeſſion of the things ſignified by them.

III.

The myſtery of both Courts explained.

Now what material and profitable conſequent for the *Interpretation* would enſue upon this *Order*, which you ſay you ſee not, if you will promiſe not to object it to me as a breach of mine own Tenet, (as you threaten at the very mention) I will, if I can, tell you: Not to make it the ground of my *Order*, for which you ſee I bring other Arguments, but to counterpoiſe your affection (if it be any) to that other expoſition, which may otherwiſe, though unperceived, ſecretly make the balance of aſſent to propend one way more then another. If therefore the foreſaid *Order* may be granted, the *Interpretation* will be as followeth.

1. The *Inner Court* meaſured by the Divine Reed is the Viſible Church in its primitive purity, whenas yet Chriſtian worſhip was unprophaned and anſwerable to the Divine rule revealed from above: which ſtate contains the whole time of Perſecution under the *Ethnick* Emperours; the *Altar* in this Court moſt fitly inſinuating the continual Sacrifice of *Martyrdom* during the moſt part thereof.

2. The

2. The *Second* or *Outer Court* repreſents the ſtate of Apoſtaſie under the Man of ſin, when the Viſible Church being poſſeſſed by Idolaters, became in the publick worſhip ſo inconformable and unapt for Divine meaſure, that it was to be caſt out, and accounted not as Chriſtian and Sacred, but prophane and polluted.

3. By the *Time* expreſſed for the prophanation of the *Outer Court*, we may gather the *Time* implied for the laſting of the purity of the *Inner Court*; and that in this manner.

4. It is demonſtrated by *Villalpandus* out of *Ezekiel*'s meaſures, That the largeneſs of the *Outer Court* was ſuch, that it contained the *Inner Court* three times and a half in quantity: *Ergò*, the *Time* of XLII. months, which the Holy Ghoſt allots to the *Outer Court*, ſhould likewiſe contain the *Times* of the *Inner Court* thrice and a half: But if this be ſo, then the Time allotted to the *Inner Court* is XII months, becauſe the XLII months of the *Outer* contains it thrice and a half. Or thus, The *Time* allotted to the prophanation of the *Outer Court* is three years and a half; *Ergò*, the *Time* implied for the meaſured Purity of the *Inner* or *Firſt Court* muſt be One year, if the Times hold the ſame proportion each to other which the largeneſs of the Courts did.

5. Now a year or twelve months is 360 daies, according to the Chaldean count of * months; and if you adde the 5. *dies Emboliſmales*, which they added alwaies to the end of their year, (though they were reckoned in no month) it will be 365 daies: which daies Prophetically taken will inform us, *That the Viſible Church continued in the Primitive Purity of Chriſtian Worſhip, anſwerable to the Divine meaſure, the ſpace of 360 or 365 years.* And is it not a matter of conſequent to know as well how long the Church continued pure and regular in Chriſtian Worſhip, as how long it was to be prophaned afterward by Gentilizing Idolatry? Nay ſhall I tell you a ſtranger conceit? Was it not this which the Devil harped upon, when (as S. *Auſtin* reports)* he made his Oracles to give out, *That the Chriſtian Religion ſhould laſt but 365 years*, (for ſo long, forſooth, *Peter* had inchanted the world to adore *Jeſus of Nazareth*) *but after this time once finiſhed it ſhould be extirpated by the Gentiles?* How think you? doth not ſome body elſe ſtudy Prophecies as well as we? But I hope we ſhall underſtand them better: For the Devil was deceived in expecting a Total ruine of Chriſtian Religion, and his malice made him forget what *Chriſt* ſaid to *Peter*, *That the Gates of Hell ſhould not prevail againſt his Church.* And yet S.* *Auſtin* tells us that he gained ſo much by this device, that many of the Gentiles would not be gotten to turn Chriſtians till this time were expired, and that they ſaw their hopes fruſtrate.

* 30 Daies to every Month.

* *Lib.* 18. *de Civit. Dei, c.* 53, 54. i. e. *penultimo & ultimo.*

* *Ibidem c.* 54. *ſub finem.*

IV.

From what Epocha *are the* 360 *or* 365 *years of the Churche's Primitive purity to be reckoned?*

But from what *Epocha* of time ſhould this 360 or 365 years be reckoned?

An. Chriſti

Reſp. There can be but four *Epocha's*; *viz.*

1. 1. Chriſt's Birth.
2. 33. 2. Chriſt's Paſſion, *Anno* 33.
3. 70. 3. The Deſtruction of *Jeruſalem*, *An.* 70.
4. 94. 4. The Time of the *Revelation* of this Prophecie to S. *John*, *Anno* 94.

Let

Let us try from them all, and ſee how it will ſucceed. By the *Firſt* we have the time when the Chriſtian worſhip began firſt to ſwerve from his wonted correſpondency to the Divine meaſure, *viz. An. Chriſti*, 360*. All our Divines confeſs that about this time, and not till this, began the *Idolatry* of *Reliques* and *Saint-worſhip* firſt to enter. By the two next Periods, *An.* 393* and 430*, you have the degrees how Apoſtaſie palpably increaſed. By the laſt Period (from the time this Prophecy was given) *Anno* 454*, you ſhall ſee the Time when the *meaſured Church* together with the *Weſtern Empire* * quite expired, and from that time forward was to be reckoned as prophane and polluted.

* * * * If you will count the Emboliſm of 5 daies, then add 5 years more to each of them.

* For *Genſericus* took *Rome* the year after; nor was there any afterward that may be truly accounted *Emperour*, though ſome Tyrants ſcuffled for that name ſome few years after.

Obſerve one thing more. That according to this reckoning the *Oecumenical Council* of *Nice* will fall within the compaſs of the firſt Period, before the Church yet ſwerved, the Council of *Conſtantinople* within the ſecond, the Council of *Epheſus* in the end of the third, the Council of *Chalcedon* in the end of the fourth and laſt Period. Thus farr we profeſs our ſubſcription to the deciſions of *Oecumenical Councils*; but after this time, *Ejice foràs, Caſt it out*; it is no longer meaſured, therefore take heed of meaſuring by it. And all this is as evident in Story as any expoſition of this Book whatſoever. I do but briefly point out what I have thought much more of, and could perhaps ſet forth more accurately, but that I account all this and the reſt as vain, if the *Order* I ground upon appear not well founded upon the Text it ſelf.

Thus have I dilated ſomewhat largely upon this point, becauſe I deſired fully at once to repreſent my conceit unto you, and will not hereafter ſay any more of it *pro* or *contra*, but leave that which hath been communicated by us both to be at leiſure conſidered by both, till God ſhall to either of us reveal what we may reſolve to be his Truth.

[*In the Author's Manuſcript here follows the Ichnography of the Temple and its Courts; the ſame with that in his* Comment. Apocal. cap. 11. verſ. 2, 3. *which the Reader may there view.*]

You ſee here the Ichnography and Platform of the Temple's Fabrick. The *whole building*, Courts and all is called in Scripture Ἱερόν. The *Temple* it ſelf (which was not open as the Courts, but covered) is called Ναός. Hence you never reade that Chriſt or his Diſciples came into or taught in the Ναὸς, but in the Ἱερὸν, namely in the *Outer Court* where the multitude aſſembled to pray. This *Outer Court* was a moſt ſtately Building with Columns and Cloiſters round about, and alſo within divided as it were into Partitions with ſtately Rows of Pillars.

S. *John* ſeems by Θυσιαστήριον to mean the whole Sacrificing-place, and not onely the *Altar* ſpecially ſo called (*viz.* whereon the Sacrifice was laid,) as may appear by the words which follow [*And thoſe that worſhip therein.*] The *Outer Court* he calls Αὐλὴ ἡ ἔξωθεν τοῦ Ναοῦ *The Court without the Temple*; becauſe the Ναὸς or *Temple* ſtood not in this, but in the other Court, which was alſo the Place or Court of Sacrifice.

J. M.

CHAP. IV.

Mr. Mede's *further clearing and vindication of ſome paſſages in the foregoing Paper; with ſome Obſervations concerning the 7 Thunders contemporary with the 7. Trumpet, as alſo concerning that in* Dan. 12. 7, 11, 12-----*and that in* Apocal. 11. 19. *&* chap. 15. 5, 8.

Retegat Deus oculos utriuſque noſtrûm, ut intueamur mirabilia ejus.

M^r *Wood,*

I Received your laſt; doubt not but with like acceptance I did the former, which I not onely keep, but uſe to reade over a 5 or 6 times at the leaſt: and though I always aſſent not, yet I am always better'd by them, either to ſtrengthen what I found weaker then I took it to be, or to learn to expreſs my ſelf with more caution and perſpicuity then (as I perceived by their Objections) I had done; or oftentimes they miniſter the occaſion of ſome new Notion which before I thought not on.

But for anſwer to your laſt, I know not well how to deal; for that (unleſs I miſconceive you) all is grounded upon a miſtake almoſt total of my meaning. It may be I have committed ſome fault in my expreſſion, and I muſt therefore deſire you to amend my defect therein with a ſecond reading of that Letter, if it be worthy for you to take ſo much pains. In the mean time I ſuppoſe you miſtake me in theſe particulars following.

1. Firſt, You ſuppoſe that I oppoſe the *Temple* (Ναὸς) to *the Courts*: whereas I oppoſe the Courts one to the other, *viz.* the *Inner* Court (wherein the Temple and the Altar ſtood, and where the Prieſts and Levites onely worſhipped) to the *Outer* Court, whither every body came.

2. You ſuppoſe that in my Interpretation I oppoſe the *Inviſible* or latent Church to the *Viſible* and apparent: whereas I oppoſe the *Primitive Viſible* Church, which was pure, to the *After-Viſible* Church, which was corrupt. For both the Courts, both *Inner* and *Outer*, were *ſub dio*, open and uncovered, and therefore both ſignify *A Patent* and *Open* Church, that is a *Viſible* one.

3. You ſuppoſe (if I underſtand you) that when I ſay *Meaſured Church*, I mean *Actively*, as though the Angel continually were meaſuring the Church during the Six Seals: whereas I mean *Paſſively*, that the Church during that time was *meaſured*, that is pure, conformable and keeping meaſure, even in the *Outward Viſible Forme*, which afterward it did not.

4. You ſuppoſe I make the *Temple with its Courts* a Type of the whole body of the Church partly Viſible, partly Inviſible at the ſame time: whereas I mean of the Viſible Church onely, and that conſidered as Succeſſive according to the diverſe times thereof.

Concerning the reſt of your Letter, I have no time to anſwer as I would; onely in brief I ſay thus much.

1. That concerning the *Thunders* of the 7. *Seal*, 7. *Trumpet* and 7. *Vial*, I cannot yet conceive your meaning. For I acknowledge no other *Seventh Seal* but the *Seven Trumpets*; and cannot underſtand how any thing of the *Seventh Vial* ſhould concern the preſent times, ſince you make all the *Vials* yet to come: nor how any thing of the opening of the *Seventh Seal* ſhould concern the times which are now, ſeeing the greater part of the *Seventh Seal* (*viz.* 6 Trumpets thereof) is already paſt. Indeed the 7 *Thunders* after the 6. Trumpet may be, if not preſent, yet very near, if we could underſtand them.

2. Concerning *the Time, Times and half a Time*, and *the* 1290 *and* 1335 *days*,

days, in the 12. of *Daniel*, I labour not to reconcile them; becauſe I ſuppoſe they are diverſe Times, and of diverſe Subjects, and of a diverſe beginning and ending. Namely the *Time, Times and half a Time* are of the Tyranny of the *little Horn with eyes and a mouth ſpeaking great things*, &c. *Dan.* 7. 20, 25. at the expiring of whoſe blaſphemous Tyranny *the ſcattering of the Holy people* and the great Myſtery *ſhall be finiſhed* (*Dan.* 12. 17.) But the 1290 and 1335 days are the times of ſealing and cloſing up of the knowledge of theſe Wonders, to be at length diſcloſed and revealed at the expiration of * theſe times.

3. I cannot yet conceive how the *Opening of the Temple* in the 7. Trumpet (*Apocal.* 11. 19.) makes any thing for proof of the *Contemporation of the Two Courts*, or for the underſtanding what is meant by *meaſuring* or *unmeaſuring* them. For our Queſtion (*N. B.*) is about *Courts*, and not the *Temple*, howſoever the Angel deſcribes the *Inner Court* by the Temple, Altar and Prieſts-worſhippers therein, which are the Contents thereof. But this *Opening of the Temple* at the *Seventh Trumpet*, that the *Ark of the Teſtimony* might be ſeen, ſhould I think rather be compared (as a *Synchroniſtical* Character) with the 5. verſe of the 15. Chap. where in the end of the General deſcription of the *Vials*, as a conſequent of their pouring out, it is ſaid that *the Temple of the Tabernacle of the Teſtimony was opened*. And verſ. 8. in the entrance of the Particular deſcription of the *Vials* begun in the former verſe, it is anſwerably ſaid, that *the Temple was filled with ſmoke from the glory of God, and from his power, and no man was able to enter into the Temple till the ſeven Plagues of the ſeven Angels were fulfilled*: as if then this ſmoke or cloud ſhould be removed, & the Temple thereby become open to be ſeen and entred into. Which ſhould come to paſs at the blaſt of the Seventh Trumpet.

In all which there ſeems to be an Alluſion to *Solomon*'s feaſt of *Seven days dedication of the Temple* (2 *Chron.* 7. 8.) during which the *Cloud of the glory of the Lord filled the Temple*, (not *the* * *Courts*) ſo that the Prieſts could not ſtand to miniſter by reaſon of the Cloud, 2 *Chron.* 5. 13. nor enter thereinto, chap. 7. 1, 2. So the pouring out of the *ſeven Vials* may ſeem as it were a Dedication of the Church of Chriſt, after it had been ſo long prophaned by Antichriſt; till the finiſhing of which Dedication the Nation of Prieſts or Prieſtly nation of *Iſrael* cannot enter, nor the *Ark of the Teſtimony* be revealed unto them. Conſider *Exod.* 40. verſ. 36, & 37. Conſider alſo what happened there at the Dedication of the Tabernacle, verſ. 34, 35.

Thus with my prayers, and beſt remembrance to your ſelf——I reſt and am Your aſſured friend,

Chriſt's-Coll. Jul. 12. 1624. *Joſeph Mede.*

* Of the beginning and ending of theſe days, ſee the Author's elaborate Diſcourſe toward the end of this Third Book, *De Numeris Danielis*, &c.

* For *Solomon* prayed before the Altar at that time, and bleſſed the Congregation which ſtood in the Outward Court 2 *Chron.* 6. verſ. 12, & 3. and they ſacrificed that day and all the time of the Feaſt, *viz.* in the Courts, though the Prieſts could not enter the Covered Temple for the glory of the Lord which filled it.

CHAP. V.

Mr. Mede's *Anſwer to* Mr. Wood's *ſpecial accommodation of the four firſt Trumpets, in Chap.* 8. *of the Apocalypſe.*

Mr. *Wood*,

IF I miſtake not your meaning, your accommodation of the *Trumpets* appears to me very much intangled in the point of Time: for it makes the three firſt Trumpets to begin at the ſame inſtant, and all to be concluded within the *ſixth Seal*: nay, if the *ſixth Seal* be the wounding of the

Romane Sovereignty by the Barbarians, * they will begin before it. For the Council of *Nice* wherein *Arrius* (whom you make the * *falling Starre*) was condemned, and where *Contention* among Church-men (your firſt Trumpet) burſt forth, and *Ambition* (your ſecond Trumpet) was broached; this Council was held *An.* 325. within two years after *Conſtantine* was ſole Emperour. But the wounding of the Empire by the Barbarous Nations (your ſixth Seal) began not till after *Julian* 365. and you make not the main ſtroke thereof till 410. by which times the *Arrian* Hereſie was well cooled. For it cannot be ſaid that the Barbarous Nations defaced the Romane Majeſty in the days of *Conſtantine*, who was a glorious and (when he once reigned alone) a moſt peaceful Emperour. And for *Diocletian* that bloudy Perſecutor before him, he was a moſt powerfull and victorious Emperour, in whoſe time the Romane Empire was more dreadfull to the Neighbours then it had been many years, yea almoſt Ages, before.

* *Viz.* the Trumpets.
* Chap. 8. 10.

I obſerve alſo a further confuſion of the *three Trumpets* among themſelves: For *Arrius*, whom you make the *falling Starre* in chief, and ſo the Head of your third Trumpet, will in time rather challenge to be the firſt of the three: for the *Arrian* hereſie began before, and occaſioned the calling of, the Council of *Nice*, where you firſt begin that *Contention* and *Ambition* which you make the firſt and ſecond Trumpet.

I had rather therefore yet continue my opinion, That the great *Earthquake* of the Sixth Seal ſhould be that inteſtine change of the Romane State begun with *Conſtantine*, and fully ſettled with the death of *Julian*: For an *Earthquake* implies not a Deſtruction, but an extraordinary Alteration and change of the face of things; as an *Earthquake* changeth the poſture of the Earth by depreſſing Hills and exalting Vallies, turning the chanels and courſe of Rivers, and ſuch like. And was not here the whole Politick Government as well as the Religion altered, the Imperial Seat removed, the Diſtribution of Provinces & Offices new moulded? &c. And though Chriſtian Religion be of it ſelf a perfection, yet the introducing thereof turned the former ſtate of the Empire topſy turvy; when the low and trampled Vallies aroſe into Mountains, and the haughty Mountains were laid as low as the Vallies. How many Hills and Iſlands were by this means diſplaced? And if the Roman Gods be any of the *Stars* or *Hills* here mentioned, we need not go farther for an Expoſition of this *Earthquake* and the ſhock it cauſed in the world.

Now if this be granted to be the right accommodation of the *Sixth Seal*, then will the Trumpets of the Seventh follow in their due Order, according to that Expoſition of the four firſt Trumpets which you related even now as your Friend's, who yet is farre from deſerving & acknowledging that Deſcription you there give him.

F. M.

CHAP. VI.

See before in Chap. 2. Sect. 6.

Mr. Mede's *Anſwers to thoſe* 3 *Arguments of Mr.* Wood *endeavouring to prove That the Vials are immediate Conſequents of the Seventh Trumpet.*

Mr. WOOD. 1. *UNto the Seventh Trumpet is attributed the laſt of the three great* Woes *Chap.* 8. 13. & *Chap.* 11. 14. *But in the Seventh Trumpet's effect there is no other* Woe *deſcribed but what follows in the pouring out of the Vials. Ergo, the* Vials *muſt needs be that* Woe,

Woe, *and immediately poured out upon the blaſt, which the Tranſition Chap.* 11.14. *calls for*—The third Woe cometh quickly, *viz. with the blaſt in the next words.*

Mr. MEDE. This Reaſon methinks were ſatisfied if only the *laſt Vial* fell within the *ſeventh Trumpet*: For the *third Woe* I take to be that *Battel of the Great Day of God Almighty* under the *ſeventh Vial*; which therefore I grant to be concurrent with the Beginning of the blaſt of the *ſeventh Trumpet* not yet blown. But the other *Vials* I ſee no reaſon why they may not be referred to thoſe Beginnings of the Ruine of the Beaſt and exaltation of the Undefiled Church deſcribed chap. 11.v.11,12,13. which is before the *ſecond Woe* or *ſixth Trumpet* be expired.

Mr. WOOD. 2. *The Temple is not open in Heaven untill the ſeventh Trumpet blow, Chap.* 11. 19. *Now the Angels which poure out the Vials come out of the Temple which was opened in heaven.* Ergo, *the pouring out of the Vials muſt needs follow the blaſt of the 7 Trumpet Chap.* 15.5,6. *Which place ſhews that the 7 Angels come forth of the opened Temple.*

Mr. MEDE. It is true that the *Temple is not opened in heaven till the ſeventh Trumpet ſoundeth.* But I think alſo that it ſhall not be opened *till the ſeven Plagues of the ſeven Angels be fulfilled:* For is it not expreſly ſaid ſo, chap. 15. 8. *And the Temple was filled with ſmoke from the glory of God and from his power, and no man was able to enter into the Temple till the ſeven Plagues of the ſeven Angels were fulfilled?* So I underſtand it as having reference by way of *Antitheſis* to that in the 5. verſe.—*The Temple of the Tabernacle of Teſtimony in heaven was opened, viz.* when the Angels had done their Execution, and the Harpers ended their Song of Deliverance. Wherefore I grant not that the ſeven Angels came forth of the open Temple; but ſuppoſe thoſe five firſt verſes of that Chapter to be a *general* Deſcription of the *Vials*, with the ſtate of the Church under them newly waſhed in the glaſſy Laver of the Temple, and yet ſtanding upon the brink or brims thereof, chaunting a Song of another *Exodus* like that of *Iſrael*; with the concluſion whereof *the Temple of the Tabernacle of the Teſtimony in heaven is opened*, that thoſe might enter which before could not. In the following Verſes, beginning, *And the ſeven Angels came out*, &c. the Apoſtle reſumes the Viſion *ab ovo*, and makes a more *particular* Deſcription of the ſeven Angels Executions which before he but generally touched; but now tells *their attire, whence they had their Vials*, and *what was every one's Plague in particular*, to the end of the next Chapter; which is therefore ill ſevered from the three laſt Verſes of this 15. Chapter. And note that the *Complutenſis Editio* reads not the ſixth verſe of this Chap. *And the ſeven Angels came out of the Temple*; but, ὁκ τῦ ὐρανῦ, *out of Heaven.*

Mr. WOOD. 3. *Theſe ſeven Angels (Chap.*15.1.*) are ſaid to bring the ſeven laſt plagues, wherein the whole wrath of God is accompliſhed; which is nothing but the branching out of the third Woe, and therefore after, though under, the laſt Vial.*

Mr. MEDE. The *Vials*, as I take it, are called *the ſeven laſt Plagues*, in reference only to the **ſeven Trumpets*, which are *the ſeven firſt Plagues*; the firſt *ruining the old Beaſt*, the laſt *deſtroying the new which is riſen out of his Ruines.* * See before in Chap. 3. Sect. 1.

CHAP. VII.

The Virgin-Company of the 144 thouſand Sealed ones, *deſcribed in Chap. 14. of the Apocalypſe, briefly interpreted.*

THis *Viſion* of *the Sealed Ones* I begin and end with the Times of the Beaſt, taking them for the ſame with thoſe whoſe *Sealing* began with the beginning of the * *Seventh* or *Trumpet*-Seal; with which Seal I alſo begin the Times of the Beaſt, ſuppoſing that *Sealing* there was purpoſely interlaced to be compared with the Viſion here, that thereby we might know in what part of the *Seals* to fix the Beginning of the Beaſt: to which no Character of the whole Book will direct us, but only the Parallel of the *Sealed Number* beginning and contemporary with the ſeventh Seal (chap. 7.) and here again reiterated, as beginning and contemporary alſo with the Beaſt.

* Chap. 7.

For the Accommodation, I underſtand it to be *A Deſcription of the Faithfull and Undefiled Company of Chriſt under the polluted times of the Antichriſtian Beaſt* next before mentioned. And they are deſcribed, 1. By their Head, the true Lamb Chriſt *Jeſus*, and not he that had Horns like a Lamb, but ſpake like the Dragon. 2. By their Place, which was even Mount *Sion*, that elevated and conſpicuous part of the World, where men viſibly profeſſed the Name of Chriſt, and where his Apoſtles had once founded him that Temple which now Antichriſt uſurped. Nor were theſe *Faithfull Ones* tied to any one part of this Mountain above other, (as the falſe Prophet's Followers are to their *Cathedra Petri*) but they *follow the Lamb whitherſoever he goeth.* 3. By their Worſhip in praying and praiſing God, wherein they were undefiled *Virgins*, not polluting themſelves with the Mother (or Metropolis) of Fornications, though their *Religious Song* ſeemed a new one, and was ſuch as none could ſing but themſelves.

This is the General deſcription of their ſtate during the whole time. After which followeth that which paſſed between them and the Followers of the Beaſt in their later time; which is twofold: 1. Preaching and Admonition under three Angels; 2. The Acts of Execution, which are two: The one of an *Harveſt*, wherein Chriſt their Maſter and Lord of the Harveſt ſends forth Labourers into his overgrown Field, and reaps it: which I underſtand of the preſent *Reformation*, wherein our Lord hath gathered his Wheat out of that Field of Weeds, and bound it together in new-erected Churches. Next after this *Harveſt* comes the *Vintage*, an Execution of Vengeance, as ſoon as the Grapes are once bloud-ripe. This Execution is yet to come, though it ſeems not farre off: For the *Reapers* bring little Wheat home of late; whereby it ſhould ſeem that *Harveſt* is in a manner done, and the time of *Vintage* a-coming. This is the ſumme of what I have as yet conceived of this Viſion.

Moreover, ſuppoſing this *Vintage* to be yet to come, I am much inclined to think that * this 1600 furlongs without the City ſhould be a Deſignation of *Peter*'s Patrimony or the Demeaſns of the Church, which in the longeſt extent thereof from the Walls of *Rome* to the River *Po* is exactly 1600 furlongs, or 200 Italian miles: whereby it is probable that the Pope's own Territories, *Stato della Chieſa*, may prove the Cock-pit of this Execution, whither Chriſt as into a Wine-preſs will from all parts gather the bloudy Grapes when he means to tread them.

* Verſ. 20.

J. M.

CHAP.

CHAP. VIII.

Mr. Mede's *Anſwers to ſeveral Enquiries about ſome difficult paſſages in the Apocalypſe.*

Sr. I Will make no full Reply to your ſorrowfull beginning, leſt I ſhould revive your grief, and make your wound to bleed afreſh: Onely I will deſire the Almighty to continue that patient ſubmiſſion unto his Will which I doubt not but he hath given you, and make this your loſs in the fleſh your advancement in the Spirit.

Your Letters and Book found me in * *Suffolk* at S^r *Martin Stutvill*'s. I thank you for communicating your elaborate Meditations, to which and your Letter I would have made a large Reply had I been at home, and not a non-reſident from my Study, and hourly moleſted with ſuch occaſions of interturbation as the place and ſolemnity brings. * Decemb. 27.

Enquiry I.

Concerning the four Wights, Revel. 4. 6,&c.

This attendance upon the *Throne of God* by the 24 *Elders* and the 4 *Animalia* or *living creatures* is a Repreſentation of his pitching in the *Wilderneſs*, in the midſt of the *Levites*, and the 4 *Standards* of the Congregation having for their *Enſigns* (as the Jews ſay by ancient Tradition) a *Lion*, a *Bullock*, a *Man*, an *Eagle*. For the manner of their encamping was this. 1. In the midſt was the *Tabernacle* or *Throne of God*. 2. Round about the Tabernacle and next unto it pitched the *Prieſts* and *Levites*. Then 3^ly. the *Body of the Congregation* divided into 4 *Standards* and placed about the Tabernacle, Eaſt, Weſt, North and South. Three Tribes went to a Standard, which were called by the name of the chiefeſt Tribe. The firſt on the Eaſt-ſide of the Tabernacle was the Standard of *Judah*, which contained *Iſſachar* and *Zebulon*, and had for the Enſign a *Lion*. The ſecond on the Weſt was the Standard of *Ephraim*, containing *Manaſſe* and *Benjamin*, and had for the Enſign an *Oxe* or *Bullock*. On the South was the Standard of *Reuben*, comprehending *Gad* and *Simeon*, and had for their Enſign a *Man*. On the North-ſide pitched the Standard of *Dan*, with whom encamped *Aſher* and *Naphthali*, and had for their Enſign an *Eagle*. All this you ſhall find *Numb.* ch. 1. ch 2. ch. 3. ſaving the ſpecification of the *Enſigns*, which is from the Jews Tradition, the Text only ſaying they had * *Enſigns*, but expreſſes not what they were. And marvel not that S. *John* ſhould here allude unto a Tradition of the Jews; for elſewhere in this Book he alludes to their Cuſtoms and borrows their Phraſes; as in that of [a] *walking in white garments*, and in the phraſe [b] of *the Second death*, a ſpeech no where elſe in Scripture, but frequent in the Targum and in the Jewiſh Doctors. * Num. 2. 2.

[a] Ch. 3. 4. & ch. 6.11. & ch. 7.13.
[b] Ch. 2. 11. & ch. 20. 6,14. & ch. 21. 8.

And that this Tradition hath ſome warrant, ſome which I have met with-all in my ſearch would prove out of the 68, or, according to the Vulgar, 67 Pſalm, verſ. 11. Thus the 8. verſ. begins, *O God, when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs; The earth ſhook, the heavens alſo dropped at the preſence of God: even Sinai it ſelf was moved at the preſence of God, the God of Iſrael. Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance when it was weary.* Verſ. 11. * *Animalia tua habitabant in ea, Thy living Creatures dwelt therein*, namely *in thine inheritance*. And this is expreſs according to the Hebrew, חיתך ישבו בה: for חיה ſignifies properly *Animal*, and ſometimes * The Lxx. have Τὰ ζῶά σου.

Armentum, whence we borrow that Metaphorical tranſlation, to turn it, *Thy Congregation*, and by *inheritance* to underſtand *Canaan*; whereas the people of God were uſually *ſo called, and that part of the Pſalm ſeems to ſpeak of what God did in the Wilderneſs, and not in *Canaan*: Which being not underſtood, made the Vulgar to be corrupted by turning the *Præter-imperfect-tenſe* into the *Future*, as verſ. 10. *Segregabis* for *Segregabas*, and verſ. 11. *Habitabunt* for *Habitabant*, contrary to the Hebrew, which reads in the *Præter-perfect* tenſe יָשְׁבוּ *have dwelt.*

*Iſrael is often in the Pſal. and elſewhere in Scripture called *God's inheritance.*

But above all, thoſe *four Faces* of the *four Cherubins* which drew the Chariot of God in *Ezekiel* ſeem to have reference to ſome ſuch matter. I ſay *four Faces*, not *four Heads*, as ſome take it; for the *Cherubins* had but one Head each of them, on the four ſides of which Head were the likeneſs of *four Faces*, to ſignify that he that rode in the Chariot was the Lord of the *four Standards* of the Tribes of *Iſrael*. Even as Kings horſes carry upon them the Armes of their Maſter, as ours of *England*, *Scotland*, *France* and *Ireland*. And if you conſider to what part of the Heaven *Ezekiel* looked when he ſaw this Viſion, you will find theſe Faces turned to ſuch quarters of the Heaven as were aſſigned to the Enſigns they reſemble, as the *Lion*'s face *Eaſtward*, the *Bullock*'s *Weſtward*, &c.

If all this be true, you ſee what reaſon I have to make S. *John*'s 4 *Animalia* to be the Body of the Congregation, as anſwering to the 4 *Standards* of the Congregation of *Iſrael*; and the 24 *Elders* to be the *Paſtors*, as anſwering to the *Levites* and Prieſts divided into 24 Courſes; their * *Crowns* and * *Seats* being diſtinctive, to expreſs their preeminence above the Congregation: For though the Body of the People be a Society of *Kings* and *Prieſts*, yet this is no note diſtinctive nor comparative, but common both to Paſtors and People.

* Verſ. 4.

Enquiry II.

Concerning the Beginning of the times of Antichriſt in the Scheme, and the meaning of the 7 Trumpets.

The Beginning of the Apoſtolical times was knit to the Beginning of the *Seventh* or *Trumpet-Seal* by the Characters of the Text. If therefore the interpretation of the *fifth* Trumpet of *the Riſe of the Pope* cannot ſtand with this connexion, it muſt be rejected as untrue, as I verily believe it is. For (as I have heretofore intimated) I could never believe, no not before I thought of any *Synchroniſm*, that the *Trumpets* concerned any riſing of the Beaſt, but that they were *Warlike alarms ſounding to the Ruine of the Romane ſtate*. The *Firſt* brings forth that terrible bloudy and furious ſtorm of the Northern Nations pouring in upon the Empire, and harrying, burning and ſpoiling it, eſpecially in the Weſt, almoſt 15 years together without intermiſſion. The *Second* the bloudy rending in pieces of the *Roman* Juriſdiction in the Weſt, and ſharing it among the barbarous Nations, who divided the Lion's skin amongſt them, erecting that * plurality of Kingdoms fore-propheſied of by *Daniel* and S. *John*. The *Third* Trumpet brings *Lapſus Heſperi*, the Fall of the Occidental *Starr*, or utter extinction of the Weſtern *Caſar*. The *Fourth* the aboliſhing of the whole *Romane* Majeſty in the Weſt in their Senate, Conſuls and Preſidents; the *Sun* and *Moon* in thoſe parts having no light remaining.

* Ten Kingdoms.

Theſe *Four Trumpets* (as you well obſerve) made way for *the Riſing of Antichriſt*, but it was by *taking that out of the way which hindred* (2 *Theſſ.* 2.) and by wounding the Beaſt, that he by the cure thereof might make a new one (*Apocal.* 13.) But withall he ſlowed no time: For as ſoon as the Empire's

pire began to crack, he began to advance; and for every degree of the Empire's falling mounted a degree of riſing. And his age and time is to be reckoned not from his maturity, but from his birth; as we reckon a man's age not from the time he came to man's eſtate, but from the time he was firſt *editus in lucem.*

The *firſt Four Trumpets* were ſmaller ones, and more particularly concerned the Weſt: but the *Three* remaining are more general and terrible, and therefore called *WOES.* The *Fifth* is that darkening cloud of the *Saracen* Locuſts, who out of *Arabia* not onely overwhelmed with their innumerable troups the greateſt part of the Empire, even *Italy* it ſelf, but eclipſed the Light of Chriſtianity with an abominable ſeduction. The *Sixth* Trumpet is the inundation of the *Turks* from *Euphrates*, who were firſt mercenaries to the *Saracen* Empire; which when they had ruined, they overwhelmed and deſtroyed utterly the *Greek* Empire and part of the *Weſtern* Kingdoms, for Idolatry. The *Seventh* Trumpet is yet to come at the Battel of *Armageddon*, which ſhall give an end to the Antichriſtian Sovereignty, and finiſh the *Romane* times.

Theſe Expoſitions, you ſee, are homogeneal and fitting the name of *Trumpets:* But to make ſome of them *Warlike invaſions* and others to be *Hereſies*, is to bring things of too-differing a nature under one name.

Enquiry III.

Concerning the Slaughter of the Witneſſes.

I willingly grant that *the Slaughter of the Witneſſes* is not yet accompliſhed for the main, though perhaps there have been ſome *Præludiums* of it in particular Churches. So you ſee I did your Opinion no wrong *Concerning the not fulfilling of the Vials*, though I began them before the *Seventh* Trumpet ſoundeth. For if the *Witneſſes* be not yet ſlain, the *Sixth* Trumpet is not yet paſt, and the *Vials* may yet begin under the times thereof, and be in a great part poured out before it end. I am glad to hear you reade the words of the Text (*Apocal.* 11.7.) *When they were about to finiſh their teſtimony*; for ſo ſhould ὅταν τελέσωσι be turned, whereas our Tranſlation puts it in the *Præter-perfect* tenſe, which cannot ſtand. Τελέσωσι is the *firſt Aoriſt Subjunctive*, and every Grammarian knows that the *Aoriſts Subjunctive* ſupply the place of the *Future* which the *Subjunctive* wanteth; and our Tranſlation turned the ſame tenſe futurely and the ſame word, *Apocal.* 10, verſ. 7.

Enquiry IV.

Of the Demi-Cæſar, *and the Seventh and Eighth Head of the Beaſt.*

I never thought the *Demi-Cæſar* to be an *Horn*, but an *Head:* and Mr *Brightman*'s expoſition of the *Ten Horns* for ſo many ſucceſſive Chriſtian Emperors I could never ſufficiently wonder at, it being not onely in it ſelf harſh, but offering extreme violence both to the Text and Story, and contrarying without cauſe a fundamental Expoſition received from utmoſt Antiquity, *viz.* That thoſe *Ten Horns* ſhould be a plurality of Kingdoms whereinto the ruined Empire ſhould be divided, and all of them ſubmit themſelves under the Authority of Antichriſt. I could ſhew that in the beginning theſe Kingdoms were juſt *Ten*, neither more nor leſs, and I could name the Kings which reigned in them when they firſt filled that number of *Ten*. According to the inconſtancy of humane things they have ſince changed in their number, ſometimes more and ſometimes leſs, by unions and diſu-

Vide Comments. Apocal. ad cap. 8. verſ. 8.

diſunions, and yet often jumped in their alterations upon that number.

When I ſpeak of the *Demi-Cæſar* of *Rome*, you muſt not underſtand me of the *Germane* Emperour, which I grant to be no other but one of the *Ten Horns*, which the Pope hath dignified with the *Cæſarean* name, 350 years after the *Weſtern Cæſar* was extinguiſhed: And the Kingdom of the *Franks* had been a Kingdom 380 years before the Pope honoured *Charlemain* the King thereof with the Imperial title, for his good ſervice againſt the *Lombards* in his quarrel. The *Demi-Cæſar* therefore which we have to deal with is the *Latin* or *Weſtern* Emperour which reigned after the Diviſion of the Empire into Eaſt and Weſt, under which the old *Rome* was Lady but of one half of the Provinces which ſhe once had, the reſt being taken from her, and given to *Byzantium* together with the title of *Nova Roma*. This *Half-Cæſar* of *Rome* after the laſt Diviſion under *Honorius* and *Arcadius* continued about 60 years, or not much more; which is the cauſe why S. *John* ſaies, *it ſhould continue but a ſhort ſpace*, Chap. 17. 10.

Now to underſtand the Queſtion about the *Seventh* and *Eighth Head of the Beaſt*, &c. theſe grounds muſt be lay'd and granted.

1. The Heads of the Beaſt are to be conceived as climbing one above another, and the Ten Horns to grow upon the laſt or uppermoſt Head.

2. The *Heads* of the Beaſt are indeed but *Seven* and no more, as appears in the Viſions both of the 13. and 17. Chapters; and though S. *John* ſpeak of an *Eighth King* in the interpretation, yet he had but *Seven* Heads in all in the Viſion. And therefore that which he calls an *Eighth* can be indeed but the *Seventh*, and termed an *Eighth* for ſome accidental reſpect onely.

3. The Whore rides the Beaſt under his laſt Head onely, which is the Head which wears the Ten Horns: For whileſt the other Heads were in their courſe, ſhe was *Ethnica*, not yet *adultera*.

Enquiry V.

How is the Laſt Head, though indeed but the Seventh, *yet in ſome ſort an* Eighth?

1. In reſpect of the *Sixth Head*, the *Cæſars*, which though indeed but *One*, yet for ſome accidental reſpect may be accounted *Two*, *Cæſars* and *Demi-Cæſars*; for eſſence the ſame, but for extent and ſome manner of government * differing. Now if the *Sixth Head* be reckoned for *Two*, the *Seventh* will be an *Eighth*, and yet but one of the *Seven*.

2. The Laſt Head is for the beginning but a *Seventh*, becauſe it immediately ſucceeded the *Sixth*, *viz.* of the *Cæſars*: But for its continuance and ending it is an *Eighth*, becauſe it outlived a *Seventh*, namely that of the * *Demi-Cæſars*. For the *Papal Sovereignty* began with and as ſoon as the *Demi-Cæſars*, and ſo it was a *Seventh* as well as they: But they *continued but a ſhort time*, and the *Papal* outlived and ſucceeded them, and ſo was an *Eighth à parte poſt*, though but a *Seventh à parte ante*.

* The *Cæſars* were *Pontifices maximi* as well as *Auguſti*, and received the Pontifical Stole at their inauguration; yea *Conſtantine* and his ſons received the Stole and bore the Title, though they executed not the Office: *Gratian* was the firſt that refuſed both.

* The *Demi-Cæſars* kept their Court at *Ravenna*, never at *Rome*.

Theſe I take to be the true Reaſons why the latmoſt Head is counted both a *Seventh* and an *Eighth*, though in truth it be but the *Seventh* according to the Viſion, and accidentally termed an *Eighth* in the interpretation. You know Mr. *Brightman* makes Two States of the Antichriſtian Beaſt, the Firſt wherein he was born and preſently wounded to death, the Second wherein he revived: in reſpect of the Firſt he is the *Seventh*, in reſpect of the laſt the *Eighth*. But this will not agree with Story, the *Popedom* receiving no ſuch wound as he ſpeaks of: The wound was the Empire's and not the Popedom's, and made for him, not againſt him. It would have been better to have made the Two States, the one of his Spiri-

tual

tual Sovereignty, and the other of his Temporal joyned unto it *in ordine ad Spiritualia.*

Forbes makes that Kingdom of the *Oſtrogoths* in *Italy* to be the *Seventh*, (but the *Demi-Cæſars* had been better) and the *Popedom* in reſpect of it to be the *Eighth* in order, but in the nature of the government to be one of the *Seven*, that is like unto the *Cæſarean* or *Sixth*. But I ſee not how the Kings of the *Goths* can be taken for Roman *Cæſars* or Kings; and beſides by this means the Beaſt would have *Eight* Heads really differing, whereas the Viſion ſhews us but *Seven*.

Enquiry VI.

Concerning the Numbers of Years, Months and Days in the Apocalypſe.

That theſe *Numbers* ſhould be taken *definitely*, there can be no better Arguments brought then thoſe you have in your Tractate. If you deſire to hear them in my form, I would order the matter thus.

1. *That the Numbers are to be taken definitely.*

2. *That thoſe of Months and Days are to be expounded not Literally, but Prophetically.*

That theſe *Numbers* ſhould be *certain and definite*, is proved,

1. Becauſe *all Numbers of Times* in Prophecy throughout the reſt of the Scripture are ſuch. 120 years warning of the Floud, *Gen.* 6. 430 years of the Peregrination, *Exod.* 12. The 40 years travail in the Wilderneſs according to the 40 days ſpent in ſpying the Land, *Numb.* 14. The 65 years by the end of which *Ephraim* ſhould ceaſe to be a Kingdom, *Iſai.* 7. 8. *Ezekiel*'s 390 days from the Apoſtaſy of *Jeroboam* to the Deſtruction of *Jeruſalem* by *Nebuchadnezar*, ch. 4. *Nebuchadnezar*'s 7 times, that is 7 years, beſtial melancholy, *Dan.* 4. The 70 years captivity. *Daniel*'s 70 weeks which the Jewiſh ſtate ſhould continue after its Reſtauration, chap. 9. The 2300 evenings and mornings allotted to the Calamity under *Antiochus*, from the beginning of the Tranſgreſſion of deſolation unto the time the Temple was cleanſed, chap. 8. Why ſhould the Prophetical numbers of Times in the *Revelation* be onely *indefinite?* Should not the Prophecies under the Goſpel be as perſpicuous and determinate as thoſe under the Law?

The Numbers of Times in *Dan.* 12. have alſo been taken definitely by thoſe who yet differ about their *Epocha.*

2. The Scriptures uſe no Numbers *indefinitely* but ſuch as the Uſe of ſpeech in the language of the people had made ſuch. For the Scripture ſpeaks according to the language of men, and uſeth ſuch Figures as they uſed. Now in the *Hebrew* tongue *Seven* and *Ten* were by uſe of ſpeech made of *indefinite* ſignification, as *Seven times* and *Ten times* for *Oftentimes*; as alſo *Thouſand thouſands* and *Myriads of myriads* when they would expreſs an *innumerable* company. The *Latin* and *Greek* have likewiſe their peculiar Numbers which Uſe of ſpeech hath made liable to *indefiniteneſs*: as the firſt, *Sexcenti*; the latter, Χίλιοι χιλιάκις *mille millies*, when they expreſs a great number indefinitely. And to uſe any other Number *indefinitely* but ſuch as the Uſe of ſpeech had inured to that ſenſe, would ſeem a great abſurdity.

3. *Compound Numbers* are never taken *indefinitely* either in Latin, Greek or Hebrew. *Compound Numbers* I mean thoſe which are compounded of Unites, Tens and Hundreds, &c. Thoſe which are of heterogeneal parts; ſuch as 42, the number of Months in the Apocalypſe; 1260, the number of Days; Three times and a half, which is a number of Fraction; Let it be ſhewn that ſuch Numbers as theſe were of indefinite uſe. For as the Scriptures

Scriptures uſe words in that ſignification wherein men uſed them; ſo ſpake they in thoſe figures of ſpeech which men uſed, and that in thoſe words which they had inured thereto.

The Second thing is, That theſe Numbers of *Times*, *half-times*, of *Months* and of *Days* in the Revelation, are not to be interpreted *Literally*, but *Prophetically*; not for ſingle years, ſingle months and ſingle days, but for *Anni annorum*, *Menſes & Dies annales*; *Days* for *Years*, and *Months* for *Months* of *Years*. * Which appears 1. Becauſe the things reported to fall out in them require a longer time then 3 ſingle years and an half; *viz.* Ten Kingdoms to be founded at the ſame time with the Beaſt, who ſhould firſt ſubmit themſelves unto him, and after revolt from him; to have power over all Nations, tongues and people; to make warr with the Saints and overcome them; and ſuch like. 2. Becauſe the King, Seigniory or Sovereignty next before this, under which the * Whore rides the Beaſt, is ſaid in reſpect thereof to continue but *a ſhort ſpace*; which implies that that which follows ſhould continue a long time.

* This is more fully demonſtrated in the next Chapter.

* *Roma meretrix* rides the Beaſt under his laſt Head.

Thus I have confuſedly and in haſt anſwered all you propounded in your Letter. If you reply, I will deal but with one point at once in my after-anſwers. So I ſhall, by contriving my meditations into a more exact and perſpicuous expreſſion, both ſave a labour which obſcurity often occaſioneth, and anſwer with eaſe, whatſoever buſineſs attends me.

J. M.

CHAP. IX.

Five Reaſons clearly demonſtrating That the Antichriſtian or Apoſtatical times are more then Three ſingle years and an half.

1. BEcauſe impoſſible ſo many things, and of ſuch quality as are to be performed in this time, ſhould be done in *Three ſingle years and an half*. As 1. Ten Kingdoms founded at the ſame hour with the Beaſt, (chap. 17.) 2. Peoples and multitudes of Nations and tongues to ſerve and obey him, (chap. 13.) 3. To make warr with the Saints and overcome them, *ibid.* 4. To cauſe all that dwel upon the earth to worſhip him, *ibid.* 5. *Babylon* to ride the Beaſt ſo long, that all Nations ſhall drink the wine of her fornication, all Kings of the Earth commit fornication with her, (chap. 17, & 18.) 6. The Merchants, and all thoſe that had ſhips in the Sea, to grow rich by trading with her, (chap. 18.) Theſe things ſhould ask more then three years work or four either.

2. Becauſe that King, State of Government, Sovereignty, Seigniory (or what you will) of the Beaſt, under which the Whore ſhould ride him, followeth immediately upon a former which in compariſon is ſaid to continue but *a ſhort ſpace*, *Revel.* 17. 10. But if the *Antichriſtian ſtate* ſhall continue but three years and a half *literally* taken; how ſhort muſt the time of that foregoing King or Sovereignty be, which ſhould occaſion the Holy Ghoſt to inſert ſo ſingular a note of the difference thereof from that which followed, *That it ſhould continue but a ſhort ſpace?* Doth not this imply that the *next State* (wherein the Whore ſhould ride the Beaſt) was to continue *a long ſpace?*

3. Becauſe if the 1260. *daies of the Witneſſes* (which begin and end with the Time of Antichriſt) be *literally* to be taken, then muſt their *three daies and an half*, wherein they lie ſlain by the Beaſt (Chap. 11. 9.) be ſo taken

taken alſo: But how is it poſſible the nations and people of the earth ſhould make feaſts, ſend gifts and preſents one unto another in *three daies and an half*? how ſhould the *Half day* be a competent time to diſtinguiſh or limit any of the Actions there mentioned? If the Holy Ghoſt had meant nothing but *daies*, would he have been ſo preciſe for *half a day*?

4. Becauſe *Six* of the *Trumpets* and the things which they bring to paſs, by neceſſity of contemporation are included in the compaſs of the Antichriſtian time; Two whereof by the expreſs times mentioned in them (in the *Fifth* of * five months, in the *Sixth* of * 13.) take up a year and a half, that is near half the time: Which though far too little (if *literally* taken) for the great things propheſied in them, yet what time will they leave for the *Four* other *Trumpets*, and for the *Seven Vials*, which all are poured out upon the Beaſt, and afore his times are finiſhed? What time alone will the *Sixth Vial* require for *preparing the way of the Kings of the Eaſt*, for *the frogs to go forth unto the Kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty*, &c? * Chap. 9. v. 5. * Verſ. 15.

5. Laſtly, from the Event. If Antichriſt's times laſt no longer then is ſuppoſed, then either are they paſt long ago, or that *Sixth Roman* Head, which in S. *John*'s time *was*, is yet ſtill in being. But that cannot be, when neither *Greek* nor *Latin Cæſar* are now remaining. If any ſay, the *Latin Cæſar* yet remains in the *Germane* Empire, as that which ſucceeded unto it; I demand, What ſucceſſion can that be where was near 350 years interruption, a longer time then ſome famous Monarchies have had for their whole continuance? If the *Cæſarean State* may revive and continue the ſame after ſo many years *interregnum*, how ſhall we ever know when it is dead for adoe, and the time come that *Antichriſt* ſhould be looked for? Beſides, if the Times of *Antichriſt* be ſo ſhort, and therefore yet to come, (as they muſt be, unleſs they be longer,) then are we yet under the Times of the *Red Dragon*, and all the *Trumpets* yet to come. Let it be ſhewn how this can be. If it appear we are not under thoſe times of the *Dragon*, then none of the *Revelation* is yet fulfilled.

Object. But what example elſewhere in Scripture of *Daies* ſignifying *Years*?

Anſw. Daniel's ſeventy weeks. But you will ſay, the Etymologie of the Hebrew word שָׁבוּעַ is as appliable to *Sevens* of *Years* as *Sevens* of *Daies*; and therefore this inſtance proves not. I anſwer, The queſtion lies not in the Etymologie, but the uſe, wherein שָׁבוּעַ alwaies ſignifies *Sevens* of *Daies*, and never *Sevens* of *Years*; whereſoever it is abſolutely put, it means of *Daies*, is no where uſed of *Years*.

Object. But in the tenth of *Daniel* we finde, as it were for diſtinction ſake, *Weeks of Daies*; which intimates there are *Weeks of Years*, which the uſe of the word might indifferently ſignifie.

Anſwer. It is ill tranſlated; the Vulgar is better, which hath *Daies of Weeks*, *Lugebam trium hebdomadarum diebus*; meaning, that *Daniel* faſted and did eat no meat in the day-time for three weeks together, or ſome ſuch like ſenſe. *Gen.* 29. 27, The *Week* which *Laban* would have *Jacob* fulfil before he gave him *Rachel*, was not the Seven years ſervice, but the Seven daies of *Leah*'s wedding-feaſt, as the * *Targum* tranſlates, and the Vulgar, *Imple hebdomadam dierum hujus copulæ*; nor can it be otherwiſe by the age of *Rachel*'s children. * Targum Hieroſolym. & Targum Jonathanis.

Secondly, Let it be ſhewn in all the Prophecy of *Daniel*, (or, for ought I know, in any other of the Prophets) where *times* of things propheſied expreſſed by *daies* are not to be underſtood of *years*: For when the Angel means *daies* in *Daniel*, he expreſſeth it therefore not by *daies* (for ſo it were

עֶרֶב בֹּקֶר* doubtful) but by * *evenings* and *mornings*, chap. 8. 14. where he ſpeaks of the time of the perſecution of *Antiochus*.

* This is the Author's own Argument to what follows.

A brief Demonſtration and (as * *I conceive) unanſwerable of the Contemporation of the four Timed Prophecies in the Apocalypſe: viz.* Of the Gentiles treading down the Court and Holy City 42 months; Of the Witneſſes preaching in Sackcloth 1260 daies; Of the Beaſt's power of doing 42 months; Of the Apoſtolical Woman's continuance in the Wilderneſs a Time, Times and half a Time, expreſſed alſo by 1260 daies.

1. The Times of the *Beaſt* and of the *Witneſſes* come out together, *viz.* at the end of the *Sixth* Trumpet (Chap. 11.) *Ergò*, being equal times they muſt needs begin together, and ſo contemporate throughout.

2. The Times of the *Beaſt* and of the *Woman's being in the Wilderneſs* have the ſame *Epocha* and beginning, namely the dethroning and vanquiſhing of the *Red Dragon* (Chap. 12.) *Ergò*, being equal times they muſt alſo have the ſame ending.

3. The Times of the *treading down the Court and Holy City by the Gentiles* and of *the Sackcloth-prophecy of the Witneſſes* are concurrent by the plain conſtruction of the Text, which gives them to propheſy all that heavy time. Beſides, when the Witneſſes have finiſhed, we find the Gentiles angry, as being driven from their poſſeſſion in the Temple, Chap. 11. verſ. 18.

F. M.

CHAP. X.

A Diſcourſe of the Beginning and Ending of the 42 months, or 1260. daies, (Rev. 11. 2, 3.) *wherein* Alſtedius *his Four* Epocha's *are examined.*

SIR,

I Waved not the Queſtion of *the Ending* of the XLII *months* more then that of their *Beginning*; for as I deſigned their *Beginning* in a *latitude*, ſo by conſequent I do their *Ending*. If they *begin* between the years 365 and 455, they muſt *end* between the years 1625 and 1715. Onely I refuſed preciſely to determine the year of their ending, which for ſome reaſons I ſuppoſed ſhould not certainly be known till the Event ſhould make it manifeſt; according as was not the preciſe Beginning of the LXX *years* of the *Babyloniſh* captivity, till the Event diſcovered it by their Ending. For when the *articuli* are more then one to begin at, who can determine at which God will reckon the beginning, and conſequently at what preciſe year ſhall be the ending? Yet as God accompted the LXX years of the *Babyloniſh* captivity from a remarkable moment of that latitude of time the *Jews* were entring into: ſo I believe the ſame All-wiſe God will do the period of the XLII months, from ſome remarkable moment in the latitude of their beginning. Howſoever, becauſe ſuch remarkable moments or terms are more then one, all that we can ſay is, That it ſhall be from ſome one of them, and it may be from ſome one we obſerve not, God in his wiſdom (till he ſees fit) veiling it from our eyes.

For *Alſtedius*, I will ingenuouſly confeſs, I had never obſerved thoſe paſſages of his *Chronology* you acquaint me with, as having never been nor yet am owner of that Book, though I think I want few of his other Writings,

tings, in which I have met with many paſſages tending to the ſame purpoſe with theſe of his Chronology, here and there ſcattered, but no where ſo fully and *ex propoſito*. I ſought up and down for the Book, and ſome two days ſince I got a ſight of it ſo long as to reade the pages you quote, and no longer: yet becauſe you deſire my judgment of the *Years* he ſetteth down, I will anſwer ſomething for your ſatisfaction; and firſt lay the ground to examine them by. (*viz.*)

The Holy Ghoſt reckoneth the *Epocha* or Beginning of *Antichriſt* and his *Apoſtatical* times from *the taking of that which hindred out of the way*, that is, the then-reigning Imperial Sovereignty of *Rome*, 2 *Theſſ.* 2. 6, 7, 8. or, as S. *John* expreſſeth it, from *the deadly wounding of the Head* or Sovereignty *of the Roman Beaſt*, which in his time ruled; or the ſhivering of the Empire into a plurality of Kingdoms upon that deadly wounding, *Apoc.* 13. 3. with chap. 17. 12. When that *great City* ſhould ceaſe to be the lap of that Sovereignty which the *Cæſars* once held over the Nations, and many new upſtart Kings ſhould appear in the place and territory of that once *One* Empire; then ſhould the Times of Apoſtaſy with *that wicked One* make their entrance. Therefore as the *Epocha* or beginning of the *Apoſtatical* times in a latitude is to be fetched from that *deadly blow* or downfall of the *Cæſarean head* in a latitude: ſo he that would conjecturally point out any preciſe year where to begin thoſe times, muſt doe it from ſome *remarkable ſtep* or *degree* of the *Cæſarean blow* or *downfall* in the ſame latitude. Where note further, that the *Cæſarean* blow or downfall may be accompted double. Firſt, *Religious* and *Sacred*, as he was *Draconicola*, by a diſmounting and dethroning of the *Dragon* which actuated and enlived him: Secondly, *Politicall*, by the ruine of his State and Majeſty. Some of the places I now quoted may ſeem more to reſpect the one, ſome more the other. *Antichriſt*, we ſee, hath cured them both; the Firſt by a new Idolatry, the Second by his uſurped Tyranny.

Let us examine *Alſtedius* his Four *Epocha's* according to this ground.

The firſt is *Anno Chriſti* 362. which was ill pitched, it being the very time of the *Dragon's* recovery of the Imperial Throne under *Julian*, not any moment or ſtep of his diſmounting; and the Empire flouriſhing under one Monarch, not falling or diſhivering. Nor is his Reaſon good, *Becauſe then began the perſecution of* Julian; for that argues that the *Dragon* was not yet down: Nor the other, *Becauſe of the Schiſmatical contention of the Roman Popes*; for what reaſon can there be why the *Schiſm of the Popes* ſhould be the *Epocha* of their dominion, and of the times of Apoſtaſy under them? Beſides, the *Event* ſhews this was no *Epocha* of the 42 *months*, for then the expiration of them ſhould have appeared *Anno* 1622. by ſome mortal blow to the *Antichriſtian* ſtate; but it proved contrary. *Alſtedius* addeth the *three years and an half* of the *Slaughter of the Witneſſes* to the end thereof, hoping they ſhould have revived *Anno* 1625. but, alas! they did not. He that would chuſe an *Epocha* about *Julian's* time, might with much more probability have pitched upon 365; becauſe then upon *Julian's* death the *Dragon* was dethroned again from the Imperial rule, never to recover it any more: howſoever the *Draconical* or *Ethnick* worſhip, which *Julian* had reſtored, was publickly exerciſed by allowance of the ſucceeding Emperors, (though Chriſtians) and not put down for many years after. Wherefore the *Event* hath made manifeſt that God would none of this *Epocha*, elſe ſhould we have ſeen ſome tokens of it ere this time.

The next is *Anno* 376. from whence the 42 *months* would expire 1636. This hath more probability then any other he hath named; becauſe the

year 376 was the beginning of the Reign of the Emperour *Gratian*, who firſt of all the Chriſtian Emperors renounced the great *Pontificality* long annexed to the *Imperial* dignity, and refuſed the *Pontifical Stole*, when it was tendred him according to the cuſtome by the *Collegium Pontificum*, ſaying it was unlawfull for a *Chriſtian*; whereas all the former Chriſtian Emperours (*mirabile dictu*) had admitted it, being inſtalled and inſtyled ſtill *Pontifices Maximi*, and according to that office ordered all buſineſs concerning the *Ethnick* ceremonies by their deputies. So long therefore as the *Emperours* were ſtill the *Dragon's Pontifices*, he had yet ſome *title*, at leaſt ſome *titular* dignity, in the *Roman* Sovereignty; and the loſing thereof may be reckoned a *remarkable ſtep* of his diſmounting and downfall: and ſo no marvel if he might then be brought to go ſeek out ſome other *Pontifex* to undertake his ſervice. But the doubt will be here, whether it were this year wherein *Gratian* rejected the *Pontificality*, or ſome other; for the year is not yet ſet down in Story: only it may moſt probably be thought to be the *firſt* year of his Reign *à morte Patris*, for he was created *Auguſtus* in his Father's life-time. Secondly, In the ſame year 376 the *Goths* entred the *Empire*; and ſo the foundation was laid alſo of the *Political* downfall of the ſame. But what *Alſtedius* his Reaſons be to pitch upon that *Epocha* I know not; he ſeems for this and the reſt of his *Chronology* to rely upon *Aſtrological* grounds from the *great Conjunction*. But though I believe *theſe rarer Conjunctions* may fit and diſpoſe the Bodies of men for ſome ſuch work as God will doe by them; yet I think them not ſufficient to determine times; eſpecially ſeeing they have no influence upon Polities and States directly, and *quà talia*, but only make ſome extraordinary impreſſions upon the Bodies of particular men born under them, which being many, when they come to years, may cauſe a predominancy of ſome ſingular diſpoſition in their lives, fit for ſuch alterations and changes as God ſhall direct and lead them to.

His third *Epocha* is 382. which would bring out the 42 *months Anno* 1642. Of this I ſee no reaſon he gives but *Aſtrological*, the inſufficiency whereof for that purpoſe I have already ſhewed. He might with greater probability have pitched upon 394. when was that famous battel and victory of *Theodoſius* againſt *Eugenius* and *Arbogaſtes* coming with a mighty Army to reſtore *Ethniciſme*, which *Theodoſius* had utterly aboliſhed, and after which *Ethniciſme* never made head any more in the Empire: This therefore might be reckoned for another *remarkable* moment of the Dragon's downfall. Or he might have pitched upon the year 410. the time when *Alaricus* took and ſacked *Rome* the Lady of the world; a *moſt remarkable* moment of the *Politicall* ruine of the *Ceſarean* Sovereignty. The former of theſe *Epocha's* would bring out the 42 *months Anno* 1654. the latter, 1670. But all theſe things depend upon the Divine will, *In cujus manu ſunt tempora & opportunitates*.

His laſt *Epocha* is 433. from which the 42 *months* would expire *Anno* 1693. For this *Epocha* of his I finde no reaſon but *à poſteriori*, drawn from the expiring of *Daniel's* numbers, *Dan.* 12. 11, 12. which he addeth one upon the head of another, and ſo makes 2625 to the *End of the World*, which reckoned from the deſtruction of *Jeruſalem* will come out *Anno Chriſti* 2694. from which he takes away for the *Regnum Sanctorum* 1000 years; ſo there remain but 1694: at which time the 42 *months* of *Antichriſt* muſt be finiſhed, becauſe then the 1000 years of *Chriſt's* Reign begin. Now if the 42 *months* end then, they began about 433.

This is the ſum of that Computation. But for my part, I think the meaning of thoſe days in *Daniel* to be to another purpoſe then to deſign the *End of the World*.

Secondly,

Secondly, That they are not to be reckoned one upon the head of another, but both from one and the ſame beginning.

Thirdly, That their *Epocha* is not the *Deſtruction of Jer. ſalem* by *Titus*, but that *Prophanation of the Temple* by *Antiochus Epiphanes*, which the Angel but newly mentioned in the ſame Viſion; whereas that of the *Deſtruction of Jeruſalem* by *Titus* was in a Viſion ſome years before, and not like to be referred hereunto, and that which was ſo newly * mentioned, *iiſdem verbis*, in the ſame Viſion overſlipped. Yet I am not of *Junius* his minde neither, who would have them taken for *bare days*, and determinated in the perſecution of *Antiochus*: I ſuppoſe them *Prophetical days*, that is, ſo many *years*, and their times already expired. But I have no time to enter into this diſpute.

* Compare Chap. 11. 31. & Chap. 12. 11.

The 42 *months* extend to the burning and ſacking of *Babylon*; not to the extinguiſhing of *Antichriſt*, which ſhall be ſome while after, as appears *Revel.* 19. The reaſon of the limitation concealed. If I ſeem to incline to ſome moments rather then other, yet would I ſtill be conſtrued according to my firſt proteſtation againſt preciſe determination of Years in this buſineſs.

J. M.

CHAP. XI.

A brief Diſcourſe of the Thouſand years mentioned in Revelation 20. *With ſome reflexions upon* Euſebius *&* S. Hierom.

TOuching the Queſtion of the *Thouſand years*, you may ſee I have demonſtrated them to follow the Times of the *Beaſt* and of the *falſe-Prophet*, and conſequently the Times of *Antichriſt*. And if the *Apocalypſe* be *Canonical Scripture*, it muſt needs be granted there is ſuch a time to come; or we muſt deny either *Rome*, which now is, to be *Babylon*, or the *Beaſt* to be *Antichriſt* or *Antichriſtendome*: which thoſe who oppoſed the ancient *Chiliaſts* found ſo neceſſary, as forced them (having no other way to avoid their Adverſaries) directly to deny the *Apocalypſe* to be *Scripture*; nor was it re-admitted till they thought they had found ſome commodious interpretation of the 1000 *years*. And yet the *Apocalypſe* hath more *Humane* (not to ſpeak of *Divine*) authority then any other Book of the New Teſtament beſides, even from the time it was firſt delivered. But we ſee what the zeal of oppoſition can doe.

This *Dogma* of the 1000 *years Regnum* was the *General opinion of all Orthodox Chriſtians* in the Age immediately following the Apoſtles, if *Juſtin Martyr* ſay true; and none known to deny it then but *Hereticks*, which denied the Reſurrection, and held that the God of *Abraham*, *Iſaac* and *Jacob*, was not the Father of our Lord *Jeſus Chriſt*. This was the reaſon why *Irenæus* maintained it in his book *Contra omnes Hæreſes*, and *Tertullian* againſt the *Marcionites*.

Euſebius, who found out one * *Gaius* to father it upon *Cerinthus*, deſerves no credit; he was a party, and one of thoſe which did his beſt to undermine the authority of the *Apocalypſe*. Nor did any know of any ſuch *Gaius* but from his relation: And if there were any ſuch, he ſhould ſeem to be one of the *Hereticks* called *Alogi*, who denied both S. *John*'s *Goſpel* and *Apocalypſe*, as is teſtified in *Epiphanius*; and their time jumps with the Age which *Euſebius* aſſigns to *Gaius*. Yet I deny not but ſome might maintain very carnal and intolerable conceits about this *Regnum of a thouſand*

* See in Book IV. the words of *Gaius* out of *Euſebius*, with the Author's Animadverſions.

years, as the *Mahumetans* do about their Paradiſe: But theſe are not to be imputed unto thoſe Primitive Fathers and Orthodox Chriſtians.

S. *Hierom* was a chief Champion to cry down this Opinion, and (according to his wont) a moſt unequal relator of the Opinion of his Adverſaries. What credit he deſerves in this may appear by ſome Fragments of thoſe Authors ſtill remaining, whom he charged with an Opinion directly contrary to that which they expreſſely affirmed. And yet when he had ſtated it ſo as it muſt needs be Hereſie and Blaſphemy whoſoever ſhould hold it, he is found to ſay he durſt not damn it, becauſe *multi virorum Eccleſiaſticorum & Martyrum iſta dixerunt*, (*Comment. in Jerem.* 19. 10.) many Eccleſiaſtical perſons and Martyrs affirm'd the ſame.

In a word, I cannot chuſe but agree ſo farre with them, *That theſe* 1000 *years are yet to come:* This I hold with *Alſtedius*. But what ſhall be the *modus* and condition of that Kingdom, that is, what it means, it may be I have ſome ſingular conceit differing from them both; I am ſure from *Alſtedius*, *Piſcator*, and others of that opinion. But I were better ſpeak nothing thereof then too little; and to ſpeak fully would require in a manner the Interpretation of the whole *Apocalypſe*. In a word, I will reveal thus much, *viz.* That the *Seventh Trumpet* and *the Thouſand years* contained therein is that *Magnus dies Domini*, and *Magnus dies Judicii*, or *Dies magni Judicii*, The Great Day of the Lord, The Great Day of Judgment, The Day of the Great Judgment, ſo much celebrated amongſt the *Jews* in all their Writings, and from them taken up by our Saviour and his Apoſtles. Not a Day of a few hours, as we commonly ſuppoſe, but *continuatum multorum annorum intervallum*, a continued ſpace of many Years, wherein Chriſt ſhall deſtroy all his Enemies, and at length Death it ſelf; *beginning* with *Antichriſt*, by his revelation from heaven in flaming fire, and *ending* with the *Univerſal Reſurrection*: during which ſpace of time ſhall be the Kingdom of the Saints in the *New Jeruſalem*. This I can affirm with the moſt, That *Antichriſt* ſhall not be finally deſtroyed till the Day of Chriſt's appearing unto Judgment; and yet not fall into that which ſome charge the *Chiliaſts* with, That *this Reign* ſhould be *after* the Day of Judgment. For I give a *third* time, *in* or *durante magno Die Judicii*, *in* or *during the Great Day of Judgment*.

J. M.

CHAP. XII.

A Cenſure by way of Correction returned to a Friend concerning an Expoſition of his, of the 20. *Chapter of the* Apocalypſe, *ſomewhat exorbitant.*

This was wrote before his Comment on the *Apocal.* & ſo were the other Tracts in theſe *Remains*, except that in Chap. 9. be of a later date.

1. THat the *Reign of Chriſt* here deſcribed is after the Times of *Antichriſt* (if either the *Beaſt* or the *Falſe-prophet* be he) is apparent without interpretation; both becauſe all thoſe Times the *old Dragon* Satan was not *tied up*, but at liberty to *ſeduce the Nations*; and becauſe (verſ. 4.) one ſort of thoſe who ſhould reign with Chriſt a thouſand years are ſaid to be ſuch as *had not worſhipped the Beaſt, neither his Image, nor had received his mark upon their foreheads or in their hands:* which neceſſarily preſuppoſeth *The Beaſt, His Image* and *Marking to have already been.*

2. What the *Quality of this Reign* ſhould be, which is ſo ſingularly differenced from the Reign of Chriſt hitherto, is neither eaſy nor ſafe to determine,

termine, farther then, That it ſhould be the Reign of our Saviour's Victory over his Enemies, wherein *Satan* being bound up from deceiving the Nations any more, till the time of this Reign be fulfilled, the Church ſhould conſequently enjoy a moſt bliſsfull peace and happy ſecurity from the heretical Apoſtaſies and calamitous ſufferings of former times. But here (if any where) the known ſhipwrecks of thoſe who have been too venturous ſhould make us moſt wary and carefull, that we admit nothing into our imaginations which may croſs or impeach any Catholick Tenet of the Chriſtian Faith: as alſo to beware of groſs and carnal conceits of an *Epicurean* happineſs misbeſeeming the Spiritual purity of Saints. If we conceit any *Delicia*, let them be *Spirituales*, which S. *Auſtine* confeſſeth to be *Opinio tolerabilis, & ſe hoc opinatum fuiſſe aliquando, (Lib. 20. De Civit. Dei, cap. 7.)* a tolerable Opinion, and that he alſo was ſometime of the ſame judgment.

3. The *Preſence of Chriſt* in this Kingdome ſhall no doubt be glorious and evident: yet I dare not ſo much as imagine (which ſome Ancients ſeem to have thought) that it ſhould be a *Viſible Converſe* upon earth. For the Kingdome of Chriſt ever hath been and ſhall be *Regnum Cœlorum*, A Kingdom whoſe Throne and Kingly Reſidence is in Heaven. There he was inſtalled when *he ſate down on the right hand of the Majeſty on high*, *Heb.* 1. and there, as in his proper Temple, is continually *to appear in the preſence of his Father*, to *make interceſſion for us*, *Rom.* 8. 34. with *Heb.* 9. 24. Yet may we grant he ſhall appear and be viſibly revealed from Heaven, eſpecially for the *Calling* and gathering of his ancient People, for whom in the days of old he did ſo many wonders. This S. *John* in this Book, as our *Saviour* in the Goſpel, ſeems to intimate by joyning thoſe two Prophetical paſſages of *Daniel* and *Zachary* in one expreſſion, *Behold he cometh in the clouds, and every eye ſhall ſee him, and they alſo which pierced him.* The firſt part (which our *Saviour* expreſſes more fully by *the Sign of the Son of Man coming in the clouds of Heaven*, &c.) is *Daniel's* in a Viſion of this Kingdom we ſpeak of. *Behold* (ſaith he) *one like the Son of Man came with the clouds of Heaven — And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages ſhould ſerve him.* The other part is out of *Zachary* propheſying of *the Re-calling of the Jews*; *And I will pour upon the houſe of* David *and upon the inhabitants of* Jeruſalem *the ſpirit of grace and ſupplication, and they ſhall look upon me whom they have pierced:* Though theſe words of *Zachary* are not in our *Saviour's* expreſſion, but in ſtead thereof that which immediately follows after them, *That all the Tribes of the Earth* (or *Land*) *ſhould mourn.* Now I cannot underſtand how theſe two Prophetical paſſages ſhould not have the ſame meaning when our Saviour and his Apoſtle alledge them joyned, which they have in their own Authors expreſſed apart? or being expreſſed together as one, ſhould not be fulfilled at once? By ſuch *a miraculous apparition of* Chriſt *from Heaven* was S. *Paul* converted: And I hope it is no Hereſie to think, That the whole Nation of the Jews, thoſe Zelots againſt Chriſt, may be converted by as ſtrange a means as was that one Zelot of their Nation.

See in Book V. the Author's ſhort Tract ſtyled *The Myſtery of S. Paul's Converſion, or, The Type of the Calling of the Jews.*

4. Thoſe who ſhall be Partakers of this Kingdom are deſcribed to be of two ſorts: 1. *The deceaſed Martyrs*, who (as farre as I can yet underſtand it) ſhall reſume their Bodies and reign in Heaven; 2. ſuch of the *Living* as have not worſhipped the Beaſt, nor his Image, neither have received his mark, &c. theſe ſhall reign on Earth. For ſo I conſtrue the words; *I ſaw the Souls of them that were beheaded for the witneſs of Jeſus and for the Word of God, and* (ſubaudi, *I ſaw*) *thoſe which had not worſhipped the Beaſt,*

nor his Image, nor had received his mark upon their foreheads or in their hands; and they lived (that is, the Martyrs) *and reigned* (that is, both of them) *with Chriſt a thouſand years.*

5. Under the Second ſort of thoſe *Reigners*, together with the *Virgin-Chriſtians of the Gentiles*, (who are the Surrogate *Iſrael*) I would in a particular reſpect underſtand *the Nation of the Jews* then converted to the Faith of Chriſt; who coming in toward the end of the day, may above all others be ſaid to be *Thoſe who had not worſhipped the Beaſt, neither his Image, nor had received his mark upon their foreheads or in their hands*; which moſt of the Chriſtian *Gentiles* had done; and therefore at the time of their cleanſing (Chap. 15. ver. 2.) are rather deſcribed, *Thoſe that had gotten the victory over the Beaſt, and over his Image, and over his mark, and over the number of his Name.*

6. *The Riſing of the Martyrs* is that which is called *the Firſt Reſurrection*, being, as it ſeems, a prerogative to their ſufferings above the reſt of the Dead; who as they ſuffered with Chriſt in the time of his patience, ſo ſhould they be glorified with him in the Reign of his Victory before the *Univerſal Reſurrection* of all. *Bleſſed and Holy are they who have part in the Firſt Reſurrection, for on them the Second death hath no power*; namely, becauſe they are not *in Via*, but *in Patria*; being a *prerogative*, as I underſtand it, of this *Firſt* ſort of Reigners onely, and not of the *Second*. Thus I yet admit the *Firſt Reſurrection* to be * *Corporal* as well as the *Second*, though I confeſs I have much ſtriven againſt it; and if the Text would admit another ſenſe leſs free of Paradox, I had yet rather liſten unto it: but I find it not. Howſoever, to grant a *Particular Reſurrection* before the *General*, is againſt no Article of Faith: For the Goſpel tells us, *Matt.* 27. v. 52, 53. that at our Saviour's Reſurrection, *The graves were opened, and many bodies of the Saints which ſlept aroſe, and went into the holy City and appeared unto many*. Neither was the number of them a ſmall number, if we may credit the Fathers or the moſt ancient Records of Chriſtian Tradition: For of this was that famous ſaying, * *That Chriſt deſcended alone, but aſcended with a multitude*; which is found in the heads of the Sermon of *Thaddeus*, as they are reported by *Euſebius* out of the Syriack Records of the City of *Edeſſa*, (*Lib.* 1. *cap. ult.*) in *Ignatius*'s Epiſtle to the *Trallians*, and in the Diſputation of * *Macarius* Biſhop of *Jeruſalem*, in the firſt General Council of *Nice*, alſo in *Cyrill*'s Catechiſm. Nay this *Cyrill* of *Jeruſalem*, *Chryſoſtome*, and others, ſuppoſe this Reſurrection to have been common to all the Saints that died before our Saviour (See the Biſhop of *Meath*, *De Limbo Patrum.*) Howſoever it be, it holds no unfit proportion with this ſuppoſed of the *Martyrs*. And how it doth more impeach any Article of our Faith to think that may be of the *Martyrs* which we believe of the *Patriarchs*, I yet ſee not.

* See in Book IV. the Author's 2. Letter to D. *Meddus*, where this is largely treated of. See alſo above in this Book in the *Appendix* to the *Apocal.* his *Epiſt. ad Amicum, De Reſurrectione Prima*, &c.

* Κατέβη μόνος, ἀνέβη δὲ μετὰ πολλῶν ὄχλων.

* Vid. Act. Concil. Niceni apud Gelaſ. Cyzicen. l. 1. c. 23. *al.* 24.

7. The *Second Reſurrection* to be after the End of the 1000 years, *Juſtin Martyr*, by way of diſtinction, calleth Τὴν καθολικὴν καὶ αἰωνίαν ὁμοθυμαδὸν ἅμα πάντων ἀνάστασιν, *the Eternal and Univerſal Reſurrection of all together*; namely, in reſpect of the former which was *Particular*, and but of ſome. And that it is common both to the *Godly* and to the *Wicked*, and not of the Wicked only, may appear, in that there are two Books opened for the Dead, (ver. 12.) whereof one is *the Book of Life*; which argues two ſorts of Dead to be judged. Nor can I imagine how it can be otherwiſe, unleſs all the Juſt which live during the 1000 years be ſuppoſed to be immortal; which is a Paradox I dare not admit, underſtanding, not that all the Individuals, but that the Body of the Church here on Earth ſhould ſucceſſively Reign with Chriſt her Lord 1000 years. Beſides, the attempt of the

the Nations after the Devil's looſing argues a State ſubject to mutability. As for thoſe words of v. 14. which ſeem to intimate no other Dead then judged but the *Wicked*, becauſe it's ſaid, *That Death and Hades were caſt into the lake of fire*, which is the *Second Death*; I ſuppoſe nothing elſe is meant thereby, but that Death was now quite vanquiſhed, and that there ſhould be no more Death of Body or Separation of Soul, but onely the *Second Death*: As if it had been ſaid, *Death* and *Hades* are now confined only to the *Lake of Fire*, which is the *Second Death*; but the former Death of Bodies in the Grave, and the State of ſeparate Souls in * *Hades* was no more.

8. For *Gog* and *Magog*, who after Satan's looſing and before the laſt Reſurrection ſhall gather together againſt the *Camp of the Saints* and the *Beloved City*, it cannot be literally underſtood of the Nations ſo called in the Old Teſtament. For there *Gog* the Prince, with the People of *Magog* come out of the *North-parts* where the poſterity of *Magog* was ſeated. But *Gog* and *Magog* here are ſaid to be *Nations which are in the four quarters of the Earth*. As therefore the *Apocalyptical Babylon* is not *Babylon* in *Chaldæa*, but a Counter-type thereof, moſt like for *Univerſal Ambition* and *Metropolitanſhip of Spiritual Fornication*: ſo this *Apocalyptical Gog* and *Magog* is not the *Gog* and *Magog* of the *North*, but a Counter-type of them, which ſhould after the ſame manner attempt againſt the *Beloved City* then, which the *Scythian Gog* and *Magog* (I mean the *Turk*) doth againſt the *Church of the Gentiles* now, and ſhould before his laſt Ruine attempt againſt *Iſrael* at their return. And if there ever be an *Antichriſt*, ſuch as the Fathers deſcribe, now will be the moſt likely time for him, when the Devil is looſe but for a little ſeaſon.

* *Hades* is properly the place of Separate Souls, whether good or bad, after death.

F. M.

A PARAPHRASE AND EXPOSITION *Of the* PROPHECIE OF S^t. PETER,

Concerning
The Day of Chriſt's Second Coming;

DESCRIBED
In the Third CHAPTER of his
Second EPISTLE.

AS ALSO
How the CONFLAGRATION, or Deſtruction of the WORLD by FIRE, (whereof S. *Peter* ſpeaks,) and eſpecially of the *Heavens*, is to be underſtood.

BY
JOSEPH MEDE, B.D. ſometime Fellow of *Chriſt's* College in *Cambridge*.

The Fourth Edition, corrected in ſundry places, and enlarged with ſome Additional Obſervations out of the Author's own Manuſcripts.

LONDON,
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A

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Second EPISTLE.

Verſes 1, 2.

SAint Peter *exhorts the believing Jews, unto whom he writes, to be mindfull of the words of the holy Prophets,* [a] Eſay, Daniel *and* Malachi, *concerning the coming of Chriſt to Judgment, and the Reſtauration then promiſed; it being alſo confirmed by the Apoſtles of our Lord and Saviour.*

Note. [a] If that which S. *Peter* here deſcribeth were foretold by the old Prophets, then muſt S. *Peter* be ſo expounded, as it may be ſhewn in them and agree with them.

Verſes 3,4. *For howſoever it were then believed both by Jews and Chriſtianed Gentiles; yet in* [a] *the laſt days ſhould come thoſe who, walking after their own deſires,* (or *humours*) *ſhould deny and deride the expectation of any ſuch* [b] *promiſe of the Day of Chriſt, ſaying, Where is the* [c] *promiſe of his coming? Where is the New heaven and New earth you talk of?*

Notes. [a] This ἔσχατον τῶν ἡμερῶν, or *laſt days*, ſhould ſeem to be the time of the Churche's Apoſtaſie under Antichriſt, according to that of S. *Paul*, 1 Tim. 4. 1. *In the latter times ſome ſhall depart from the Faith, giving heed to ſpirits of errour and doctrines of Damons.* For as the *times* of the *fourth* and *laſt* of *Daniel*'s Kingdoms were the *laſt times* in general, during which Chriſt was to come and found his Church and Kingdom: ſo the *latter times* of the Fourth Kingdom, being that period of a *Time, times and half a time* wherein the wicked Horn ſhould domineer, are the *latmoſt times* of the *laſt* times, or *laſt times* in ſpecial.

[b c] I take *Promiſe* here for *Res promiſſa the thing promiſed*; the *Antitheſis* implying that to be the meaning, *viz. The ſcoffers ſay, Where is the Promiſe of his coming? Nevertheleſs we look for a New heaven and New earth, according to his Promiſe.*

But here is ſomewhat (Reader) in the application wherein thou maiſt erre; but be not thou uncharitable in thy cenſure, nor think I am. For although the crying down and condemning of the opinion of the *Chiliaſts* will be found to be near upon the beginning of the times of the Antichriſtian Apoſtaſie, (which I ſuppoſe to be called *the laſt*

times ;) and that the utter burying of that Opinion falls within theſe times: yet thou muſt know, 1. That there is not the like reaſon of the firſt Authors of crying down a Truth, and of thoſe who led by their authority take it afterward, without further examination, for an Errour. 2. To *ſcoff* is one thing, and barely not to believe is another. 3. 'Tis one thing to deny a *promiſe* ſimply, and another to deny or queſtion the *manner* thereof; as alſo to reject a Truth ſincerely propounded, and when it is intangled with errours; as that of the later *Chiliaſts* may ſeem to have been.

Verſ. 4. *pars altera. The reaſon of this their unbelief being, becauſe they imagine there hath never yet ſince the creation of the World been any example of ſuch a deſtruction and change enſuing it as this at the coming of Chriſt ſhould be. For ſince the Fathers fell aſleep, (ſay they) even ſince Adam died, all things have continued as they were from the beginning of the creation. Therefore the expectation of any ſuch change of the World and the ſtate of things therein (as is ſuppoſed) is vain and frivolous, and never to be fulfilled.*

Note. As touching the *Jews*, and the impeachment of this Opinion amongſt them in the latter times, I find amongſt the Doctors of the *Gemara* or Gloſs of their *Talmud* (which was finiſhed about 500 years after Chriſt) a Tenet of one *R. Samuel's*, אין בין העולם הזה לימות המשיח אלא שעבוד מלכיות בלבד: "That there was to "be no difference between the preſent ſtate of the world and the "daies of *Meſſiah*, but in reſpect of the bondage under the Kingdoms "of the *Gentiles* onely; thereby oppoſing the more ancient opinion and tradition of the *Renovation of the World*. After this time there appears to have been amongſt the *Jews* a Sect of the followers of the opinion of this *R. Samuel*, which at length was greatly advanced by the authority of that learned *Maimonides*, who having drunk too deep of the Philoſophie of *Ariſtotle*, (wherein he was admirably skilful) became a champion againſt the opinion of *the world's renovation* to be in the daies of *Meſſiah*; and that upon this ground, *Quòd mundus retinet & ſequitur conſuetudinem ſuam:* which ſaying he aſcribeth to ſome other Rabbins of the ſame opinion before him, which for the ſenſe and meaning is the ſelf-ſame with that here of the ſcoffers, *All things* (ſay they) *continue as they were from the beginning of the creation.*

* Gem. Sanhedrin cap. 11.

Nevertheleſs *Aben Ezra*, who lived not long after *Maimonides*, maintained ſtill (as alſo others did) the contrary; and there are extant certain Diſcourſes and Tractates amongſt them purpoſely written of this Argument, and confuting the opinion of *R. Moſes ben Maiemon* and his followers; as one called שמים חדשים *Cœli novi*, proving the neceſſity of the *Renovation of the World*, and directed againſt *cap. 29. lib. 2.* of *Maimonides* his *More Nebochim.* Another by *R. Iſaac Abarbinel*, called מפעלות אלהים, *Opera Dei*, (out of *Pſal. 66. 5.*) wherein all the arguments brought againſt the *Renovation* are confuted. And no doubt there are more of the like nature, which we know not of.

Verſes 5, 6. *But thoſe who ſuppoſe this,* (οἱ θέλοντες) *that there hath never yet any ſuch deſtruction and change befallen the creation, and thence conclude there is no ſuch nor ſhall ever be, they weigh and conſider not the univerſal Deluge in the time of* Noah *(when the curſe laid upon the creature for man's ſin firſt ſolemnly took place) brought, as a like deſtruction, ſo a like change, upon the world for the degeneration of the creature, as this at the*

the ſecond coming of Chriſt ſhall be for the reſtauration and renovation of the ſame in the day of the glorious liberty of the children of God. For the heavens were of old, and the globe of the earth, conſiſting partly [ἐξ ὕδατος] *of water,* (viz. *that of the Great deep*) *and partly* (a) [δι' ὕδατος] *amongſt water, to wit, the clouds and floud-gates of heaven hanging about it; all framed by the word of God: By which waters* [δι' ὧν ὑδάτων] *the world which then was, being overwhelmed with water, periſhed; as it is written,* Gen. 7. 11, *&c.* In the 600. year of Noah's life, in the ſecond month, the 17. day of the month, were all the Fountains of the Great deep broken up, and the Floud-gates (*or* Cataracts) of heaven were opened: *and ver.* 18. And the waters prevailed exceedingly upon the earth——*and* 21. And all fleſh died that moved upon the earth, both of fowl, and of cattel, and of beaſt, and of every creeping thing, and every man.

Note. [a] Διὰ ſometimes ſignifies *inter, amongſt*, or *in the midſt of*, as if it were * διὰ μέσου. So *Herodotus*, διὰ νήσων, *inter inſulas*. Howſoever we render the Prepoſition, I ſuppoſe S. *Peter* by his δι' ὕδατος means the ſuperiour water, which together with that of the Sea or Great deep concurred to the drowning of the World, as appears by the place of *Geneſis* alledged.

* 2 Tim. 2. 23. Διὰ μαρτύρων πολλῶν, *inter multos teſtes.* Vide Notas B.

Verſ. 7. *But the heavens and the earth* (that is, the World) *which is now, by the ſame word are kept in ſtore, reſerved unto* (a) *fire at the Day of Judgement and perdition of ungodly men; according to the prophecie of* Daniel c. 7. v. 10, 11. *who ſaw a fiery ſtream iſſuing and coming forth before the Judge of the world, and the body of the fourth Beaſt burned therewith: And of* Eſay (ch. 66. 15, 16.) *who ſaith of that day, That* the Lord ſhall come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire: *And that* by fire and by his ſword, (*i. e.* by his ſword of fire, ἐν διὰ δυοῖν) the Lord would plead with all fleſh, and the ſlain of the Lord ſhall be many (b). *So alſo* Mal. 4. 1. *That the great and terrible day* ſhall burn as an oven, and all the proud and all that doe wickedly ſhall be ſtubble, which at the coming of that day ſhall be burnt up.

Notes. [a] From this proportion which the Judgement to come by *Fire* hath unto that which was by *Water* in the Deluge, *Irenæus* calls it *Diluvium ignis, Lib.* 5. *cap.* 29. *juxta Edit. Fevardentii.*

[b] It may be it is of this day the ſame Prophet *Eſay* alſo ſpeaks chap. 9. 5. where he ſaith, The battel of the *Meſſiah* ſhould not be as the *battel of the warriour, with confuſed noiſe, and garments rolled in blood; but with burning and fuel of fire.* For the old Prophets (for the moſt part) ſpeak of the coming of Chriſt indefinitely and in general, without that diſtinction of *Firſt* and *Second* coming, which the Goſpel out of *Daniel* hath more clearly taught us. And ſo conſequently they ſpake of the things to be at Chriſt's coming indefinitely and altogether, which we, who are now more fully informed by the revelation of the Goſpel of a twofold coming, muſt apply each of them to its proper time: thoſe things which befit the ſtate of his *Firſt* coming, unto it; and ſuch things as befit the ſtate of his *Second* coming, unto his Second; and what befits Both alike, may be applied unto Both.

Verſ. 8. *But whereas I mentioned* (ſaith S. *Peter*) *the Day of Judgement, leſt ye might miſtake it for a ſhort day, or a day of a few hours, I would not, beloved, have you ignorant, that One day with the Lord is as a thouſand years, and a thouſand years as one day* (a).

Note. [a] Thus I expound theſe words by way of a preoccupation or premunition; becauſe they are the formal words of the Jewiſh Doctors when they ſpeak of the *Day of Judgement*, or Day of Chriſt, as S. *Peter* here doth, *viz.* יום אחד ה"קבה אלף שנים, *una dies Dei Sancti Benedicti ſunt mille anni.* And though they uſe to quote that of the ninetieth Pſalm, (*Mille anni in oculis tuis ſicut dies heſternus*) for confirmation thereof; yet are not thoſe words formally in the Pſalm. So that S. *Peter* in this paſſage ſeems rather to have had reſpect to that common ſaying of the Jews in this argument, then to the words of the Pſalm; where the words [*One day with the Lord is as a thouſand years*] are not, though the latter part of the ſentence [*A thouſand years as one day*] may allude thither; as the * Jews alſo were wont to bring it for a confirmation of the former.

* *Trad. R. Ketina in Gemara Sanhedrin. Midraſch tehillim ſuper Pſ. 90.*

2. Theſe words are commonly taken as an argument why God ſhould not be thought *ſlack in his promiſe* (which follows in the next verſe:) But the firſt Fathers took it otherwiſe; and beſides, it proves it not: For the queſtion is not, whether the time be long or ſhort in reſpect of God, but whether it be long or ſhort in reſpect of us; otherwiſe not onely a thouſand, but an 100 thouſand years are in the eyes of God no more then one day is to us, and ſo it would not ſeem long to God, if the Day of Judgement ſhould be deferred till then.

3. Let the judicious conſider it, whether this paſſage ſo prone to be taken in the expoſition I have given, yea and alledged to that purpoſe, were not ſome part of a motive to the zelotical *Anti-chiliaſts* (whereof *Euſebius*, whom we truſt, was none of the leaſt) to be ſo willing and ready to queſtion the authority of this Epiſtle, as they did alſo at the ſame time of the *Apocalypſe*. The pretence againſt this Epiſtle was, becauſe it wanted the teſtimony of allegation by the firſt Fathers. But [*Dies Domini ſicut mille anni*] quoted both by *Juſtin Martyr* and *Irenæus*, is not out of the ninetieth Pſalm, as they took for granted, (for there are no ſuch words) but out of this Epiſtle of *Peter*, who applies it to the Day of Judgement, which he calleth ἡμέρα Κυρίου, *the Day of the Lord.* Conſider it.

Verſe 9. *And though this Day be long deferred, yet is not the Lord ſlack concerning his promiſe (as ſome men account ſlackneſs, as if he had alter'd his purpoſe, or meant never to perform it;) but the cauſe of this delay is his long-ſuffering towards us* (a) *of the ſeed of* Iſrael, *not willing that any ſhould periſh at that day, but that our whole Nation ſhould come unto repentance,* (b) *which, if that Day ſhould ſurpriſe them in their unbelief, muſt inevitably periſh with the reſt of the enemies of Chriſt.*

Notes. [a] S. *Peter* ſpeaks and writes in this Epiſtle to his brethren the *Jews*, as appears by the firſt verſe of this chapter.

[b] Therefore the ſame S. *Peter* in his firſt publick Sermon to his Nation in the Temple, after the ſending of the Holy Ghoſt, (*Act.* 3.19, &c.) exhorts them to *repent and be converted* εἰς τὸ ἐξαλειφθῆναι τὰς ἁμαρτίας ὑμῶν, *for the waſhing away of their ſins, That ſo* (ὅπως ἂν) *thoſe times of refreſhing and reſtitution of all things, which God had ſpoken by the mouth of all his holy Prophets, might come*; which till then were to be ſuſpended.

Object. But God could have haſtened the *Jews* converſion, if it had pleaſed him.

Reſp. But it ſtood not with the œconomie of his Juſtice, when the *Jews* had

had rejected Christ, their expiation, to grant them this grace, until they should have fulfilled a time of penance for all the sins of their Nation, even from the first time they were a people until the last destruction of *Jerusalem*. For since they would none of their pardon and atonement, Christ, (with respect unto whose coming God had so long spared them; for all their expiation by Sacrifice looked unto him) God would not bate them an ace of the judgement they had merited, but would visit all the former sins of their Nation upon them, from the golden Calf, until their crucifying and finall rejecting of their *Messiah*.

Verse 10. *But as for the manner of the coming of this great Day of the Lord, it shall be suddenly and unawares, as a thief in the night, in which she* (a) *heavens with a crackling noise of fire shall pass away, and the* στοιχεῖα (a) *or host of them shall melt with fervent heat; the earth also and the works therein shall be burned.*

Note. [a] What these *heavens* are, and why I render στοιχεῖα *the host of them*, and how this *Conflagration* is to be understood, I will shew when I have done my Paraphrase.

Vers. 11, 12. *Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godlines, to make our selves fire-proof, and such as may abide the day of refining? As namely becometh those who by faith look for and hasten the coming of the Day of the Lord, wherein the heavens being on fire, shall be dissolved, and the host of them melt with fervent heat. For our life and conversation ought to be sutable to our faith, and we are so to walk as if that were always present which by faith we look for.*

Vers. 13. *But this Conflagration ended, (whatsoever those Scoffers say who question the promise of Christ's second coming) we look, according to his promise,* Isa. 65. 17. *&* 66. 22. *for a New heaven and a New earth,* (that is, *a new and refined state of the World*) *wherein righteousness shall dwell, according as the same Prophet saith, chap.* 60. 20, 21. The Lord shall be thine everlasting light, and the days of thy mourning shall be ended; Thy people also shall be all righteous, they shall inherit the land (*or* earth) for ever.

Vers. 14, 15, 16. *Wherefore, beloved, (seeing that ye look for such things at his coming) be diligent that ye may be found of him in peace, without spot and blameless; and account the long-suffering of God in the delay thereof to be for salvation. Even as our beloved* Paul *also, (one of the Apostles of our Lord, who confirmeth these words of the holy Prophets) according to the wisdom given unto him, hath written unto you, enforcing the like exhortation unto holiness of life, from this our faith and expectation of the Lord Jesus his appearing to judgement, which we now make unto you;* viz. Heb. 12. 14, 28, 29. *As also in all his Epistles, speaking in them of these things,* viz. Rom. 2. 4, 5, 6, 7. | 1 Cor. 1. 7, 8. *&* 3. 13. | 2 Cor. 5. 9, 10, 11. *initio, &* 7. 1. | Phil. 1. 10. *&* 2. 15, 16. *also* 3. 20. | Coloss. 3. 4, 5. | 1 Thess. 2. 12. *&* 3. 13. *denique* 5. 23. | 2 Thes. 1. 8, *&c.* 1 Tim. 6. 14, 15. | Tit. 2. 12, 13.

Vers. 16. Ἐν οἷς, *Amongst which things concerning the Second coming of Christ are some things hard to be conceived, which those which are unlearned and not well setled in the Faith, like unto these Scoffers, stumble at, as they do at other Scriptures, taking occasion thereby to stagger and doubt of the truth of God; so perverting the Scriptures from their right end, by making them the means of their own destruction, which were given by God as a means whereby they might believe and be saved.*

How this *Conflagration of the World* whereof S. PETER ſpeaks, and eſpecially of *the Heavens*, is to be underſtood.

FOR reſolution of this Queſtion, I muſt premiſe ſome things, to make the way thereto the more eaſie.

1. That in the old Hebrew language, wherein the Scripture ſpeaks, there is no one word to expreſs that *Compages* of the ſuperiour and inferiour bodies, which we call *Mundus*, but thoſe two words, *Heaven* and *Earth*, שמים וארץ joyned and put together, onely: So that when S. *Peter* ſaith, *The World which then was periſhed by water; but the Heavens and the Earth which are now, are reſerved to fire*, he might as well have ſaid, according to his meaning, The *Heavens and the Earth* which then were periſhed by water; as the *World* that now is ſhall by fire. For the words *Heaven and Earth* joyned imply no more in the one (according to the Scripture's notion) then the ſingle word *Mundus* or *World* doth in the other, being applied to the hiſtory of the great Deluge: As alſo a *New heaven* and a *New earth* is the ſame notion with that in our expreſſion, when we ſay, a *New world*, that is to ſay, *Nova rerum facies, nova rerum conditio*; which we otherwiſe apply to very ſmall and even particular and domeſtical changes, when we ſay, *Here is a new World*; which the Hebrew would or might expreſs, *Here is a new Heaven and a new Earth.*

2. That it is not like that any other *World*, or *Heaven and Earth*, ſhall periſh by *Fire*, then ſuch a one as heretofore periſhed by *Water:* For ſo the *Antitheſis* imports, *viz.* The World, or Heaven and Earth, which then was, periſhed by water; the Heaven and Earth which now is, is reſerved for a deſtruction by fire. Now the *World* which periſhed by water was no other then the *ſublunary World*; the Heaven whereof is that which we call *Aire*, but the Scriptures Heaven: which *ſublunary* Heaven, together with the *Earth*, was marred by that general Deluge; and the creatures belonging to them both either wholly deſtroyed, or marvellouſly corrupted from that they were before. Such a *World* therefore, and no other *Heaven and Earth*, ſhall undergoe this ſecond *deluge of Fire* for reſtauration, which before ſuffered the *deluge of Water* for corruption.

3. Obſerve alſo, for the better underſtanding of S. *Peter*'s meaning, That the word Στοιχεῖα, which we in this place are wont to turn *Elements*, is not like to be underſtood in the notion of the Greek Philoſophy, whoſe terms and notions the Scripture uſeth not; but otherwiſe divideth the *World*. Nay further, in this place it cannot be ſo underſtood; for that the Hebrew diviſion of the *World* into *Heaven and Earth* is here expreſſed, and theſe Στοιχεῖα diſtinguiſhed from them both. But when the whole World is divided into *Heaven* and *Earth*, εἰς τὸ ἄνω καὶ τὸ κάτω, by *Earth* is meant the *Earthen Globe*, which S. *Peter* ſaith is ἐξ ὕδατος καὶ, and ſo the *Water* and *Earth* are both included in the ſole name of *Earth:* in *Heaven* the *Air* is included. Thus three of the Philoſophical Elements are beſtowed. The fourth is the *Fire:* but this is that which is to burn the στοιχεῖα, and ſo none of the στοιχεῖα to be burnt. And if any of theſe Elements could be exempted from this diviſion into Heaven and Earth beſides the Fire, as namely the *Air*; yet could not that, nor any one of them alone,

alone, be στοιχεῖα in S. *Peter:* for στοιχεῖα notes more then one.

It muſt needs therefore be that Στοιχεῖα here meaneth ſomething elſe. Let us ſee if we can find out what it is. Mark then S. *Peter*'s order, οἱ οὐρανοὶ καὶ στοιχεῖα, then γῆ καὶ τὰ ἐν αὐτῇ ἔργα. By which correſpondence it ſhould ſeem that Στοιχεῖα ſhould be ſome furniture belonging to *Cælum*, as τὰ ἔργα are the buildings and whole furniture of Creatures belonging to *Terra*; which furniture of both, but eſpecially that of the *Heaven*, the Scripture calls צבאם *the hoſt of them*, Gen. 2. 1. *The heavens and the earth were finiſhed,* וכל צבאם *and all the hoſt of them*; LXX. ὁ κόσμος αὐτῶν· Vulg. *Ornatus eorum.* Nay, ſeeing the whole World is nothing elſe but the *Heaven* and the *Earth*, and what is contained in them, (*i. e.*) *exercitus eorum*; and ſeeing *Heaven* and *Earth* are both here diſtinctly named, and τὰ ἔργα put for the *hoſt* of the *Earth*; it muſt needs be that στοιχεῖα, named as a diſtinct thing from all three, ſhould note *the hoſt of heaven:* and ſo the meaning of S. *Peter* ſhould be, when he ſaith οἱ οὐρανοὶ καὶ στοιχεῖα, as if he had ſaid, οἱ οὐρανοὶ καὶ στοιχεῖα τοῦ οὐρανοῦ, *the heavens and the hoſt thereof*; or, τὰ ἐν αὐτῷ στοιχεῖα, as he ſaies, γῆ καὶ ἐν αὐτῇ ἔργα, *the Earth and the works therein.*

But how, will ſome man ſay, ſhould στοιχεῖα come to have this notion? I anſwer thus, The Hebrew verb צבא ſignifieth, *in ordine militari ſto, incedo*, and ſo anſwers to the Greek verb στείχω, which is expounded ἐν τάξει παραγίνομαι, i. e. *in ordine militari incedo: Vide Scap. ex Etymolog.* Accordingly the LXX render the Hebrew צבא παρατάσσομαι, i.e. *in procinctu ſto, inſtructâ acie ſto.* Now if the verb צבא ſignifie the ſame with the Greek στείχω, why may not the Hebrew Noun צבא (which we turn *exercitus*) be rendred στοιχεῖον, the *Helleniſts*, or *Greekiſh Jews*, as in other words, ſo here, following the Etymologie from στείχω, and having an eye more to their own native language then to the uſe of *Greece?* It would be long to ſhew in how many words they, and the Greek Scriptures written according to their Dialect, uſe notions which the Greeks uſed not; namely, reſpecting ſome conformity or other in their own tongue. The works of the learned in ſacred Criticiſm are of late full of ſuch obſervations, whereby many difficulties and obſcurities in Scripture become clear and eaſie. Nevertheleſs the Gentile Greeks themſelves uſe Στίχος and Στοῖχος (which come of the ſame verb στείχω) in the ſame ſenſe we plead for, *viz.* for *ordo militaris*, Military array: Why may not then the *Helleniſts* (ſo the * *Greek Jews* are called) doe the ſame with Στοιχεῖον, being for the Etymology every way as fit, ſeeing alſo they are otherwiſe wont to permute ſignifications from vicinity of ſound?

* See the *Syriack*, Act 9. 29. where Ἑλληνιστὰς are turned *Judæi qui loquebantur Græcè.*

For a further confirmation of this notion of Στοιχεῖον I contend for, I wil adde what I have met with to that purpoſe. *Schickardus*, a learned profeſſor of the Oriental tongues at *Tubing*, in his *Bechinath happeruſchim*, pag. 44. hath diſcovered out of *Ramban*'s, or *R. Moſes ben Nachman*'s Preface *in Peruſche hattorah*, two paſſages taken out of the Chaldee copy of the *Wiſdom of Solomon*, which that *Rabbi* had ſeen; whereby the ſaid *Schickardus* proveth againſt S. *Jerome*, that the Greek is not the Original, but was tranſlated out of Chaldee. The paſſages which this *Ramban* quoteth thence are chap. 7. v. 5, 6, 7, and part of the 8. and again, v. 17, 18, 19, 20, 21. In the laſt of which quotations, becauſe there is in the Greek ἐνέργειαν στοιχείων, I greedily looked what word in the Chaldee anſwered here to στοιχείων, which I found to be מזלותא, which thoſe who have skil know to ſignifie the *Planets*, 12 Signs or Conſtellations of Heaven, as being the ſame with the Hebrew * מזלות. Στοιχεῖα therefore here are *Starrs* and *Planets*; which I ſhall not need prove to be the hoſt of the Ethereal heaven: yea and perhaps

* I have ſince looked in the Preface of *Ramban*, where I found thoſe Chaldee paſſages mentioned, which the Rabbi tranſlates into Hebrew: and for the Chaldee which anſwereth to ἐνέργειαν στοιχείων, he renders מעשה מזלות

perhaps too מולות and מולתא are derived of the verb אול *ire*, as στοιχεῖον is of στείχω.

Now we know the Scriptures make three heavens: 1. The Air, or Sublunary heaven; 2. The Ethereal, or ſtarry heaven; 3. The heaven of Glory, or Empyreal heaven. Every of theſe heavens have their *hoſt* or army. The *hoſt* of the heaven of Glory or the third heaven are the Angels and bleſſed Spirits: The *hoſt* of the Ethereal heaven are the Stars and Planets: The *hoſt* of the Aereal or Sublunary heaven are either *viſible*, as the Clouds of Heaven (νεφέλαι τοῦ οὐρανοῦ) and other Meteors, as alſo the reſt of the creatures manſioning therein, as the Fowls of heaven (πετεινὰ τοῦ οὐρανοῦ) or *inviſible, viz.* the wicked Spirits and Devils, whoſe Prince, Satan, is called *the Prince of the power of the Air*, Eph. 2.2. and his hoſt κοσμοκράτορες, *rulers of the world*, that is, of the Sublunary world; and τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, *wicked ſpirits in heavenly places*, namely in the loweſt or ſublunary heavens, *Eph. 6.* 12. And whether S. *Paul Gal.* 4. 8, 9. and *Col.* 2. 8, &c. includes not ſome of thoſe under his στοιχεῖα τοῦ κόσμου, I cannot affirm: let the Learned further conſider it, when namely he ſpeaks to and of Gentiles, and not Jews.

HAVING hitherto prepar'd the way, let us now come cloſer home to S. *Peter*, whoſe words evidently import that *ſome* of theſe Heavens, or *all* of them, ſhall ſuffer a *Conflagration* at the Day of Chriſt. Not *all* of them; for who ever put the *Empyreal heaven* in that reckoning? And for the *Ethereal heaven*, he that conſidereth both the ſupereminent nature and immenſity thereof, and of thoſe innumerable bodies therein, in regard of which the whole Sublunary world is but a point or centre; and that it no way can be proved that ever thoſe bodies received any curſe for mans ſin, or contagion by the world's deluge, or that any enemies of God dwell in them to pollute them; he that conſidereth this, will not eaſily be induced to believe that the Fire of the day of Judgement ſhould burn them. It remaineth therefore that the *Sublunary heavens* onely with their στοιχεῖα are to be the ſubject of this *Conflagration*.

Theſe Heavens, ſaith S. *Peter*, λυθήσονται, i. e. *ſolventur*, *ſhall be diſſolved*, and their στοιχεῖα *ſhall melt with fervent heat*. 'Tis a Metaphor taken from the refining of metalls, *quæ igne ſolvuntur ut purificentur*, which are melted in order to their purifying and refining. So that οἱ οὐρανοὶ πυρούμενοι λυθήσονται, is as much as *Cæli igne adhibito conflabuntur*. This to be the meaning of λυθήσονται appears, becauſe S. *Peter* himſelf interprets *ſolvi* to be *liquefieri*. For having in the tenth verſe ſaid, στοιχεῖα λυθήσονται, i. e. *ſhall be diſſolved*, he in the twelfth verſe repeating it ſays, στοιχεῖα τακήσεται, i. e. *ſhall melt*: Now *melting* is for *refining* and *purifying*. Nor is the word πυρούμενοι averſe from this notion, the LXX uſing πυρόω for the Hebrew צרף, as in the Pſalms more then once: *The words of the Lord are as refined* or *tried ſilver*, LXX. ἀργύριον πεπυρωμένον, *Pſal.* 12. and ſo elſewhere. But when the *Sublunary* heaven ſhall be thus refined, even the *Ethereal* lights of the *Stars*, of the Sun and Moon, &c. will appear to thoſe on earth much more glorious then now they do, as ſending their rayes through a purer *Medium*; ſo that all the world to us-ward ſhall be as it were renewed.

As for παρελεύσονται (or *paſſing away*) verſe 10. it is an Hebraiſm, ſignifying any change or going of a thing from the ſtate wherein it was, and anſwers to the verb חלף, which ſignifieth both *tranſire* and *mutari*, as עבר alſo in Chaldaiſm doth. And *Schindler* notes, that *Pſal.* 102. the *Arabick* for יחלפו, *mutabuntur*, hath יתעברון, *tranſibunt*. In the twelfth verſe it is expounded by λυθήσονται: but λυθήσονται, I have already ſhewed, is commuted with τακήσονται. They therefore all three of them ſignifie one and the ſame thing:

thing: and I ſee no reaſon why we ſhould imagine a greater *emphaſis* in παρελεύσονται for an utter abolition in the deſtruction by *fire*, then was before implied in ἀπώλοντο, when he ſpake of the deſtruction by *water*: ὁ τότε κόσμος (ſaith he) ὕδατι κατακλυσθεὶς ἀπώλετο, verſ. 6.

But what ſhall become of the *inviſible hoſt*, which I named as part of the στοιχεῖα of this Sublunary heaven, *viz.* thoſe πνευματικὰ τῆς πονηρίας, the army of wicked and unclean ſpirits? ſhall the Fire of the laſt Judgment touch theſe? I anſwer; Though the operation of the Fire ſhall not be upon them to burn them, yet ſhall they alſo ſuffer by this fiery judgment, being thereby to be exiled and dejected from thoſe high manſions, and beſtowed in ſome lower place. For ſo that of *Jude* ſeems to imply; *The Angels* (ſaith he) *which kept not their firſt eſtate, but left their own* (or *proper*) *habitation, he hath reſerved to* [be bound with] *everlaſting chains of darkneſs, at the Judgment of the great Day. Vide Piſcat. in hunc locum.*

And this ſeems to me to be the moſt literal and unforced expoſition of this deſcription of S. *Peter, of the Heaven and Earth's conflagration at the Day of Chriſt*, and ſo to be preferred before any other.

BUT if a *Prophetical ſtrain* or *Scheme* may be here admitted, there is another way of explication, which yet in the concluſion will come to the ſame purpoſe the former did, although the way thereto be not the ſame. And certainly our Saviour in the Goſpel deſcribing the coming of this Day, uſeth a *Prophetical* expreſſion: *The Sun* (ſaith he) *ſhall be darkned, and the Moon ſhall not give her light, and the Stars ſhall fall from heaven, and the powers of heaven ſhall be ſhaken.* For if this be taken *literally*, whither ſhall the *Stars* fall from heaven, which are either as big, or many times bigger then the globe of the earth? where ſhall there be room for them? If ſuch a Scheme then be ſuppoſed in S. *Peter*'s deſcription, the explication may be after this manner.

Mundus, or the *World*, (to omit other particular acceptions) is, according to the Scripture's uſe, either *Mundus continens*, or *Mundus contentus*, (give me leave to uſe theſe terms for diſtinction ſake.) By *Mundus continens* I mean the *Compages* and frame of the Phyſical *heaven* and *earth*, wherein the reſt of the creatures are contained: by *Mundus contentus*, the ſtate or body of the inhabitants and Kingdoms of the earth. Now to whatſoever the notion of *Mundus* is appliable, there is alſo ſuppoſed to be an *Heaven* and *Earth*, as being the names & parts whereby the Scriptures expreſs *the World*. The *Heaven* then of this *Political world* is the Sovereignty or Sovereign part thereof; whoſe *Hoſt* and *Stars* are the powers ruling that *world*: In the higheſt place *Gods* and *Idols*; next, *Kings*, *Princes*, *Peers*, *Counſellours*, *Magiſtrates*, and other ſuch Lights ſhining in that Firmament. And at ſuch a meaning and no other (it being an Oriental notion) may aim (for ought I can ſee) that ſuppoſed faſtuous ſtyle of *Sapores* King of *Perſia* to *Conſtantius* the Emperour, *Rex Regum Sapores, frater Solis & Lunæ, particeps* (i. e. *ſocius*) *Siderum, Conſtantio fratri ſalutem.* But to go on: *The Earth is the Peaſantry* or *vulgus hominum*, together with the terreſtrial creatures ſerving the uſe of man.

Of ſuch a Heaven and Earth as this is the Lord ſpeaks [in the Prophecie of *Haggai*, Chap. 2. v. 6, 7. *Yet once, it is a little while, and I will ſhake the heavens and the earth, both the ſea and the dry land; And I will ſhake all Nations, and the deſire of all Nations ſhall come.* And again v. 21, 22. *I will ſhake the heavens and the earth; And I will overthrow the throne of Kingdoms, and I will deſtroy the ſtrength of the Kingdoms of the Heathen*, &c. Of ſuch a Heaven and Earth ſpeaks *Jeremy*, Chap. 4. 23. *I beheld the earth, and it was without form and void,* (תֹהוּ וָבֹהוּ) *and the heavens, and*

they

they had no light: viz. as if the World were turn'd into the old Chaos again, *Gen.* 1. See the reſt which follows. Of ſuch Heavens and an Earth ſpeaks the Lord in *Iſaiah* chap. 51. 15, 16. namely of the heavens and earth of the world or ſtate of *Iſrael*: *I am* (ſaith he) *the Lord thy God, who divided the ſea* (to wit, the Red ſea) *when the waters thereof roared; the Lord of Hoſts is his name: And put my Words* (i. e. my Law) *in thy mouth, and covered thee in the ſhadow of my hand,* (i. e. protected thee in thy march to *Canaan*, &c.) *that I might plant the Heavens, and lay the foundations of the Earth,* (i. e. make thee a State, and build thee into a Political World) *and ſay unto Sion, Thou art my people.* Of ſuch a kind of heaven ſpeaks the ſame Prophet, chap. 34. 2, 4, 5. *The indignation of the Lord is upon all Nations, and his fury upon all their Armies,* &c. *And all the hoſt of Heaven ſhall be diſſolved, and the Heavens ſhall be rolled together as a ſcroll; and all their hoſt ſhall fall down, as the leaf falleth off from the Vine, and as a falling figge from the figge-tree. For my ſword ſhall be bathed in Heaven: behold it ſhall come down upon Idumæa,* &c. See the reſt, and know that this deſtruction of *Edom* is propheſied of in no leſs Hyperbolical a ſtrain by *Obadiah*, and *Jeremy* c. 49. from v. 7, to 22. *Ezek.* 35. *tot.* & 25. 12. which I note, leſt any man wondring at the *Hyperbole* of this of *Eſay*, ſhould think it appliable only to the Day of Judgment. And that ſuch Schemes as theſe were uſual to the Nations of the Orient, may appear not only by the Chymical Philoſophy derived thence, (which makes Heaven and Earth and Stars in every thing) but from the teſtimony of *Moſes Maimonides*, who (*More Nebochim par.* 2. *c.* 29.) affirms, that the *Arabians* in his time in their vulgar ſpeech, when they would expreſs that a man was fallen into ſome great calamity or adverſity, uſed to ſay, *Cælum ejus ſuper terram ejus cecidit.* No queſtion theſe ſchemes were as familiar to them as our Poets ſtrains and expreſſions are to us, though of another *genius*: Ours are borrowed from fables, ſtories, perſons, places; theirs were from the frame of the World, the Sun, Moon, Stars and Elements, &c.

Compare *Lam.* 2. 1.

If ſuch a notion of *Cælum* and *Terra* may have place in this place of *Peter*, (and why may he not, uttering a Prophecie, borrow a Prophetical ſtrain?) it may eaſily appear what Heaven and Earth the Fire at Chriſt's ſecond coming ſhall burn up and conſume, *viz.* the *Heaven* and *Earth* of the *contained world*, ſuch as thoſe which the former judgment by water overwhelmed and deſtroyed; the world of wicked ſtates and men, high ones and low ones, Princes and peaſants, man and beaſt; according to that twice-repeated paſſage, *Iſa.* 2. 11, 17. (which the ancient *Jews* interpreted of the day of Judgment,) *The loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low, and the Lord alone ſhall be exalted in that day*: *And the Idols* (theſe are part of the hoſt of the Heaven we ſpeak of) *he ſhall utterly aboliſh.* And of ſuch Heavens and στοιχεῖα as theſe, it mattereth not though we underſtand an abſolute deſtruction, (*viz.* of ſo much as ſhall be burned) as was in the Deluge of *Noah*: and ſo likewiſe of the *Earth and works thereof.* But whereas by the univerſal Deluge, though only the *Mundus contentus* periſhed, yet nevertheleſs the *Mundus continens* was therewith corrupted and depraved; in the deſtruction by Fire it ſhall be otherwiſe; for the world of wicked ones being deſtroyed, the Heaven and Earth which contained them ſhall be purged and refined for the righteous to dwell therein. This Expoſition I put but in the ſecond place, becauſe where the proper ſenſe of the letter may be kept, I prefer it before any other.

To conclude, if any there yet be whom neither of the former expoſitions can ſatisfie, but will needs have the *fire* and *burning* here ſpoken of to be

that

that whereby the World is to be utterly annihilated; I could anſwer, That the Day of Judgment is a thouſand years, and this Fire, though it be to be ὃν ἐκείνῃ ἡμέρᾳ, *in that day*, yet ſhall it not be in the beginning, but end thereof: The beginning being but a deſtruction of the enemies of Chriſt and the Kingdom of Satan, and then a reſtauration; the end, a deſtruction of the whole creature it ſelf by utter annihilation: and then S. *Peter*'s words, ver. 13. to be conſtrued after this manner, *That howſoever the Heavens and the Earth ſhall at length be diſſolved by fire, nevertheleſs before that ſhall be, we look for a New heaven and a New earth* (i. e. a new world or reſtauration) *to precede this abolition; according to his promiſe*, Iſa. 65. 17. & 66. 22.

But ſuch an expoſition, methinks, would not ſuit ſo well with that which I take to be S. *Peter*'s chiefeſt ſcope in this paſſage, nor with the words of the holy Prophets he pointeth at, which ſeem to ſpeak only of a Fire which ſhould precede a reſtauration, and not of that which ſhould cauſe an utter abolition of the world.

And as concerning ſuch an utter abolition of the whole frame of heaven and earth after the Oeconomy of the redemption and victory of Chriſt ſhall be finiſhed, it ſeemeth to me a myſtery which hath no bottom. Howſoever I am not perſwaded this place of S. *Peter* ſhould mean any ſuch thing. Thoſe paſſages, *Job* 14. 12. and *Apoc.* 20. 11. may ſeem to be of more moment. And if any ſuch annihilation ſhall be, it ſtands more with reaſon it ſhould be by the immediate power of God, without the inſtrument of any creature, then by Fire; and that he who at firſt brought it out of nothing without any creature's help, ſhould reduce it again to nothing without the help of any creature.

Δόξα τῷ Θεῷ παντοκράτορι.

A Collection of ſome paſſages in the ancient Fathers, ſhewing that by Στοιχεῖα *are meant the* Hoſt and Furniture of Heaven, *&c.*

IUSTINUS *M.* Apol. 1. pro Chriſtianis, ſtatim ab initio, Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας, καὶ τὰ ὕδατα ἀνθρώποις ὑποτάξας, καὶ τὰ ἐρήνια ΣΤΟΙΧΕΙΑ εἰς αὔξησιν καρπῶν καὶ ὡρῶν μεταβολὰς [Sic leg. non μεταβολαῖς] κοσμήσας, &c. Interpres non intellexit.

Ità accipit THEODORETUS Στοιχεῖα ad *Galat.* cap. 4.

Apud THEOPHILUM *Antiochenum Luminaria* & *Aſtra* veniunt nomine Στοιχείων. Lib. 1.——Τῷ ἡλίῳ ἐλαχίστῳ ὄντι στοιχείῳ.——Et paulò pòſt——στοιχείων τὸν εὔτακτον δρόμον. Lib. 2. Τετάρτῃ ἡμέρᾳ ἐγένοντο φωστῆρες. Ἐπειδὰν ὁ Θεὸς προγνώσεις ὧν ἐποίησε τὰς φλυαρίας τῶν μεταιῶν φιλοσόφων, ὅτι ἔμελλον λέγειν ἀπὸ τῶν στοιχείων εἶναι τὰ ὅλα τῆς γῆς φυόμενα, &c. Ideo προηλθέστερα γέγονεν τὰ φυτὰ καὶ τὰ σπέρματα τῶν στοιχείων. Ibid.——Nec ſolùm idolorum cultum * Lex Divina inhibet, ἀλλὰ καὶ τοῖς στοιχείοις, ἡλίῳ, σελήνῃ, ἢ τοῖς λοιποῖς ἄστροις προσκυνεῖν. Vide & quæ ſequuntur. * *Reſpicit* Deut. 4. 19. & 17. 3.

In Epiſtola POLYCRATIS (Epiſcopi Epheſini) apud Euſebium lib. 3. cap. 25. de obitu *Philippi* & *Joannis*.——Καὶ γὰρ καὶ ἐν τῇ τῶν Ἀσίαν μεγάλα

μεγάλα Στοιχεῖα κεκοίμηται, ἅτινα ἀναστήσεται τῇ ἑβδόμῃ ἡμέρᾳ τῆς παρουσίας τοῦ Κυρίου——μεγάλα στοιχεῖα. Verte jam *Magna luminaria.*

AUTHOR Quæſtionum ad *Antiochum* inter opera *Athanaſii*, Quæſt. 37. (vel 16.) *Solem* στοιχεῖον nuncupat.——Ἐκ τοῦ λαμπροτέρου στοιχείου (*Solem* intelligit) τὸν πῦρ πάντων στοιχείων [ὑπέρλαμπρον] Θεὸν γεραίροντες.

De voce *Elementi*, vide CYPRIANUM in Exhort. ad Martyr. cap. 1.

F. M.

Of the FIRE at Chriſt's Second Coming.

An Extract of Mr. Mede's *Letter to Mr.* N. E.

relating to ſome Paſſages in this Treatiſe upon 2 Pet. 3.

2 Theſ. 1. 8. —CHriſt our Lord ſhall come, when the *Beatum Millennium* is to begin, ἐν πυρὶ φλογὸς, in flaming fire; by the Divine and miraculous efficacy whereof the *World* that now is ſhall be *refined*, and delivered from the bondage of corruption which came upon it for the ſin of Man.

This *Fire* of Chriſt's coming, and no other, was that *Ignis purgatorius* which ſome of thoſe firſt Fathers harped on: namely, they ſuppoſed this *Divine Fire* ſhould ſtretch even to the *Souls* of the dead; and that ſuch as had departed out of this life not fully purged of ſin by Repentance here, ſhould not be found *Fire-proof* at that day, but be refined *cum mora & dolore* before their reſurrection. See that of *Cyprian* Epiſt. 52. *Aliud eſt ad veniam ſtare, aliud ad gloriam pervenire; aliud miſſum in carcerem non exire indè donec ſolvat noviſſimum quadrantem, aliud ſtatim fidei & virtutis accipere mercedem; aliud pro peccatis longo dolore cruciatum emundari & purgari diu igne, aliud pendere in Die Judicii ad ſententiam Domini, aliud ſtatim à Domino coronari.* Compare that of *Irenæus lib.* 1. *c.* 2.——*Chriſtum in ſuo de cœlis adventu* τοῖς δικαίοις καὶ τὰς ἐντολὰς αὐτοῦ τετηρηκόσι, τοῖς μὲν ἀπ' ἀρχῆς, τοῖς δὲ ἐκ * μετανοίας ζωὴν χαρισάμενον δωρήσασθαι——This conceit ſure had its ground from that of *Paul*, 1 *Cor.* 3. 13. *The day* (viz. of Judgment) *ſhall declare*, [what is combuſtible in our works] *becauſe it ſhall be revealed by fire; and the fire ſhall try every mans work, of what ſort it is:* and upon that exhortation of *Peter*, 2 *Pet.* 3. 14. Yet did they, at leaſt ſome of them, expect *another fire* at the end of the thouſand years for the deſtruction of *Gog* and *Magog*, &c.——

* Μετάνοια hîc pro pœna poſita videtur, non virtute; quam pœnam in mora reſurrectionis conſtituit Tertul.

F. M.

Some

Some *Excerpta* out of the Fathers concerning the Renovation of the World.

Tertullianus lib. 3. adverſus *Marcionem*, cap. 24.

NAm & confitemur in terra nobis Regnum repromiſſum; ſed ante cælum, ſed alio ſtatu; utpote poſt Reſurrectionem in Mille annos, in civitate divini operis Hieruſalem cælo delata, quam & Apoſtolus Matrem noſtram ſurſum *deſignat, &* politeuma noſtrum, *id eſt, municipatum, in cælis eſſe pronuncians, alicui utique cæleſti civitati eam deputat. Hanc & Ezechiel novit, & Apoſtolus Joannes vidit*——*Hanc dicimus excipiendis reſurrectione ſanctis, & refovendis omnium bonorum utique* Spiritualium *copiâ in compenſationem eorum quæ in ſeculo vel deſeximus vel amiſimus, à Deo proſpectam. Siquidem & juſtum & Deo dignum, illic quoque exſultare famulos ejus, ubi ſunt & afflicti in nomine ipſius. Hæc ratio Regni cæleſtis.* [N. B. Sic vocat quod in terris futurum aſſerit, utpote de cœlo ſive cœlitus; vel in quo cœleſtis & Angelica vivetur vita.]

Poſt cujus Mille annos, intra quam ætatem concluditur ſanctorum Reſurrectio, pro meritis maturiùs vel tardiùs reſurgentium, tunc & mundi deſtructione & Judicii conflagratione commiſſâ, demutati in atomo in Angelicam ſubſtantiam, (ſcilicet per illud incorruptelæ ſuperindumentum) transferemur in cæleſte Regnum.——

In the Former of theſe teſtimonies we have *Tertullian*'s authority for the applying of *Ezekiel*'s Temple to the New *Jeruſalem*: In the latter, for the time of the world's conflagration and its deſtruction, *Tertullian* differs from the reſt, I am ſure from *Irenæus*. Unleſs by *judicii conflagratio* (*Vide enim de Spectaculis c.* 30.) he meaneth that of *Gog* and *Magog*, *Apocal.* 20. 9. But I think he doth not.

Idem, de Reſurrectione Carnis, cap. 25.

Etiam in [a] *Apocalypſi Joannis ordo temporum ſternitur, quem Martyrum quoque animæ ſub altari ultionem & judicium flagitantes ſuſtinere didicerunt; ut priùs & orbis de* [b] *pateris Angelorum plagas ſuas ebibat, & proſtituta illa* [c] *Civitas à decem Regibus dignos exitus referat, &* [d] *beſtia Antichriſtus cum ſuo Pſeudopropheta certamen Eccleſiæ Dei inferat, atque ita Diabolo in* [e] *abyſſum interim relegato,* Primæ Reſurrectionis *prærogativa de ſoliis ordinetur; dehinc & igni dato, univerſalis Reſurrectionis cenſura de libris judicetur.*

a Apocal. 6.
b Ap. 15. & 16.
c Ap. 17.
d Ap. 19.
e Ap. 20.

Idem, adverſus Hermogenem, cap. 11.

——*Imò & judicium fruſtrà conſtituit Deus, in juſtitia utique puniturus, quibus contra malum finis, cùm præſes ejus Diabolus abierit in* [a] *ignem quem præparavit illi Deus & Angelis ejus, priùs in puteum abyſſi relegatus; cùm* [b] *Revelatio filiorum Dei redemerit conditionem* (id eſt, creaturam) *à malo, utique vanitati ſubjectam; cùm reſtitutâ innocentiâ & integritate conditionis* [c] *pecora condixerint beſtiis, & parvuli de ſerpentibus luſerint; cùm* [d] *Pater filio poſuerit inimicos ſub pedes, utique operarios mali.*

a Ap. 20.
b Rom. 8.
c Iſa. 11.
d 1 Cor. 15.

Origenes contra *Celſum*, lib. 3.

Οὐκ ἀρνέμεθα τὸ καθάρσιον πῦρ, καὶ τὴν τῦ κόσμυ φθορὰν, ὅτι καθαιρίσει τ κακίας καὶ ἀνακαινώσεως τῦ παντός. Interpres hîc non bonâ fide egit.

Idem in Jerem. *Hom.* 13. *Siquis ſervaverit lavacrum Spiritûs Sancti, (i. e.* ut paulò antè innuerat, *qui ſanctus eſt, neque poſt fidem & magiſterium Dei rurſum ad ſcelera converſus eſt, qui mortale peccatum non commiſerit) iſte in Reſurrectionis Primæ parte communicat. Siquis verò in ſecunda Reſurrectione ſervatur, iſte peccator eſt, qui ignis indiget baptiſmo,* &c. [alludit ad illud *Mat.* 3. 11.] *Quamobrem cùm talia poſt mortem nobis reſidere videamus, Scripturas diligenter ſimul recitantes reponamus eas in cordibus noſtris, & juxta earum vivere præcepta nitamur; ut ante exceſſionis diem (ſi fieri poteſt) peccatorum ſordibus* [ſic vocat leviora peccata, ſeu paſſiones animæ, ut paulò antè] *emundati, cum ſanctis valeamus aſſumi in Chriſto Jeſu,* [an non reſpicit, 1 *Theſ.* 4. 16, 17 ?] *cui eſt gloria & imperium in ſeculâ ſeculorum. Amen.*

Quamvis non dubito quin *Hieronymus* (qui in Prol. ad Orig. homil. in Ezech. fatetur ſe vertiſſe 14 Origenis homilias in *Jerem.*) hîc Origenis ſententiam nonnihil immutando emolliverit; tamen ſatis adhuc remanet quo Origenes cum Millenariis ſenſiſſe arguatur.

**Martyrio coronatus eſt ad extremum noviſſimæ perſecutionis; vel, ut alii, ſub Decio & Valeriano.* Petav.

* *Methodius Olympi Lyciæ*, deinde *Tyri*, Epiſcopus, in libro de *Reſurrectione* contra *Origenem* apud *Epiphanium* (Hæreſ. 74.) interloquente *Procl.*

Et verò Ταραχθήσεσθε τ κλίσιν, ὥσπερ τεθνηξομένοις καὶ τ ὀκπύρωσιν, ἵνα ἀνακλιθῇ, οὐ μὲν ἀπολεῖσθε παρὸ σοκπλέον, ὅπως οἱ ἀνακαινοποιηθέντες ἐν ἀνακαινοποιηθέντι κόσμῳ, ἄγυφτοι λύπης καὶ οἰκήσωμεν, &c.

F. M.

THE

THE APOSTASY OF THE LATTER TIMES;

OR THE GENTILES THEOLOGY OF DÆMONS

Revived in the LATTER TIMES amongst Christians, in *Worshipping of Angels, Deifying and Invocating of Saints, Adoring of Reliques, Bowing down to Images and Crosses*, &c.

All Which,
Together with the *Original* and *Progress* of this *Grand Apostasy,*
Are Represented
In several DISCOURSES upon 1 *Tim.* 4. 1, 2, &c.

Howbeit the Spirit speaketh expressely, That in the Latter times some shall revolt from the Faith, attending to erroneous Spirits and Doctrines of Dæmons, Through the hypocrisy of Liars, having seared consciences, Forbidding to marry, and commanding *to abstain from meats.*

BY
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The Fourth Edition, enlarged and corrected in sundry places according to the Author's own Manuscript.

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THE APOSTASY OF THE LATTER TIMES.

A Treatiſe on 1 *Timothy* Chap. 4. Verſe 1, 2, &c.

Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων, Ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, &c.

Which I conceive may be thus Tranſlated,

Howbeit the Spirit ſpeaketh expreſly, That in the latter times ſome ſhall revolt from the Faith, attending to erroneous Spirits and * *Doctrines of Dæmons,*

Through the hypocriſie of Liars, having ſeared conſciences,

Forbidding to marry, and commanding *to abſtain from meats,* &c.

* *Doctrinis Dæmonum.*

CHAP. I.

The dependance of the Text upon the laſt verſe in the foregoing Chapter. Why in the Deſcription of the Myſtery of Godlineſs *thoſe words* [Aſſumed into Glory] *are ſet laſt. A view of the ſeveral parts of the Text, containing the Method and Order of the inſuing Diſcourſe. The Author's 3 Reaſons for his rendring the Text differently from the Common Tranſlation.*

THE WORDS I have read are a Prophecie of a Revolt of Chriſtians from the *Great Myſterie of Chriſtian Worſhip,* deſcribed in the laſt verſe of the former Chapter, which according to the diviſion of the Ancients ſhould be the firſt of this: For that laſt Verſe, together with the firſt ſix Verſes of this and half the ſeventh verſe, make the ſeventh Title or main Section of this Epiſtle, expreſſed in the Edition of *Robert Stephen*; and ſo are ſuppoſed, from the grounds of that diviſion, to belong all to one argument. The Words therefore of my Text depend upon the laſt of the former Chapter, as the ſecond part of a *Diſcrete* propoſition: That howſoever the Μυστήριον Εὐσεβείας *the Myſtery of Chriſtian Religion,* which is, *God manifeſted in the Fleſh, juſtified in the Spirit, ſeen of Angels, and aſſumed into Glory*; though *this Myſtery* was a *great* one, and at that time *preached* and *believed in the world*: Nevertheleſs *the Spirit* [τὸ δὲ Πνεῦμα] *ſpeaketh expreſly, That in the latter times there ſhall be a revolt* or *departing from this Faith*; though not in all parts of it, yet from a main and fundamental part thereof, namely, *The aſſumption of this God and Man to the Throne of Glory* and incommunicable Majeſty in Heaven, whereby he hath a

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Name given him above every Name, and whereof no creature in Heaven or in Earth can be capable. Which connexion is the reaſon why the Apoſtle putteth this *Aſſumption into Glory* in the laſt place of his deſcription, which ſhould elſe in the true order have followed the words *juſtified in the Spirit*, and been before *preached unto the Gentiles* and *believed on in the world*. But it is the * method of the Scripture ſometimes to tranſlate the proper order, and to mention that in the laſt place whereunto it is to joyn, and from whence it is to infer the next words that follow after. And unleſs this reaſon be allowed here, there will hardly be found any other reaſon of this miſplacing. But more of this ſhall be both ſpoken and made better to appear hereafter.

* See this proved in Chap. VII. of this Treatiſe.

I come now more near to my Text; the words whereof I divide into two parts: Firſt, *A Deſcription of this ſolemn Apoſtaſie*, in the firſt verſe, Secondly, *The Manner or Means whereby it was to come to paſs*, in the following verſes, *viz. Through the hypocriſie of Liars, who had ſeared conſciences, forbade to marry, and* (bade) *to abſtain from meats.*

1. For the *Deſcription of the Apoſtaſie it ſelf*, we ſhall finde it firſt *Generally* and *Indefinitely* expreſſed both in the word Ἀποστήσονται *they ſhall apoſtatize* or *revolt*, and in the next προσέχοντες πνεύμασι πλάνοις *ſhall attend to erroneous Doctrines*, or *Doctrines of errour*. Then *Particularly*, 1. *What theſe erroneous Doctrines ſhould be for the kind or quality*; namely, new Doctrines of Dæmons, or a new Idolatry. 2. *The Perſons who ſhould thus apoſtatize*; not all, but TINE'Σ SOME. 3. *The Time when it ſhould be*; Ἐν ὑστέροις καιροῖς *In the latter times*. 4. *The Proof or warrant of this Prophecie*; it is that which *the Spirit* hath elſe-where long agoe foretold ῥητῶς in the written word, *verbatim, totidem verbis*, or in expreſs words.

2. For the ſecond part, *viz. The Means*; Conſider 1. *The Manner* or *Method uſed, viz. By lying hypocriſie* or *hypocriticall lying*. 2. *The quality and deſcription of the Authors and furtherers thereof*, they ſhould be ſuch as *had their conſciences ſeared, who forbade marriage and meats.*

Where, before I goe any further, I muſt give an account of thus tranſlating theſe latter words which I make the ſecond part, becauſe they are commonly tranſlated otherwiſe, *viz. intranſitively*, as referring the words of the two laſt verſes to the perſons mentioned in the firſt, *viz.* thoſe *Some* who ſhould apoſtatize and give heed to erroneous ſpirits and *Doctrines of Devils*, as they uſually tranſlate it: So that the words of the ſecond and third verſes ſhould be the expreſſion by particulars of that which was before generally comprized under *erroneous ſpirits* and *doctrines of Devils*, which ſhould conſiſt partly *in forbidding lawfull marriage*, and partly *in commanding abſtinence from meats.*

But this interpretation ſeems very unlikely. For firſt, ſince S. *Paul* intendeth here to deſcribe that great Apoſtaſie of the viſible Chriſtian Church, as is evident by the pointing out of the time, Ἐν ὑστέροις καιροῖς *In the latter times*; who can believe that he who aimeth at this would inſtance only in the ſmaller and almoſt circumſtantial Errours, omitting the main and fundamental, which the Scripture elſewhere telleth us ſhould be *Idolatry* or *Spiritual fornication?* Secondly, As for *Errours about Marriage and Meats*, they were not proper to the *laſt times*, but found more or leſs in the Apoſtles own times; as may be gathered by ſome paſſages of their Epiſtles: Why ſhould then our Apoſtle, here ſpeaking of the *Apoſtaſie of the latter times*, inſtance only in thoſe things which the *firſt times* in ſome meaſure were never free from? Laſtly, (which I take alone to be ſufficient) The Syntax of the words will not bear it to have them ſo tranſlated: For the perſons in the firſt verſe, τινὲς προσέχοντες, are expreſſed *in caſu recto*, whereas

whereas the perſons in the verſes following, ψευδολόγων, κεκαυτηριασμένων, κωλυόντων, are in the genitive: now by what Syntax can theſe be conſtrued *intranſitively?* how will τινὲς, &c. agree with ψευδολόγων, &c. without breach of Grammar unſampled in our Apoſtle's Epiſtles? If any ſay, they may be referred then and agree with Δαιμονίων· that indeed would be a ſtrange ſenſe, and nothing to their purpoſe, to ſay that *Devils lie, have ſeared conſciences, and forbid marriage and meats.* But to conſtrue it *tranſitively*, and to make all theſe genitive caſes to be governed by Ἐν ὑποκρίσει, and take the prepoſition Ἐν to ſignifie * *Cauſam* or *Modum actionis*, as is moſt uſual in Scripture; this, as it keepeth the Syntax true, ſo I hope to make it appear hereafter to be the very meaning, and the Event moſt anſwerable thereunto, when you ſhall hear proved out of ſtory, That the Apoſtaſie of the viſible Church came in by lying wonders and all deceivableneſs of unrighteouſneſs, managed by thoſe who either profeſſed or doted upon Monaſticall hypocriſie; the affectation and errours whereof at length ſurpriſing the body of the Church, is that which S. *Paul*, 2 *Theſſ.* 2. 10. calls not the *Apoſtaſie* it ſelf, but *A not-love of the Truth*, for which God *gave them over to ſtrong deluſions, that they might believe a lye.* But this is out of * its place; only I have anticipated thus much, leſt you ſhould be too long in ſuſpence of the grounds of this novelty in tranſlating. And yet this difficulty concerning the Syntax hath ſtumbled many of our latter Interpreters, as amongſt others *Beza*, who ſolves it only by ſaying, That the Apoſtle more regarded the matter then the conſtruction; which for my part I cannot believe.

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* *Hyperius* ſo expounds it in his Comm. on this Epiſtle.

* See this further treated of in Part 2. Chap. 1.

CHAP. II.

Ἀποστασία *in the Scripture imports* Revolt *or* Rebellion. *That* Idolatry *is ſuch, proved from ſeveral paſſages in Scripture. By* Spirits *in the Text are meant* Doctrines. Διδασκαλίαι Δαιμονίων *are to be taken Paſſively,* viz. *for* Doctrines concerning Dæmons. *Several inſtances of the like form of ſpeech in Scripture.*

I Return now unto the Firſt part of my Text, *The Deſcription of that ſolemn Apoſtaſie*; where I will conſider the five parts or points thereof as I have propounded them, though it be not according to the order of the words. And firſt in the more general expreſſion, as I called it, in the words Ἀποστήσονταί τινες πίστεως, & προσέχοντες πνεύμασι πλάνοις,

Ἀποστήσονται is as much as to ſay, *They ſhall make an Apoſtaſie:* Now Ἀποστασία in the Scripture's uſe, when it looks towards a perſon, ſignifies a *Revolt* or *Rebellion*; when towards God, a ſpiritual Revolt from God or Rebellion againſt Divine Majeſty, whether Total, or by Idolatry and ſerving other Gods. For the Seventy, whence the New Teſtament borrows the uſe of ſpeech, uſually tranſlates by this word the verb סָרַר *to rebell*, and סֶרֶר *Rebellion*; both which when they have reference to a ſpiritual Sovereignty, mean nought elſe but *Idolatry* and ſerving of other Gods: as may appear, *Joſuah* 22. 19. where the *Iſraelites* ſuppoſing their brethren the *Reubenites* and *Gadites*, in building another Altar upon the banks of *Jordan*, had meant to have forſaken the Lord and ſerved other Gods, they ſaid unto them, תִּמְרְדוּ *you have rebelled againſt the Lord*, and preſently, *Rebell not againſt the Lord, nor rebell againſt us*; where the Se-

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venty hath Ἀπὸ τοῦ Κυρίου μὴ ἀποστάται γενήσθε, καὶ ἀφ' ἡμῶν μὴ ἀποστῆτε· and in verſ. 22. מְרִי *Rebellion* is tranſlated Ἀποστασία, in the words, *The Lord God of gods he knoweth if it be in rebellion or in tranſgreſſion againſt the Lord.* Alſo *Numb.* 14. verſ. 9. when the people would have renounced the Lord upon the report of the Spies, *Joſuah* and *Caleb* ſpake unto them, ſaying, אַל תִּמְרְדוּ, *Rebel ye not*; where the Seventy hath ἀπὸ τοῦ Κυρίου μὴ ἀποστάται γίνεσθε, *Be not Apoſtates from the Lord.* So *Nehem.* 9. 26. in that repentant confeſſion which the Levites make of the *Idolatry* of their Nation, *They were diſobedient*, ſay they, וַיִּמְרְדוּ *and rebelled againſt thee:* where the Seventy hath ἠλλαξαν καὶ ἀπέστησαν ἀπὸ σοῦ. And *Daniel* in the like confeſſion, Chap. 9. verſ. 9. מָרַדְנוּ, the Seventy, ἀπέστημεν *we have rebelled againſt him.* So the *Idolatry* of *Ahaz*, 2 *Chron.* 28. and Chap. 29. is by the ſame Interpreters called ἀποστασία αὐτοῦ, and *he* ἀπέστη ἀποστάσει ἀπὸ τοῦ Κυρίου *revolted greatly from the Lord.*

I will not trouble you with the places where מָרַד tranſlated ἀφίστημι is uſed for *Treaſon* and *Rebellion againſt earthly Princes*, which are many. It is ſufficient to gather from what we have quoted, That Apoſtaſie having reference to a Sovereignty and Lordſhip, betokens a withdrawing of ſervice and ſubjection there-from; which, if the Sovereignty and Majeſty be Divine, is done by * *Idolatry* and ſervice of other Gods, as well as if the Majeſty of the true God were renounced altogether. The uſe of the New Teſtament is anſwerable. *Hebr.* 3. 12. *Take heed leſt there be in any of you an evil heart of unbelief*, ἐν τῷ ἀποστῆναι *in departing from the living God.* And, which is more near to our purpoſe, S. *Paul* in his 2 *Theſ.* 2. 3. means no other thing in his Prophecie of *the man of ſin* by Ἀποστασία then *Chriſtian Idolatry*; Ἐὰν μὴ ἔλθῃ ἡ ἀποστασία (*Syr.* מרדותא) πρῶτον, *Unleſs that Apoſtaſie come firſt*, that is, Unleſs there be a breach of Allegiance and Faith given unto Chriſt, by Idolatry under Antichriſt. The like therefore I conclude to be intended in my Text by ἀποστήσονται τῆς πίστεως, namely, That in the latter times men ſhould break their Oath of fidelity to Chriſt that in and through him alone they ſhould approch and worſhip the Divine Majeſty. And ſo hath the uſe of the word Ἀποστασία taught us ſomething, or at leaſt it hath wrought an indefinite ſuſpicion of what ſhould befall Chriſtians in the *latter times*. Howſoever we are yet in ſuſpence whether *this departing* from Chriſt and the Myſtery of Godlineſs ſhould be *Total*, in not acknowledging him at all, or whether *Heretical*, in ſerving others beſides him. For the Jews we know, when they forſook the Lord moſt, yet did not forſake him altogether; but their *Apoſtaſie* was in not ſerving him only and alone, but others beſides him, as Calves, the Hoſt of Heaven, and *Baalim.*

* Hence the phraſe in Scripture *Fornicari à Deo*, To apoſtatize from God by ſpiritual fornication: *vide* Pſal. 73. Hoſ. 9. & ch. 4. Ezek. 23. See Concord. *Kirch.*

LET us therefore ſee if the next *general* words will afford us yet further information, *viz.* Προσέχοντες πνεύμασι πλάνοις *attending to erroneous ſpirits*, or, as ſome reade, πνεύμασι πλάνης *ſpirits of errour.* It would be unprofitable and tedious to tell here of the diverſe uſe of this word *Spirit* in Scripture. Some take it in this place for *Doctors of ſpiritual things*, and ſo πνεύματα πλάνα, or, as ſome reade, πλάνης, ſhould be *Doctors of errours.*

טעותא & טעות *i. e.* πλάνη, *Chaldæis & Targumiſtis eſt* Idolum: & טעאן πλανᾶδες, *eſt* Idola colere *&* ſcortari. Rom. 1. 27. 2 Theſ. 2. 11. 2 Pet. 2. 18.

But I had rather take *Spirits* in this place for *Doctrines* themſelves; For ſo Divines obſerve it to be uſed, 1 *Joh.* 4. 1. μὴ παντὶ πνεύματι πιστεύετε, *Believe not every ſpirit, i. e. every doctrine*, ἀλλὰ δοκιμάζετε τὰ πνεύματα, *but try the ſpirits*, εἰ ἐκ τοῦ Θεοῦ ἐστιν, *if they be of God*; ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον, *becauſe many falſe Prophets are gone out into the world*: and ſo onward in that Chapter, πνεῦμα τοῦ Ἀντιχρίστου *the ſpirit of Antichriſt* ſignifies the *falſe doctrine of Antichriſt.* So if this

ſenſe

ſenſe be admitted, we are ſomething leſs in ſuſpence then we were, and may gueſs that this *Revolt* ſhould not be *Total*, but *Heretical:* For we ſhall not eaſily find the word *Spirit* to be otherwiſe uſed but either for the *Doctrines* or *Doctors of Chriſtianity*, or for *Hereſies* under the ſame. It ſeems therefore to be ſome revolt from Chriſt by *Idolatry*, even in thoſe who would ſeem to worſhip him.

But ſuppoſe it be ſo, yet ſtill are we in ſuſpence what theſe *Erroneous and Idolatrous Doctrines* might be: For *Idolatry*, as we may ſee in the Jewiſh Apoſtaſies, was of diverſe kinds, as worſhipping the Hoſt of Heaven, *Baalims*, and the Gentiles other things beſides them. But we ſhall not be long in doubt, the next words will clear the caſe, and tell us they ſhall be Διδασκαλίαι ΔΑΙΜΟΝΙΩΝ *Doctrines of* Dæmons: not which Dæmons or Devils are authors of (though that be true) as if the Genitive caſe were active; but *Doctrines concerning Dæmons*, the Genitive caſe Δαιμονίων being here to be taken paſſively for the object of theſe doctrines; as in *Hebr.* 6. 2. we have διδαχὴ βαπτισμῶν *doctrines of Baptiſms*, and *doctrines of laying on of hands, of the reſurrection of the dead, and of eternal judgement*, that is, doctrines about and concerning all theſe. And the ſame uſe may elſewhere be found even with the word *Doctrine:* as *Acts* 13. 12. διδαχὴ τοῦ Κυρίου *the doctrine of the Lord*, that is, concerning him. So *Titus* 2. 10. διδασκαλία τοῦ Σωτῆρος ἡμῶν Θεοῦ, *the doctrine of God our Saviour*. And *Gal.* 2. 20. we have πίστις τοῦ υἱοῦ τοῦ Θεοῦ, *the* * *faith of the Son of God*, that is, concerning him. Semblably in my Text, Διδασκαλίαι δαιμονίων are *Doctrines of Dæmons* or *Doctrinæ Deaſtrorum*; that is, The Gentiles idolatrous Theology of Dæmons ſhould be revived among Chriſtians. For I take the word Δαιμόνιον or Δαίμων (for all is one) not in that worſt ſenſe (which no Author but the Scripture uſeth) but in the better or more indifferent ſenſe, as it was ſuppoſed and taken among the Theologiſts and Philoſophers of the Gentiles, and as it is alſo ſometimes taken in Scripture, as I ſhall ſhew in due time.

Διδασκαλία ματαίων. Jer. 10. 8.

* So πίστις τοῦ ὀνόματος αὐτοῦ Act. 3. 16. Phil. 3. 9. πίστις Χριστοῦ· and πίστις ἀληθείας 2 Theſſ. 2. 13. Conſider them.

CHAP. III.

Dæmons (*according to the Theology of the Gentiles*) *were* 1. *for their Nature and Degree a middle ſort of Divine Powers between the Sovereign Gods and mortal Men.* 2. *For their Office they were ſuppoſed to be Mediators and Agents between the Celeſtial Gods and Men. This proved from* Plato, Plutarch, Apuleius, Celſus *in* Origen, *and* S. Auſtin. *The Doctrine of the Mediation of Dæmons glanced at and reproved by the Apoſtle*, Coloſſ. 2. *The diſtinction of* Sovereign Gods *and* Dæmons *proved out of the Old Teſtament, and elegantly alluded to in the New,* 1 Cor. 8.

MEAN-while let us firſt ſee what the Gentiles and their Theologiſts underſtood by *Dæmons:* which when you have heard, I doubt not but you will confeſs *the Deifying and worſhipping of Saints and Angels*, with other parts of their *Idolatry* which doe this, to be as lively an image of the *Doctrine of Dæmons* as could poſſibly be expreſſed; and ſuch an one as whereby the *Apoſtaſie of the latter times* is as by a character diſtinguiſhed from

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from the Heresies, false doctrines and corruptions of all other times whatsoever.

Dæmons in the Gentiles Theology were *Deastri* or *an inferiour sort of Deified Powers, as a middle between the Sovereign Gods and mortal men.* So saies *Plato in Symposio*, Πᾶν τὸ Δαιμόνιον μεταξύ ἐστι Θεοῦ τε καὶ θνητοῦ. So say all the *Platonists*, and well-nigh all other Sects of Philosophers; I am sure the most do; for it is a very ancient doctrine, insomuch that *Plutarch* (*De defectu Oraculorum*) fetcheth this distinction between Θεοὶ, *i. e. Sovereign Gods*, and *Dæmons*, as far as the antiquity of *Zoroaster*: Ἐμοὶ δὲ δοκοῦσι πλείονας λῦσαι καὶ μείζονας ἀπορίας οἱ τὸ Δαιμόνων γένος ἐν μέσῳ θεῶν καὶ ἀνθρώπων, καὶ τρόπον τινὰ τὴν κοινωνίαν ἡμῶν συνάγον εἰς ταυτὸ καὶ συνάπτον ἐξευρόντες· εἴτε Μάγων τῶν τε περὶ Ζωροάστρην ὁ λόγος ἐστὶν, εἴτε Θρᾳκίων ἀπ' Ὀρφέως, εἶτ' Αἰγύπτιος, ἢ Φρύγιος, &c. *They seem to me* (saith he) *to have solved great and difficult doubts, who have placed the Dæmons between the Gods and Men, and found out what in some sort uniteth and joyneth us with them: whether this be the doctrine of the* Magi *and* Zoroaster, *or the* Thracian *derived from* Orpheus, *or the* Ægyptian, *or* Phrygian, *&c.* The *Sovereign* or *Higheſt Gods*, which amongst them were properly called Θεοὶ, were those whom they supposed to be in the Heavens, yea in the Sun, Moon and Stars; whence they called them *Dii Superi*, *Dii Cœlestes*, whom they affirmed to have *neither beginning nor ending*: as *Apuleius* speaks *de Dæmonio Socratis*, *Immortales, sine ullo vel fine vel exordio, sed prorsus à retro æviterni.* And because they dwelt in the heavenly Lights, as it were Souls in Bodies, *Plato* thinks the name Θεοὶ first came *quasi* ἀεὶ ἰόντα δρόμῳ καὶ θέοντα, of the everlasting running and unceſſant motion of the heavenly bodies: *Plat. in Cratylo.*

Now these *Sovereign* and *Celestial Gods* they supposed so sublime and pure, as might not be prophaned with approch of earthly things, or with the care and managing of mortal mens busineſſes; and therefore they bring in that *Middle sort of Divine Powers* which they call Δαίμονες or Δαιμόνια, *Dæmons*, to be as *Mediatours* and *Agents* between the Sovereign Gods and mortal men. Thus saith *Plato* in his *Sympoſium*, Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ Δαιμονίων πᾶσά ἐστιν ἡ ὁμιλία καὶ ἡ διάλεκτος Θεοῖς πρὸς ἀνθρώπους· *God is not approched by men, but all the commerce and intercourſe between Gods and men is performed by the mediations of Dæmons.* Will you see the particulars? Τὸ Δαιμόνιόν (saith he) ἐστιν ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῇ μὲν τὰς δεήσεις καὶ θυσίας, τῇ δὲ τὰς ἐπιτάξεις καὶ ἀμοιβὰς τῶν θυσιῶν· *Dæmons are reporters and carriers from men to the Gods, and again from the Gods to men; of the ſupplications and prayers of the one, and of the injunctions and rewards of devotion from the other.* And *Apuleius* in the place fore-quoted describes them, *Mediæ potestates, per quas & desideria noſtra & merita ad Deos commeant; inter terricolas cœlicoláſque vectores, hinc precum, indè donorum; qui ultro citróque portant, hinc petitiones, indè ſuppetias: ſeu quidam utrinque interpretes & ſalutigeri*; Dæmons *are middle Powers, by whom both our deſires and merits paſs unto the Gods; they are carriers between men on earth and the Gods in heaven, hence of prayers, thence of gifts; they bring to and fro, hence petitions, thence ſupplies: or they are certain interpreters on both ſides and bearers of ſalutations.* For, saith he, *Neque enim pro majeſtate Deûm Cœleſtium fuerit hæc curare, It beſeems not the majeſty of the Sovereign Gods to manage theſe things of themſelves.* Whence it is that *Celſus* in *Origen* terms his *Dæmons* ταξιάρχας τοῦ ὅλου παντὸς Θεοῦ, καὶ ὑπάρχους, καὶ στρατηγοὺς, καὶ ὑπηρέτας, &c. *l.* 8. *contra Celſum, pag.* 940. *The Peers, Preſidents, Lieutenants and Officers of the moſt high God; who being neglected can doe as much*

much hurt as the Peers and Officers of the Perſian or Roman Kings. Where note by the way, that *Celſus*, as ſome others did, acknowledges but one Sovereign God. The Apoſtaſy of the latter Times PART I.

By reaſon of this *Office* of mediation, *Plutarch* (in his *De defect. Orac.*) calls the Order of Dæmons ἡ ἑρμηνευτικὴν καὶ διακονικὴν φύσιν, alſo ὑπηρέτας καὶ γραμματεῖς, ὄπιστόπους ἱερῶν καὶ μυστηρίων, &c. agreeable to the doctrine of *Plato*, *the Order of Agents and Miniſters*, &c. To ſtay no longer here, take the Summe of all in the words of *Apuleius* in the Book forenamed: *Cuncta Cæleſtium voluntate, numine & authoritate fiunt, ſed Dæmonum obſequio, operâ & miniſterio; All things are done by the will, power and authority of the Celeſtial Gods; but withall by the ſervice and miniſtery of the Dæmons.* And if I ſhould bring all which I might to this purpoſe, I ſhould be too tedious. *Porphyrius* in *Euſebius*, and *Plutarch*, skilful men in this kind of Philoſophy, will ſatisfie them fully to whom this is not ſufficient. This was the Oecumenical Philoſophy of the Apoſtles times and of the times long before them. *Thales*, *Pythagoras*, all the *Academicks* and *Stoicks*, and not many to be excepted, unleſs the *Epicures*, taught this Divinity. He that had rather reade a Father of the Church, let him but turn over the eighth and ninth Books of S. *Auſtin de Civ. Dei*: the eighteenth Chapter of the former Book having this Title, *Qualis ſit Religio in qua docetur quòd homines, ut commendentur Diis, bonis Dæmonibus uti debeant Advocatis; What a Religion is it that teacheth men to uſe good Dæmons for their Advocates to commend them to the Gods?* the one and twentieth Chapter this, *An Dæmonibus nuntiis & interpretibus Dii utantur; Whether the Gods do uſe Dæmons for their meſſengers and Interpreters.* And of the ninth Chapter of the ninth Book the Title is this, *An amicitia Cæleſtium Deorum per interceſſionem Dæmonum poſſit homini provideri; Whether the friendſhip and favour of the Celeſtial Gods may be procured men by the interceſſion of Dæmons:* and of the ſeventeenth Chapter this, *Ad conſequendam vitam beatam non tali mediatore indigere hominem qualis eſt Dæmon, ſed tali qualis eſt unus Chriſtus; To the attaining of a bleſſed life, man hath no need of a Dæmon for his mediator, but of Chriſt alone.* The reading of which Titles alone were ſufficient to ſhew what was the ſuppoſed *Office* of the *Dæmons* among the Gentiles.

This *Philoſophy* therefore ſo general was that, without doubt, whereof S. *Paul* admoniſheth the *Coloſſians* to take heed leſt they were *ſpoiled with the vain deceit thereof, as being after the traditions of men, and rudiments of the world, and not after Chriſt.* 2 Col. 8. For ſome Chriſtians even then under a pretence of humility, of not approching too nearly and too boldly to God, would have brought in the *worſhipping of Angels* in ſtead of this of *Dæmons:* but S. *Paul* tells them, That as *in Chriſt dwelleth the fulneſs of the Godhead bodily*, Verſ. 9. ſo that he needed no collegues of mediation; ſo alſo were they *compleat in him*, and needed therefore no Agents beſides him. *Let no man* therefore (ſaith he) *beguile you of your reward through humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, and not holding the head*, &c. Verſ. 18.

Neither is the Holy Scripture ignorant of this diſtinction of *Sovereign Gods* and *Dæmons:* The firſt whereof, the *Celeſtial and Sovereign Gods*, whether viſible or inviſible, it calls צבא השמים *the Hoſt of heaven*; the other ſort it ſtyleth by the name of *Baalim*, that is, *Domini* or Lords. And *Manaſſeh* that King of Idolaters was compleat for both of them: So we reade 2 *Chron.* 33. 3. that *he reared up Altars for* Baalim, *and made groves, and worſhipped all the Hoſt of heaven, and ſerved them.* And 2 *King.* 23. 5. that good *Joſiah* is ſaid to have *put down the Idolatrous Prieſts*

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Priests which burnt incense to Baal, *to the Sun, and to the Moon, and to the Planets, and to all the Host of heaven.* And 2 *Kings* 17. 16. the Israelites are said to have *worshipped all the Host of heaven*, and to have *served Baal.* Now that these *Baalims* were no other then *Dæmon-gods* appears by their* *cutting* and *launcing* themselves, who worshipped them, 1 *King.* 18. For these Tragick ceremonies are counted by those who treat about these mysteries as certain characters of *Dæmons.* But this you shall have further confirmed in due place, where the arguments may be better understood.

* For *cutting* and *launcing* were *Funeral rites*, as appears *Levit.* 21. 5. and chap. 19. 28. and *Deut.* 14. 1. *Jer.* 48, 37. and chapt. 16. 6. and therefore retained in this Funeral worship (as they call it) of those that were Deified after death. *Quare*, Did not God forbid his people this Rite, because abused to Dæmon-Idolatry? yet did some transgress it, as *Jer.* 41. 5. *Moses*, body therefore hidden. I may adde to this observation, That for this cause the Scripture calls those false Gods, עֲצַבִּים, which signifies as it were Θεοὶ ἀλυπήτοι *Such as had been sorrowed for, such as were mourned for as being dead.* (The word עָצַב is used of *David*'s mourning for *Absalom.*) *Quare*, whether עֲצַבִּים signifies so properly the Images, as the supposed Gods themselves. See *Psal.* 106. 36, 37. where עֲצַבִּים are explained to be שֵׁדִים *Devils.* See *Esay* 48. 5. where עָצַב is distinguished from *graven* and *molten-Images.* Where the word seems otherwise, it may be taken *Metonymicè.* Hence *Hosea* 13. 2. may be thus interpreted, *They have made molten Images of their silver, which are according to their understanding,* עֲצַבִּים, informed, as they supposed, with those *mourned-for-ones.*

That these *Baalim* were the *Deified souls of the dead*, is manifest from divers places of Scripture. *Numb.* 25. 2, 3. *The Midianites called the people to the sacrifices of their Gods, and the people did eat. And Israel joyned himself to Baal-Peor.* But *Psal.* 106 28. it is said, *They joyned themselves unto Baal-Peor, and ate the sacrifices of the dead. Deut.* 32. 17. In the prophetical Song of *Israel*'s Apostasie, *They sacrificed unto Dæmons, not to God; to Gods whom they knew not, to new ones that came newly up, whom their Fathers feared not.* The Seventy Δαιμονίοις. Heb. לַשֵּׁדִים. *Vide* Isai. 65 4. *Idololatræ in sepulchris.* Item. cap. 8. vers. 19. *Pro vivis ad mortuos.* Loc. *Isa.* 8. 19. Targ. vertit, *Nonne hæc via est populorum colentium Idola? Unusquisq; populus ab Idolo suo requirit, vivi à mortuis.* LXX sic; ἢ οὐκ ἔστιν θεὸς ἀντὶ θεοῦ ἐκζητῆσαι; τί ἐκζητήσουσι περὶ τῶν ζώντων τοὺς νεκρούς; Loc. *Isa* 65. 3, 4. Targ. sic; *In hortis sacrificant Idolis, & olent aromata super lateres.* 4. *Qui habitant in domibus quæ ædificantur de pulvere sepulchrorum, & cum cadaveribus filiorum hominum morantur.* LXX, αὐτοὶ θυσιάζουσιν ἐν κήποις, καὶ θυμιῶσιν ἐπὶ τοῖς πλίνθοις τοῖς Δαιμονίοις ἃ οὐκ ἔστι. Ἐν τοῖς μνήμασι καὶ ἐν τοῖς σπηλαίοις κοιμῶνται διὰ ἐνύπνια. Videatur etiam *Isa.* 26. 14. *Targum* in locum. Multa huc adduci possunt de *Gigantibus* רְפָאִים, quorum *Moses* meminit. Quin & *Hieronymus* in hunc locum *Isaiæ*, per *Dominos alienos* in vers. 13. intelligit *Idola & falsos Deos*; per *Gigantes & mortuos* in vers. 14. *Simulachra ipsique assistentes Dæmones.*

This distinction also of *Sovereign Gods* and *Dæmons* I suppose our Apostle alludes to 1 *Cor.* 8. 5, 6. where he saith, *Though there be that are called Gods, whether in heaven or in earth; as there be* Θεοὶ πολλοὶ *Gods many*, (that is, *Dii Cœlestes*, Sovereign Deities) καὶ κύριοι πολλοὶ *and Lords many*, (that is, Δαίμονες ἔγχθονιοι, Dæmons Presidents of earthly things:) *Yet to us* Christians *there is but* εἷς Θεὸς *one* Sovereign *God, the Father, of whom are all things, and we to him*, (that is, to whom, as Supreme, we are to direct all our services;) *and but* εἷς Κύριος *one Lord Jesus Christ*, (in stead of their many Mediators and Dæmons,) δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ, *by whom are all things* which come from the Father to us, and through whom alone we find access unto him. The allusion, methinks, is passing elegant, and such as I think cannot be well understood without this distinction of *Superiour* and *Inferiour* Deities in the Theology of the Gentiles; they having a plurality in both sorts, and we Christians but one in each, as our Apostle affirmeth. There wants but onely the name of *Dæmons*, in stead of which the Apostle puts *Lords*, and that for the honour of Christ, of whom he was to infer εἷς Κύριος *one Lord*, the Name of Christ being not to be polluted with the appellation of an Idol: for his *Apodosis* must have been otherwise εἷς Δαίμων, *one Dæmon.* Or it may be he alludes unto the Hebrew name *Baalim*, which signifies *Lords*; and *those Lords*, as I told you, were nothing else but *Dæmons:* For thus would S. *Paul* speak in the Hebrew tongue, *There are* אֱלֹהִים רַבִּים *and* בְּעָלִים רַבִּים, *many Gods and many Lords.*

CHAP.

CHAP. IV.

The Gentiles Doctrine concerning the Original of Dæmons, viz. That they were the Souls of men Deified or Canonized after death. *This proved out of* Hesiod, Plato, Trismegist, Philo Byblius *the translator of* Sanchuniathon, Plutarch, Tully. Baal *or* Bel *or* Belus *the first Deified King: Hence* Dæmons *are called in Scripture* Baalim. Dæmons *and* Heroes *how they differ.* Dæmons *called by the Romans* Penates, Lares, *as also* Dii Animales Soul-Gods. *Another and an higher kind of* Dæmons, *such as never dwelt in Bodies: These answer to* Angels, *as the other* (viz. *the* Soul-Dæmons) *answer to* Saints.

AND thus have I shewed you (though but briefly, in regard of the abundance the argument would afford) the *Nature and Office of these Dæmons according to the Doctrine of the Gentiles.* I come now unto *another part of this Doctrine*, which concerns *the Original of Dæmons*, whom you shall finde to be *the Deified Souls of men after death.* For the *Canonizing of the Souls of deceased Worthies* is not now first devised among Christians, but was an *Idolatrous* trick even from the days of the elder world; so that the Devil, when he brought in this *Apostatical* doctrine amongst Christians, swerved but little from his ancient method of seducing mankind.

Idololatria parentationis est species. Tertul. *de Spectaculis*, cap. 12.

Let *Hesiod* speak in the first place, as being of the most known the most ancient. He tells us that *when those happie men of the First and Golden age of the world were departed this life, great* Jupiter *promoted them to be* Dæmons, that is, *Keepers and Protectors or Patrons of earthly mortals, and Overseers of their good and evil works, Givers of riches*, &c. *and this*, saith he, *is the Kingly Royalty given them.* But hear his own words;

Αὐτὰρ ἐπεὶ τὸ μὲν τόδε γένος κατὰ γαῖα κάλυψεν,
Τοὶ μὲν ΔΑΙΜΟΝΕΣ ἐσθλοὶ Διὸς μεγάλου διὰ βουλὰς,
Ἐσθλοὶ, ὀπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων,
Οἱ ῥα φυλάσσουσί δίκας καὶ ἐργα κακὰ,
Ἠέρα ἑσσάμενοι, πάντη φοιτῶντες ἐπ' αἶαν,
Πλουτοδόται· καὶ τὸ γέρας Βασιλήϊον ἔσχον.

And hence it is that *Oenomaus*, quoted by *Eusebius*, calleth these *Dæmongods* Ἡσιόδειοι θεοὶ *Hesiod's gods.*

The next shall be *Plato*, who in his *Cratylus* sayes, That *Hesiod* and a great number of the rest of the Poets speak excellently, when they affirm that Good men when they die attain great honour and dignity, and become Δαίμονες, which is (saith he) as much to say as Δαήμονες καὶ φρόνιμοι, that is, *Wise ones*; for *Wise ones* (saith he) are only *Good ones*, and all *Good ones* are of *Hesiod's Golden* generation.

The same *Plato Lib.* 5. *de Repub.* would have all those who die valiantly in the field *to be accounted of the Golden kind*, and Δαίμονας *effici, to be made Dæmons, and the Oracle to be consulted how they should be buried and honoured, and accordingly ever afterwards* ὡς δαιμόνων ὕπο θεραπευομὲν τε καὶ περισυνήσομεν αὐτῶν τὰς ταφὰς, *i. e. their Sepulchres to be served and adored as the Sepulchres of Dæmons. In like manner should be done unto all who in their life-time excelled in vertue, whether they died through age or otherwise.* This place *Eusebius* quotes (*Lib.* 13. *Præp. Evang.*) to parallel with it the then harmless practice of Christians, in ho-

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nouring the memory of Martyrs, by holding their assemblies at their Sepulchres; to the end that he might shew the Gentiles, that Christians also honoured their Worthies in the worthiest fashion. But it had been well if in the next Ages after, this custome of Christians (then but resembling) had not proved the very same *Doctrine of Dæmons* which the Gentiles practised.

But I goe on, and my next Author shall be *Hermes Trismegistus*, whose antiquity is said to be very near the time of *Moses*. I will translate you his words out of his *Asclepius* which *Apuleius* made Latine. There having named *Æsculapius*, *Osiris*, and his Grandfather *Hermes*, who were (as he saith) worshipped for *Dæmons* in his own time, he addes further, That the *Ægyptians* call them (namely the *Dæmons*) *Sancta animalia*, and that amongst them (namely the *Ægyptians*) *per singulas Civitates coli eorum animas, quorum sunt consecratæ virtutes, Through every city their Souls are worshipped, whose Vertues are deified.* And here note by the way, that some are of opinion that the *Ægyptian Serapis*, whose Idol had a bushel upon his head, was *Joseph*, whose Soul the *Ægyptians* had canonized for a *Dæmon* after his death.

Philo Byblius, the translator of *Sanchuniathon* that ancient *Phœnician* Historian, who lived before the times of *Troy*, and wrote the Acts of *Moses* and the Jews (saith *Eusebius*) very agreeably to the Scripture, and (saith he) learned his Story of *Jerom-baal* a Priest of the God JEVO; *Philo Byblius* (I say) in a Preface to his Translation of this Author, setteth down what he had observed and learned out of the same Story, and might serve to help their understanding who should reade it: namely, That all the Barbarians, chiefly the *Phœnicians* and *Ægyptians*, of whom the rest had it, accounted of those for *Dii Maximi*, who had found out any thing profitable for the life of men, or had deserved well of any Nation; and that they worshipped these as Gods, erecting Statues, Images and Temples unto them. And more especially they gave the Names of their Kings (as to the Elements of the world, so also) to these their reputed Gods: for they esteemed the natural Deities of the Sun, Moon and Planets, and those which are in these, to be only and properly Gods: so that they had two sorts of Gods; some were Immortals, and others were Mortals.

Præpar. Evang. lib. 1. cap. 9.

Thus saith *Philo Byblius* out of the *Phœnician* History. From which Testimony we may borrow some more light concerning those *Baalims* in Scripture. * For *Baal* or *Belus*, whose worship *Jezabel*, the daughter of *Ithobaal* King of *Tyre*, brought into *Israel*, was a *deified Phœnician King* of that name, as *Virgil* will tell us in that verse concerning the *Phœnician* Queen *Dido*,

Implevítque mero pateram, quam Belus *& omnes*
A Belo *soliti* ———

* Hieron. *in cap.* 23. Ezech. *Idolum autem* Baal *sive* Bel, *Assyriorũ religio est, consecrata à Nino Beli filio in honorem patris.* Idem *in* Hos. *cap.* 2. *Ninus in tantum pervenit gloriam, ut patrem suum Belum referret in Deum, qui Hebraicè dicitur* בֵּל, *& in multis Prophetis, maximéque in Daniele; & juxta Theodotionem sub Idolo Babylonis hoc appellatur nomine: Hunc Sidonii & Phœnices appellant* בַּעַל.

Nay *Baal*, or in the Chaldee Dialect *Bel*, (for all is one) was the *first* King of *Babel* after *Nimrod*; and the first * (as is written) that ever was *deified* and reputed a God after death; whence afterward they called all other Dæmons *Baalim*: even as because the first *Roman* Emperour was called

* Eusebii Chron. Chronicon Alexandrin. seu Fasti Siculi. Hieron. *paulò post locum proximè citatum; Didicimus,* inquit, *exordium Dæmonis, imò Hominis in Dæmonem consecrati: Omnia enim Idola ex mortuorum errore creverunt.* Idem *in c.* 46. Isa. *Quem* (*i. e.* Baal) *Græci* Belum, *Latini* Saturnum *dicunt; cujus tanta fuit apud veteres religio, ut ei non solùm humanas hostias captivorum ignobiliúmque mortalium, sed & suos liberos immolarent.* Cyrillus *contra* Julianum *Lib.* 3. *versus finem, Primus* (inquit) *regnavit in Assyriorum terra* [ἀνὴρ ἀλάζων καὶ ὑπέροφρυς ἄρα Βῆλος] *vir superbus & arrogans* Belus, *qui & primus hominum dicitur à subditis nomen Deitatis accepisse:* Hîc interpres vitiosè transfert *Arbelus*; & ubi mox sequitur, ἔστι Βῆλος γέγονεν ὁ Νῖνος, Interpres, *Arbeli*, &c. Lactant. *De fals. Relig. c.* 23. *& ult.* originem Idololatriæ ad *Belum* refert.

called *Cæsar*, thence were all the Emperours after him styled *Cæsares*. And it may be this is part of that which *Philo Byblius* out of *Sanchuniathon* would tell us; That the Barbarians, especially the *Phœnicians*, &c. gave names from their Kings to such as were canonized after death: For so we see here that the *Babylonians*, and the neighbouring Countries, which spake the Hebrew tongue or some Dialect thereof, called all *Dæmons Baalim*, of the first *Dæmon* or deified King in the world, *Baal* or *Belus*. For at that time when *Belus* reigned in *Babel*, was *Phœnicia* with the neighbour people under the Kingdom of *Babel:* Whence may seem also to have come their community of language and ceremonies. And here note a wonderfull mystery, That old *Babel*, the first Pattern in the world of ambitious Dominion, was also the Foundress of Idols *, and the Mother of the fornication and abominations of the earth.

* Jer. 50. 38. Isa. 47. 12.

And because we have fallen upon the naming of *Dæmons*, let us observe another mystery of names, out of *Plutarch* (*De defect. Orac.*) which may help us out of, or prevent some difficulties, namely, *That* Dæmons *are sometimes called by the names of those Celestial Gods whose Ministers and Proctors they are, and from whom they receive their power and Divinity*: as *Apollo*'s Dæmon, *Apollo*; *Jupiter*'s Dæmon, *Jupiter*; and so the rest: ὥ γὰ ἕκας Θ. θεῷ συντετυχῆαι, καὶ παρ' ἕ δυνάμεως καὶ τιμῆς ἔιληχεν, ἀπὸ τύτυ φιλεῖ καλεῖδαι· *Like as here among us men, one is called* Jovius *from* Jupiter, *another* Athenæus *from* Ἀθηνᾶ, i. Minerva, *another* Dionysius *from* Διόνυσ Θ., i. Bacchus, &c. Thus *Plutarch*; which *Cleombrotus* there saith he learned of a wonderfull and profound *Ægyptian* Eremite, who lived about the red Sea, &c. To which is agreeable what *Eusebius*, *Præpar. Evang. lib. 3. cap. 3.* quotes out of *Diodorus*, *viz. That the* Ægyptians *affirmed such as had been great Benefactors where they lived, to be Deified after their death, and some of them* ὁμωνύμως ὑπάρχειν τοῖς θεαυίοις, *to be called by the very names of the Celestial Gods.*

The same *Plutarch* in the same place doth acquaint us with this pretty conceit, which being to the purpose I will not omit; namely, That the Souls of men took degrees after death: First they commenced *Heroes*, who were as Probationers to a *Dæmonship*; then after a time sufficient, *Dæmons*; and after that, if they deserved well, to a more sublime degree. Howsoever it be, *Dæmons* and *Heroes* differed but in more and less antiquity; the more ancient *Heroes* being called *Dæmons*, and the younger *Dæmons Heroes*.

But that we may return again more close to the matter in hand, This order of *Dæmons*, or * *Soul-gods*, as I may call them, found place in the Religion of the elder *Romans*, who called them *Penates*, * *Lares*, and *Manii Dii*; and when once they began to *Canonize* their deceased Emperours, (which was from the time of *Augustus*) they called them *Divi*, which word before that time was more general. *Tully* in his second Book *De Legibus* shall be my witness, that his countrey-men acknowledged this distinction of *Sovereign Gods* and *Soul-deified powers*; for there you shall finde this Law, *Divos, & eos qui Cœlestes semper habiti, colunto: & ollos quos in cœlum merita vocaverint*; *Let them worship the Gods; both those who were ever accounted Celestial, and those whom their own merits have advanced to heaven.* And again, *Deorum Manium jura sancta sunto. Hos letho datos Divos habento*; *Let the Rights of separate Souls be kept unviolable, and let them account the deceased Worthies as Gods.* Would God the present Christian *Romans* had not renewed this Law.

* Dii Animales; *de quibus* Labeo *libros scripserat, in quibus aiebat* (verba Servii in Æn. l. 3.) *esse quadam sacra quibus Animæ vertantur in Deas, qui appellantur* Animales, *quòd de* Animabus *fiant.*

* Vid. Lex. Martin. verbo *Lar*, & quæ habet ex Varrone.

Yea so strongly was this Doctrine embraced amongst the Gentiles, that some of their latter Theologists thought, That even the Souls of wicked

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men and Tyrants had a power after death, and that of these came *mali Dæmones*, which hurt men; and yet to these they ordained Temples, and Sacrifices to keep them from hurting them, as well as to the good *Dæmons* for helping them. But the Ancients gave this honour to the Souls of vertuous men only.

Thus have you heard *the Original of Dæmons* according to the ancient and general opinion of the Gentiles. But besides these *Dæmons*, whose Original you have heard, (I mean besides *Soul-Dæmons* and *Canonized mortals*) their Theologists bring in *another kind of Dæmons more high and sublime*, * *which never had been the Souls of men, nor ever were linkt to a mortal body*, but were from the beginning, or without beginning, always the same. So *Apuleius* tells us in his *De Deo Socratis*; *Est & superius aliud augustiúsque Dæmonum genus, qui semper à corporis compedibus & nexibus liberi, certis potestatibus procurentur. Ex hac sublimiori Dæmonum copia autumat Plato singulis hominibus in vita agenda testes & custodes singulos additos.* This sort of *Dæmons* doth fitly answer and parallel that sort of spiritual Powers which we call *Angels*, as the former of *Soul-Dæmons* doth those which with us are called *Saints*.

* *Plutarch. de defect. Orac.* in the person of *Ammonius* the Philosopher, makes two sorts of *Dæmons*, αἱ διακριθεῖσαι σώματος, ἢ μὴ μεταλαχοῦσαι τὸ παράπαν ψυχαὶ, *Souls separate from Bodies, or such as never dwelt in Bodies at all.* Though both these sorts have the name of *Dæmons* given them in common, yet are those which were the Souls of men otherwhile for distinction sake called *Heroes*, (*Plutarch. de Plac. Philos. Lib.* 1. *cap.* 8.) though some extend not this name in general to all, but only to such as are either of an inferiour rank, or but Novices, not yet promoted to the Office of *Dæmons*, as Punies not yet called to the Barre.

CHAP. V.

The manner and way of worshipping the Dæmons and retaining their presence, viz. by consecrated Images *and* Pillars. *That* Images *were as Bodies for Dæmons to animate and dwell in. The worshipping of* Images *and* Columns *a piece of the* Doctrine of Dæmons. *This proved out of* Trismegist, Porphyry, Arnobius, Minutius Felix, *&c. The worshipping of* Dæmons *in their* Reliques, Shrines *and* Sepulchres *another piece of* Dæmon-doctrine. *That the Gentiles Temples were nothing but the Sepulchres of dead men. The gross Idolatry of the* Ægyptians.

BUT lest I might seem to have no measure in raking up this Ethnical dunghill, I will now leave the Theologie of *the Original of Dæmons*, and shew you yet another piece of that Doctrine, namely, *Concerning the manner how* Dæmons *were to be worshipped*, and as it were brought to the lure of men, when they had occasion of devotion with them: And this was done *by sacring of* * *Images*. This you shall hear from an ancient Author and passing skilfull in the mysteries, even *Hermes Trismegistus*, who in his *Asclepius* speaketh, in English thus; *It is a wonder* (saith he) *beyond all wonders*, (and he saith truly) *that man should finde out a way to make Gods: Yet because* (saith he) *our Forefathers erred much through unbelief concerning Deities, and had small regard of Religion and Divine worship; therefore they devised an art to make Gods*, (he meaneth *Images:*) *And because they could not make Souls*, (he means to these senseless bodies) *therefore they called the Souls of Dæmons and Angels, and put them into their Images and holy Mysteries; by which means alone these Images have power of helping and hurting; which thus incorporated* (he saith) *are called by the Ægyptians Animalia sancta.* And in another place, *That kind of Gods* (saith he) *which men*

* *Vid. Athanag. Legat. pro Christ.* Non desunt qui dicunt μὴ εἶναί τι ἕτερον τρόπον τοῖς θεοῖς ἢ τοῦτον θεοσεβεῖν, non alio modo homines convenire Deos posse, *scil. quàm per Simulacra.*

men make, is composed of two natures, of a Divine, (which is first and more sacred) and of that which is amongst men, namely, *the matter whereof they are made.* The summe of all this Mystery is, That Images were made as Bodies, to be informed with *Dæmons* as with Souls: For an *Image* was as a Trap to catch *Dæmons*, and a device to tie them to a place, and to keep them from flitting.

The like hath * *Eusebius* out of *Porphyrie, That the Gods did exceedingly delight in consecrated Images, and were circumscribed and enclosed therein as in a sacred place;* ἡ ἀφαίρεσις, λέγουσι τὸ κρατοῦν δεῖ γὰρ τὸ θεῖον, *and the Image being taken away, that is dissolved which detained the Deity upon earth.* This is that which *Psellus* calleth περιαγίσεις δαιμονίων, *the Approchings* or *Presencings of Dæmons.* And *Iamblichus* termeth these consecrated Idols Ἀγάλματα θείας μετουσίας ἀνάπλεα, *Images filled with divine fellowship* or *with divine society.* And our forementioned *Hermes* calleth them *Statuas animatas, sensu & spiritu plenas, animated Statues, full of sense and spirit.*

Hence came that answer or defence of the Gentiles, as *Arnobius* (*Lib. 6. adversus Gent.*) makes them speak, *Neque nos ara, neque auri argentique materias, neque alias quibus signa confiunt, eas esse per se Deos & religiosa decernimus numina; sed eos in his colimus, eósque veneramur quos dedicatio infert sacra, & fabrilibus efficit habitare simulachris: We do not think brass and gold and silver and other materials of Images to be of themselves Gods and holy Powers; but in these we worship and reverence the Gods brought into these Images by sacred dedication, and keeping their residence there.* And in another place he makes this Objection for their behalf; *An numquid dicitis fortè præsentiam vobis quandam sub his numinum exhiberi simulachris; & quia Deos videri non datum est, eos ità coli, & iis munia officiosa præstari? But you say, perhaps, the Deities present themselves unto you in some sort under these Images; and because the Gods cannot be seen, they are thus worshipped, and have religious service done unto them.*

And thus have we seen the ground of the Idolatrous use of *Images*, and found that *the Worship of them* also is a *Doctrine of Dæmons:* For as at first they were ordained for *Dæmons*; so whatsoever Deity is worshipped in this manner, though it were the true and Sovereign God, is thereby made a *Dæmon.*

What I say of *Images*, must be understood also of *Pillars* or *Columns*, whereof we reade *Levit. 26. 1. Ye shall make no Idols, nor graven Images, nor rear you up a Pillar to bow down unto it.* For howsoever *Pillars* and *Images*, through some confusion at length surprising the Gentiles superstition, may afterwards seem to be ascribed to other Deities besides *Dæmons*; yet by original institution they were proper unto *Dæmons*, and no other. The *Sovereign and Celestial Gods*, they were worshipped in the Sun, Moon and Stars, where they were supposed to dwell: But *Images* and *Columns* were for *Dæmons*; and if they seemed to be made for any other, *Plutarch*'s Eremite would resolve us, that they were but *Dæmons* called by the name of some Sovereign Gods whose Agents they were. The truth of this the History of the beginning of Idolatry by *Images* makes evident. For that *Images* and *Pillars* were at first devised and erected to the Honour and Memory of dead men *, this the fourteenth Chapter of the Book of *Wisdom* will tell us, and that *by the vain-glory of men they first entered into the world:* no less will the long-continuing custome of the world, using thus to honour not only their *dead*, but since also the *living*, be sufficient to perswade the truth. *Minutius Felix* in his *Octavius* will put us forth of doubt. *Majores nostri* (saith he) *dum Reges suos colunt religiosè, dum defunctos eos desiderant in Imaginibus videre, dum gestiunt eorum memorias in Statuis detinere; sacra facta sunt, quæ fuerant assumpta solatia: Our Ancestors*

Tertul. de Idol. c. 7. *Artifices Idolorum Dæmoniis corpora conferre.*

* De Præpar. Evangel. l. 5.

* Vide Herod. Clio, c. 35. *Persas statuas non erigere, quòd non, ut Græci, sentiunt Deos ἀνθρωποφυεῖς ex hominibus esse ortos; ex opinione Herodoti.*

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while they religiously honour their Kings, while they desire after their departure to behold them in their Images, and delight to preserve their memory in Statues; what was at first taken up for their own solace, was at length made a matter of Religion. When therefore those whom they thus honoured and remembred were canonized for *Dæmons*, then were these Memorials also worshipped for some supposed presence or divine respect of such *Dæmons* in or to them. The *worshipping* therefore of *Images* and *Columns* is by its original and institution a piece of the *Doctrine* of *Dæmons* *; so that whatsoever is thus worshipped, yea the glory of the incorruptible God himself, is thereby changed into a *Dæmon*.

* Τῷ χάριτι νῷ θεατὸν ᾗ διανοίᾳ τελησθὲν, ὅτε μορφὴν ἐποδεῖ δι' ὧς γνωρισθείη, ὅτε σήμαλ☉ ἀνέχεται, ὡς ἂν εἰκόν☉ ἢ τύπε· ταῦτα δὲ πάντα γίγνεσθαι πρὸς χάειν τῶν καλοιχομένων· ἄνθεωποι γὰρ ἦσαν ἡνίκα ἔζων, σώμαλ☉ μέτοχοι ὄνλες. *Constantin.* Orat. ad Sanctorum Cœtum, Cap. 4.

THUS much of *Images* and *Idol-Pillars*, of the reason of their supposed Divinity, and of the original and first occasion of worshipping them. But yet we have not done, there is another piece of *Dæmon-devotion* yet behind, namely, The worshipping of *Dæmons* in their *Reliques*, *Shrines* and *Sepulchres* *; for this was also a part of *the Doctrine* and Theologie *of Dæmons*. *Plato*, whom before we quoted for the Canonizing for *Dæmons*, of the Ghosts of such as died valiantly in the field, would have their *Shrines* and *Coffins* to be worshipped, ὡς Δαιμόνων Σήκας, *as the coffins of Dæmons*. Hear also what *Clemens Alexandrinus* speaks of this *Dæmon*-doctrine, *Strom. lib. 6.* Διαφέρειν δ' ἐδὲν νομίζυσιν, ἐάν γ' ὦν θεὺς, εἴτε ᾗ ἀγγέλυς τὰς ψυχὰς ταύτας λέγοιμεν, &c. *They* (that is, the Greeks) *are of opinion that it matters not whether we call those Souls* (viz. the *Dæmons* whom they invocate) *Gods or Angels. But the more skillfull Theologists place the coffins of the deceased in many of their Temples as so many Statues of the Gods*, Δαίμονας μὲν τὰς τότων ψυχὰς καλῦντες, θρησκεύειν δ' θεῖ ἀνθρώπων διδάσκυντες, &c. *calling their Souls* Dæmons, *and withall teaching that they ought to be worshipped by men, as being for the holiness of their lives intrusted by Divine Providence to be employ'd about this earth for the service of men: For they well knew that some Souls were naturally tied to the Body.* Out of which words observe, That they supposed the like presence and power of *Dæmons* at their *Coffins* and *Sepulchres* which before we observed and heard of in their *Images*; as though there always remained some natural tie between the Souls deceased and their Reliques; and therefore they there builded *Temples* unto them where their bodies and ashes were entombed. And hence it is that the Primitive Fathers which write against the Gentiles do so often upbraid them, *That their Temples were nothing else but the Sepulchres of dead men*; νεὼς μὲν εὐφήμως ὀνομαζομένυς, (saith *Clem.* in his *Protreptic.*) τάφυς δὲ γενομένυς, τυλέσι, τὰς τάφυς νεὼς ἐπικαλυμένυς· *They were indeed called by the specious and plausible name of Temples, but were in truth nothing but Sepulchres; that is, the very Sepulchres of dead men were called Temples.* He goeth on speaking to the Gentiles; ὑμεῖς δὲ ἀλλὰ καὶ νῦν δεισιδαιμονίας ἀπολάθεσθε, τὰς τάφυς τιμᾶν αἰσχυνόμενοι· *Be ye therfore at length perswaded to forget and relinquish your Dæmon-worship, and be ashamed to worship the Sepulchres of dead men.* To the like purpose *Arnobius l. 6. adverſ. Gent. Quid quòd multa ex his Templa quæ tholis sunt aureis & sublimibus elata fastigiis, autorum conscriptionibus comprobatur contegere cinares atque ossa, & functorum esse corporum sepulturas? Nonne patet & promptum est aut pro Diis immortalibus mortuos vos colere, aut inexpiabilem fieri Numinibus contumeliam, quorum Delubra & Templa mortuorum superlata sunt bustis?* Where he tells them, that many of their Temples, famous for their high and golden roofs, were

* *In mortuorum Idolis Dæmonia consistunt.* Tertul. de Spectac. 11, 12, 13 *ferè totum.*

were nothing but the Sepulchres of the deceaſed, covering dead bones and aſhes; and that it was very evident that for the immortal Gods they worſhip'd men that were dead, or that they were guilty of doing an horrible diſhonour to the Gods, whoſe Temples were built over the burying-places of dead men.

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I might further adde to theſe Oecumenical doctrines of *Dæmons* that monſtrous one of the *Ægyptians*, for which their fellow-Gentiles derided them, who worſhipped *living brute Beaſts*, yea *Onions* and *Garlick*, and *Water* it ſelf, with Divine worſhip, as ſuppoſing ſome *Dæmon* or other to dwell in them. Such were their Cow-god *Apis*, and their Bull-god *Mnevis*, and their Water-god *Nilus*, which it ſhall be enough to have only named, to make the former complete; and that from it and the reſt of that kinde of abominations we may gather this Concluſion once for all, That ſince the Sovereign and Celeſtial Gods (as you heard before) might not be approched nor polluted by theſe earthly and material things, but kept always immovably, without change of place or preſence, their heavenly ſtations; therefore the adoring or worſhipping of any viſible or material thing for any ſuppoſed preſence or other relation of a divine power therewith, is to be accounted amongſt the *Doctrines of Dæmons*.

CHAP. VI.

A Recapitulation or Summary of the Doctrines of Dæmons. *How the Severals thereof are revived and reſembled in the Apoſtate Chriſtian Church. That the word* Δαιμόνιον *is ſometime in Scripture taken according to the Theology of the Gentiles, and not always for an* Evil Spirit. *That it is ſo to be taken in the Text was the judgment of* Epiphanius: *an obſervable paſſage quoted out of him to this purpoſe.*

AND thus have you ſeen *the Theology of Dæmons*; 1. For their Nature and degree, to have been ſuppoſed by the Gentiles an inferiour and middle ſort of Divine Powers between the Sovereign and Heavenly Gods and mortal men: 2. Their Office, to be as Mediators and Agents between theſe Sovereign Gods and men: 3. Their Original, to be the Deified Souls of worthy men after death; and ſome of an higher degree, which had no beginning, nor ever were impriſoned in mortal bodies: 4. The way to worſhip them, to find and receive benefits from them, namely, by conſecrated Images and Pillars, wherein to have and retain their preſence at devotions to be given them: 5. To adore their Reliques, and to Temple them.

Now therefore judge impartially whether S. *Paul*'s Prophecie be not fulfilled already amongſt Chriſtians, who foretold that the time ſhould come that they ſhould Apoſtatize and revive again Διδασκαλίας δαιμονίων, *Doctrines of Dæmons*; *whether the deifying and worſhipping of Saints and Angels, whether the bowing down to Images, whether of men or other things viſible, breaden Idols, and Croſſes like new Dæmon-Pillars, whether the adoring or templing of Reliques*, whether theſe make not as lively an image of the *Gentiles Theology of Dæmons* [Διδασκαλίαι δαιμονίων] as poſſibly could be expreſſed; and whether theſe two words comprehend not the whole pith and marrow of *Chriſtian Apoſtaſie*, which was to conſiſt in Spiritual fornication or *Idolatry*, as appears by that name and denomination thereof given by S. *John* in his *Revelation*, *The Whore of Babylon*. Is not ſhe rightly termed the *Babyloniſh whore*, which hath revived and replanted the *Doctrines of*

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Dæmons first founded in the ancient *Babel?* And is not this now fulfilled which S. *John* foretells us, *Apoc.* 11. That *the second and outmost Court of the Temple* (which is the second state of the Christian Church) *together with the holy City should be troden down and overtrampled by the Gentiles* (that is, overwhelmed with the Gentiles Idolatry) *forty two months?*

But perhaps I am yet too forward in my Application; some things in our way must first be cleared: For howsoever the resemblance indeed be evident, yet First the Text seems not to intend or mean it, because the word Δαιμόνιον is in the Scripture never taken in the *better* or *indifferent sense*, howsoever prophane Authors do so use it, but alwaies in an *evil sense*, for the *Devil* or an *Evil Spirit*. Now the signification of words in Scripture is to be esteemed and taken only according to the Scripture's use, though other Writers use them otherwise. Secondly, For the charge of *Idolatry*, though much of that wherein we have instanced may be granted to be justly suspected for such indeed, yet nevertheless that whereupon this Application mainly relieth, namely, *The praying to Saints glorified, as Mediators and Agents for us with God*, should not seem to deserve so foul a name. For suppose it were a needless, yea and a fruitless Ceremony, yet what reason can be given why this should be more tainted with *Idolatry*, then is the like honour given to Saints and holy men whilst they live on earth, whom then to desire to mediate and pray to God for us was never accounted so much as an unlawful matter? When these two Scruples are answered, I will return to continue my former Application.

To the First therefore, for the use of the word Δαιμόνιον in Scripture, I say, That because those which the Gentiles took for *Dæmons* and for *Deified Souls of their Worthies* were indeed no other then *Evil Spirits*, counterfeiting the Souls of men deceased, and masking themselves under the names of such supposed *Dæmons*, under that colour to seduce mankind; therefore the Scripture useth the name *Dæmons* for that they were indeed, and not for what they seemed to be. For no *blessed Soul* or *good Angel* would admit any honour which did derogate from the honour of the *onely true God* who made them: neither do the glorified Saints in heaven, or the blessed Angels, though Apostate Christians now invocate and worship them, accept of this honour, hear their prayers, or condescend to their devotions, by any sign or act whatsoever; but whatsoever is made seem to be done by them, is done by the self-same *wicked Spirits* which heretofore were masked under the names of *Dæmons*; and therefore in this regard the one may as well bear the names of *Dæmons* as the other, and be as likely to be intended by the use of that word.

Secondly, though the Scripture often useth this word in the *worst sense*, yet follows it not it alwaies should doe so. Because the word Διάβολος it self, which the Scripture hath appropriated to signifie *Satan* the Prince of hel-hounds, following therein the Seventy, (who first gave it this notion nowhere else sampled in any Greek Author) yet is this word Διάβολος in the New Testament it self, three several times used in the common sense for a *Slanderer* or *False accuser*, and that in three several Epistles, in both to *Timothy*, and that to *Titus*: And why should the like seem improbable for the word Δαίμων or Δαιμόνιον? Nay, most certain it is so, as I now come to make manifest.

1 Tim. 3. 11.
2 Tim. 3. 3.
Tit. 2. 3.

And that first, *Acts* 17. 18. where S. *Paul* our Apostle, having at *Athens* preached *Jesus risen from the dead*, the Philosophers thus encountred him, saying, *This fellow* Δαιμονίων δοκεῖ καταγγελεὺς εἶναι, which we translate, *He seemeth to be a setter-forth of strange gods*, namely, *Dæmon-gods*: For hearing of one *Jesus* after death to become a Lord and Saviour, and

and to be adored with divine worſhip, they took him preſently (according to their own principles in that kind) to be ſome new or forein *Dæmon*; for ſo it follows in the Text, that they ſaid thus, *Becauſe he preached unto them Jeſus and the reſurrection.* Upon the ſame ground *Celſus in Origen. lib.* 8. *cont. Celſ.* calls the ſame Chriſt our Saviour the Chriſtians *Dæmon*; for whereas the Chriſtians ſaid, that they without hurt and danger blaſphemed and reproched the Gentiles Gods, *Celſus* replies, * *Nonne vides, bone vir, quòd etiam tuo Dæmoni opponens ſe quiſpiam non ſolùm convitiatur, ſed terrâ marique illum exigit? Do you not ſee (good Sir) that ſome oppoſing your Dæmon, do not onely reproch him, but proclaim him unworthy to be at all in the world?* Where *Origen* anſwers *Celſus*, (a) *Qui nullos ſcit malos Dæmones, neſcio quomodo ſui oblitus, Jeſum vocârit Dæmonem*; *He that acknowledges no evil Dæmons, I know not how he came to forget himſelf, calling Jeſus a Dæmon.* But S. *Paul* thus charged by the Philoſophers, coming to make his Apology in the *Areopagus*, retorts their accuſation; *Ye men of Athens* (ſaith he) *I ſee you in all things* ὡς Δεισιδαιμονεστέρους *too full of Dæmons already.* I ſhall not need bring any more amongſt you. (For thus the word Δεισιδαίμων by Etymology ſignifies, *a worſhipper of Dæmon-Gods*, and was anciently uſed in this ſenſe; and ſo ſhall you find it often in *Clemens Alexandrinus* his *Protrepticon* (b), not to ſpeak of others; though afterwards from ſignifying ἡ πρὸς τὸ θεῖον εὐλάβεια, as *Budæus* ſpeaks, it came to be applied to thoſe who were too preciſe and anxious in their devotions.) But I (ſaith our Apoſtle) preach no new *Dæmon* unto you, but that *Sovereign and Celeſtial God who made the world and all things therein; who being Lord of heaven and earth, dwelleth not* (as your *Dæmon*-gods do) *in Temples made with hands, neither is worſhipped with mens hands, as though he needed any thing*, (as you conceive of your *Dæmons*) *ſeeing he giveth to all life and breath, and all things: This God I preach unto you.* And this place I take to be ſo unanſwerable for the indifferent and common acception of the word Δαιμόνιον, that I care not now though the reſt ſhould fail me: but let us ſee what they are.

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* Οὐχ ὁρᾷς ὅτι, ὦ βέλτιστε, ὅτι καὶ ὁ σὸν δαίμονα κατατάς τις οὐ βλασφημεῖ μόνον, ἀλλὰ καὶ πάσης γῆς καὶ θαλάττης ἐκκηρύττει;

a Κατὰ δὲ Κέλσον μηδὲν ἐμφήναντα περὶ φαύλων δαιμόνων, ἢ οἶδ' ὅπως ὀπλαθόμενον ἑαυτὸν, δαίμων ὁ Ἰησοῦς εἴρηται.

b *Et Strom. l.* 7. *p.* 504. Δεισιδαίμων, ὁ δεδιὼς τὰ δαιμόνια. Lactant. *l.* 4. *Inſtit. Divin.* ait, *Superſtitioſi vocantur aut ii qui ſuperſtitem memoriam defunctorum colunt, aut qui parentibus ſuis ſuperſtites, celebrant Imagines eorum domi, tanquam Deos Penates. Nam qui novos ſibi ritus aſſumebant, ut Deorum vice mortuos honorarent, quos ex hominibus in cœlum receptos putabant, hos Superſtitioſos vocabant: Eos verò qui publicos & antiquos Deos colerent, Religioſos nominabant; unde Virgilius, Vana ſuperſtitio veterúmque ignara Deorum.* Martin. Lex. quem ulteriùs vide.

In *Revel.* 9. 13, &c. the ſixth Trumpet from *Euphrates* brings an huge army upon the Chriſtian world, which deſtroyeth a third part of men; and yet thoſe which remained *repented not of thoſe ſins* (verſ. 20.) for which theſe plagues came upon the earth, *viz. That they ſhould not worſhip* Δαιμόνια *and Idols of gold, ſilver, and braſs, and ſtone, and of wood, which can neither ſee, nor hear, nor walk.* Is not this a Comment upon the Apoſtle's Prophecy in my Text? The *time* which it concerns muſt needs fall in the *laſt times*; for it is the laſt Trumpet ſave one. The *place* muſt be the *Roman Empire*, or Chriſtian world; for that is the Stage of all the *Seals* and *Trumpets*: And how could it be otherwiſe, ſeeing S. *John* at *Pathmos* ſaw them coming from the great River *Euphrates*? whatſoever comes from thence, muſt needs fall upon the Territory of the *Roman* Empire. To hold you no longer, the beſt Expounders make it the *Ottoman* or *Turkiſh* invaſion, which hath ſwallowed ſo great a part of Chriſtendom. But what people are they who in the *Roman* Territory do in *theſe latter times worſhip Idols of gold, ſilver, braſs, and ſtone, and wood?* Are they *Ethnicks?* there is none ſuch. Are they *Jews?* they cannot endure the ſight of them. Are they *Mahumetans?* nay, they abhorre it alſo. Then muſt they needs be *Chriſtians*;

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Christians; and then must Christians too worship Δαιμόνια; for both are spoken of the same men. But what *Christians* do, or ever did worship *Devils formerly?* But *Damon-gods* (alas!) they do and long have done. Here therefore Δαιμόνιον is again taken in the common and Philosophical sense, or at least, which is all one, for *Evil Spirits* worshipped under the names of *Damons* and deceased Souls.

Besides my Text, there is but one place more in all the Epistles of S. *Paul* where the word Δαιμόνιον is used, namely 1 *Cor.* 10. 21. where if there be any allusion to the Gentiles conceit of *Damons*, then all the places of S. *Paul*'s Epistles are bending that way. But some there are, saith *Stephen* in his *Thesaurus*, who think the Apostle in his Ποτήριον Δαιμονίων, or *Cup of Damons*, alludes unto that *poculum* ἀγαθῦ Δαίμονος used amongst the Gentiles. And further to strengthen this conceit of the Apostle's Allusion to the Heathenish notion of *Damons, the words of the former verse make much; For *the things which the Gentiles sacrifice, they sacrifice* (saith he) *to Damons, and not to God.* Now this was the very Tenet of the Gentiles, That the *Sovereign and Celestial Gods* were to be worshipped onely *purâ mente, and with hymns and praises*, and that *Sacrifices* were only for *Damon. Vid. Porphyr. in Euseb. Præp. Evang. Herm. Trismeg. in Asclepio, Apuleium de Damonio Socratis.* He therefore who had given his faith to that Εἷς Κύριος *One Lord*, to the ὁ μόνος Δυνάστης *onely Potentate*, to the Εἷς Μεσίτης, *to the one and onely Mediator Jesus Christ*, must have no communion, have no part in the service of those many *Mediators, Lords* or *Damon-gods* of the Nations; for Christ's Monarchical Mediation excludes all other Mediators and *Damons*: not that the *wooden Idol* was ought of it self, but that the Gentiles supposed there dwelt some *Damon* therein, who received their sacrifices, and to whom they intended their services. Thus may this place be expounded, and so the use of the word *Damon* in the *worst sense* or directly *for a Devil*, will be almost confined to the Gospel; where the subject spoken of being men vexed with *Evil spirits*, could admit no other sense or use: and yet S. *Luke*, the best-languaged of the Evangelists, knowing the word to be *ambiguous*, and therefore as it were to distinguish it once for all, doth the first time he useth it doe it with an explication, Chapter 4. vers. 33. *There was* (saith he) *a man in the Synagogue* ἔχων πνεῦμα Δαιμονίου ἀκαθάρτου, *having the spirit of an unclean Damon.*

* See *Tertul. De Spectac.* cap. 13.

Thus much of the word *Damonium* Δαιμόνιον in Scripture; whereby I hope it appears, that this place of my Text is not the onely place where the word is used according to the notion of the Gentiles and their Theologists.

But you will say, Did any of the Fathers or Ancients expound it thus in this place? If they had done so, the *Mystery of iniquity* could never have taken such footing; which because it was to come according to divine disposition, what wonder then if this were hidden from their eyes? Howsoever, it may seem that God left not his spirit without a witness: For, as I take it, *Epiphanius*, one of the most zealous of the Fathers of his time against *Saint-worship* then peeping, took διδασκαλία Δαιμονίων in my Text for *a Doctrine of worshipping dead men.* You may reade him in the seventy eighth Heresie towards the conclusion, where, upon occasion of some who made a *Goddess* of the *blessed Virgin*, and offered a cake unto her as the Queen of Heaven, he quotes this place of my Text concerning them, saying, πλεονασταί γὰρ καὶ ὅτι τέτυς ὅ, Ἀποστάσονταί τινες τῆς ὑγιοῦς διδασκαλίας, προσέχοντες μύθοις καὶ διδασκαλίαις Δαιμονίων· ἔσονται γὰρ, φησὶ, ΝΕΚΡΟΙΣ λατρεύοντες, ὡς καὶ ἐν τῷ Ἰσραὴλ ἐσεβάσθησαν· which in English sounds thus,

That

That also of the Apostle is fulfilled of these; Some shall apostatize from the sound Doctrine, giving heed to Fables and Doctrines of Damons; for (saith he) *they shall be worshippers of Dead men, as they were worshipped in Israel.* Are not these last words for an Exposition of διδασκαλίαι δαιμονίων? But what (will you say) doth he mean by *the Dead* worshipped in *Israel?* I suppose he means their *Baalim*, who (as is already shewed) were nothing else but *Damons* or *Deified Ghosts of men deceased:* yet he brings in two examples besides; one of the *Sichemites* in his time, who had a *Goddess* or *Damoness* under the name of *Jephtah's daughter*; another of the *Ægyptians*, who worshipped *Thermutis*, that *daughter* of *Pharaoh* which brought up *Moses*. Some, as *Beza*, would have these words of *Epiphanius* to be a part of the Text it self in some copy which he used. But how is that likely, when no other Father once mentions any such reading? Nay it appears moreover, that *Epiphanius* intended to explain the words as he quoteth them, as he doth πίστις *the Faith* by ὑγιὴς διδασκαλία *the sound Doctrine*, and πνεύματα πλάνης *erroneous spirits* by μῦθοι *Fables*, and so προσέχοντες διδασκαλίαις Δαιμονίων *giving heed to Doctrines of Damons* by λατρεύοντες τοῖς νεκροῖς *worshipping Dead men*. Otherwise we must say he used either a very corrupt copy, or quoted very carelessly. But grant that *Epiphanius* read so: Either this reading was true, and so I have enough; because then the Apostle with his ἔστιν γὰρ, &c. should expound himself by δαιμόνια to mean *the Deifying of the dead*: Or it was not the original reading, but added by some or other for explication sake; and so it will follow, that those who did it made no question but that the words there contained some such thing as *worshipping of the dead*. Therefore take it which way you will, it will follow, that some such matter as we speak of was in times past supposed to be in this Text and Prophecy.

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CHAP. VII.

Why those words in the description of the Mystery of Godliness [Received into Glory] *are set last. That praying to Saints glorified, as Mediators and Agents for us with God, is Idolatry. For the proof of this several Grounds are laid down. To be prayed to in Heaven, and to present our Devotions to God, and to deal as an Agent and Mediatour between us and him, is a Prerogative appropriate to Christ, a Flower of his Glory and Exaltation to sit at God's Right hand, a Royalty incommunicable to any other. That none but Christ our High Priest is to be an Agent for us with God in the Heavens, was figured under the Law, in that the High priest alone had to doe in the Most holy place, and there was to be Agent for the people. That though Christ in regard of his Person was capable of this Godlike Glory and Royalty, yet it was the Will of God that he should purchase it by suffering an unimitable Death. This proved from several Testimonies of Scripture.* Saint-worship *is a denial of Christ's Prerogative.* Bread-worship *in the Eucharist to what kind of* Idolatry *it may be reduced. How* Saint-worship *crept into the Church.*

NOW I come to the Second point, to maintain and prove That *praying to Saints glorified, as Mediators and Agents for us with God, is* justly charged with *Idolatry*. For this is the hinge whereupon not the Application onely of my Text, but the Interpretation thereof, chiefly turneth. For this is that which I told you in the beginning, that my Text depended

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pended upon the laſt words of the former chapter and verſe, *Received into glory*; which were therefore, out of their due order, put in the laſt place, becauſe my Text was immediately to be inferred upon them. The like miſplacing, and for the like reaſon, ſee * *Heb.* 12. 23. where, in a catalogue or recenſion of the parts of the Church, *Chriſt the Head*, and the *ſprinkling of his bloud*, is mentioned in the laſt place, and after *the ſpirits of juſt men*, becauſe the next verſes are continued upon this ſprinkling of Chriſt's bloud: *Ye are come to the general aſſembly, and Church of the firſt-born, which are written in heaven, and to God the Judge of all, and to the Spirits of juſt men made perfect, And to Jeſus the Mediator of the new Covenant, and to the bloud of ſprinkling, which ſpeaketh better things then that of Abel*: whereas the right order ſhould have been, Firſt, *God the Judge of all*; ſecondly, *Chriſt the Mediator of the new Covenant*; and thirdly, in the laſt place, *the Spirits of juſt men made perfect*. Agreeably therefore to this dependance of my Text I am to ſhew, That the *Invocation of Saints glorified implies an Apoſtaſie from Chriſt, and a denial of his Glory and Majeſty whereunto he is inſtalled by his Aſſumption into heaven, to ſit at the right hand of God*. Which before I doe, I muſt premiſe ſome General grounds, which are as followeth.

* See alſo *Apocal.* chap. 1. ver. 5. where *Chriſt* is named after *the ſeven Spirits* for the like reaſon.

Firſt, That as *God* is *moſt One*, and without *all Multiplicity*; ſo muſt the *Honour* and *Service* which is given unto him have *no Communicability*. *Iſa.* 42. 8. *I am the Lord, that is my name, and my glory will I not give unto another, nor my praiſe to graven Images*: For the *One-moſt God* muſt have an *One-moſt ſervice*. Therefore in that Action whereof God is the Object, nothing muſt be an Object but God. Or, in the Scripture phraſe, thus, In thoſe actions which look towards the *Face of God*, nothing may come between, whoſe *Face* ſuch Actions may look upon beſides him; whether by way of *Subordination* to him, or *Repreſentation* of him: For *I am the Lord thy God* (ſaith he) *Thou ſhalt have no other Gods* עַל־פָּנָי *before my face*.

Secondly, This *Face of God* is not onely the *Object of his Perſon*, but alſo the *Place of his preſence*, where his Glory is revealed in the heavens, where *we ſhall ſee him face to face*, 1 *Cor.* 13. 12. *Revel.* 22. 4. and where *the Angels in heaven behold the Face of the Father which is in heaven*, *Matth.* 18. 10. No Action therefore directed thitherward, that is, to this *Face* of his revealed *preſence* and *glory*, may ſo much as *look aſquint* upon any other *Object*, or behold any other *Face* but the *Face of God* alone; For we muſt have *no other Gods before his Face*.

I ſay not, that a man may not turn his *Face* upon the *Face of any other thing* when he turns his *Face* towards the *Face of God*; for how then ſhould we worſhip him at all, ſeeing which way ſoever we turn us, ſomething will always be before us? But it is not the *face* of our *Bodies*, or their *poſture*, but the *Face* and *poſture* of the *Act* we doe, which muſt not have the *face* turned upon any thing elſe, when it is directed at the *Face* of *God*: namely, That Action in which God is faced, muſt *face* nothing elſe but God; that is, Where God is the *Object*, whether in regard of his *Perſon*, when we pray unto him, or of his *Throne* of *preſence*, when we would approch it, or direct our ſupplications towards it, there nothing is to have any reſpect of an Object but God alone. So although when we pray unto God, we turn the *face* of our Bodies towards Heaven, the Sun, the Moon, and Starrs; yet do we not therefore worſhip the hoſt of heaven, becauſe our *Action* hath no relation to them as to an *Object*, but to *God alone*; and howſoever they are between God and us in place, yet as an *Object* of our *devotion* neither they, nor any thing in them, come any way between us and him.

Now for the reaſon (if you ask it) of this *Incommunicableneſs* of all

Actions

Actions and *Services* directed to *God-ward*, you shall have it, *Exod.* 34. 14. *Because the Lord* whose name is *Jealous, is a Jealous God: Jealous*, not only lest he should not be honoured and served as *God*; but *Jealous* lest he should not be honoured as *One God:* For as by honouring him we acknowledge him *God*, so by the *Incommunicableness* of honour we acknowledge him *One God.*

For this cause, God being to give us a Mediator, by whom we should have access unto his presence, and whom, without his Jealousie, we might interpose in our devotions and supplications unto himself, or offered at the Throne of his Majesty and Glory in the heavens, provided that admirable *Mystery* of *communicating* to the nature of a man born of a woman, the *Hypostatical union* of the *second Person* of the *Deity*; and *him*, after he had vanquished death, to *exalt* to *sit at his Right hand* of Glory and Power in the Heavens, there in his own Presence and Throne to receive our Requests, and to deal as an *Agent* between us and him.

Thus at length I am arrived at that Port which all this while I made for, *viz.* to shew, That this *Glory* of *Christ*, which is styled His *sitting at the Right hand of God*, is that *Incommunicable Royalty* to which of right belongeth in the Presence of God to receive and present our devotions to the *Divine Majesty*; as in that which now followeth shall appear.

Sessio ad Dextram Dei, To sit at the Right hand of God, is to be *installed in God's Throne*, or to have a *God-like Royalty*, which is defined in Scripture ἡ Μεγαλωσυνὴ Χριστοῦ ἐν ὑψηλοῖς, *The Majesty of Christ in heaven*; whence it is said, *Heb.* 1. 3. ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσυνης ἐν ὑψηλοῖς, *He sate down on the Right hand of Majesty on high*; and *Heb.* 8. 1. it is called Δεξιὰ τοῦ θρόνου τῆς μεγαλωσυνης ἐν τοῖς οὐρανοῖς, *The Right hand of the Throne of the Majesty in the Heavens:* It is called also by Christ himself, *Mark* 14. 62. Δεξιὰ τῆς δυναμεως, *Luke* 22. 69. Δεξιὰ τῆς δυναμεως τοῦ Θεοῦ, *The Right hand of Power*, and *the Right hand of the Power of God:* For as to the *Right hand* belongs both *dignity* and *strength*; so doth this *Glory of Christ* include both a *God-like Sublimity* and a *God-like Power*; the first δεξιὰ τοῦ θρόνου, the second δεξιὰ τῆς δυναμεως. The proper place where the *Majestical Glory* is revealed, is the *Heavens*, as may appear almost whersoever this *sitting at the Right hand of God* is mentioned, *Eph.* 1. 20. ἐν τοῖς ἐπουρανίοις, *Colos.* 3. 1. ἐν τοῖς ἄνω, *Heb.* 1. 3. ἐν ὑψηλοῖς, *Heb.* 7. 26. ὑψηλότερος τῶν οὐρανῶν, 1 *Pet.* 3. 22. εἰς οὐρανὸν, &c. *Heaven, Heavenly places, High places*, and the like, being alwaies thereto annexed: and every where appeareth to be a consequent of his *Ascension into Heaven*, as we say in our Creed, *He ascended into Heaven, and sitteth at the Right hand of God*; and therefore in the words whereon my Text depends, is expressed by *Assumed* or *Taken up into Glory*, ἀνελήφθη ἐν δόξῃ. For as God himself is styled *Pater in Cœlis*; not because not elsewhere, but because his *Glory* is there revealed: so Christ sits *ad dextram in Cœlis*, because there the beams of the *Majesty* given him by his Father are revealed: whence it comes that his Kingdom is called the *Kingdom of heaven*, that is, a Kingdom whose King's residence and Kingly Throne are both in Heaven.

This glorious *Throne of Majesty*, this *Sitting at the Right hand of the Power of the Almighty*, is a Name *incommunicable*, an Exaltation whereof no creature in heaven or earth is capable: which is that the Apostle means to tell us, when he saith, *Eph.* 1. 21. *Farre above all principality, and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come*; and *Phil.* 2. 9, 10. *Wherefore God also hath highly exalted him, and given him a name which is above every name*, (that is, created name) *That at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and*

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things under the earth. Revel. 3. 21. *He that overcometh,* (ſaith Chriſt) *I will give him to ſit with me in my Throne; even as I have overcome, and ſate with my Father in his Throne.* Here is mention, we ſee, of two Thrones, of which, *my Throne*, that is, Chriſt's Throne, is the condition of a glorified man; in this Throne his Saints ſhall ſit with him: But *my Father's Throne* is the *Power of Divine Majeſty*, wherein none may ſit but *God*, and the *God-Man Jeſus Chriſt.*

Theſe grounds laid, I ſay, That the Honour of being prayed to *in Heaven*, and before the *Throne of preſence*, is a *Prerogative* of *Dextra Dei*; and to receive our devotions there, a Flower of *Chriſt's ſitting at the Right hand of God:* as S. *Paul*, *Rom.* 8. 34. conjoyns them, ſaying, *Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is at the Right hand of God, and who makes interceſſion for us.* For by *right* of this his *Exaltation* and *Majeſty* he comes to be a *Prieſt after the order of Melchiſedech*, as appears *Pſalm* 110. 1. *The Lord ſaid unto my Lord, Sit thou on my Right hand, till I make thine enemies thy footſtool*; then follow the effects thereof, verſe 4. *The Lord hath ſworn, and will not repent, Thou art a Prieſt for ever, after the order of Melchiſedech.* And by the ſame right alſo he becomes *the Onely* and *Eternal Prieſt* which hath to doe in the *moſt Holy place*, the Heavens: For as the High Prieſt onely entred the *moſt Holy place* beyond the veil in the earthly Tabernacle; ſo Chriſt Jeſus, *our onely High Prieſt*, through his Body, as the firſt Tabernacle, by his own bloud, entred into the ſecond Tabernacle, or *Holy place*, not made with hands, as was the figure, but into *Heaven it ſelf*, ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, *there to appear in the preſence of God for us.* All this you have in the ſame words at large, *Heb.* 9. 7, 11, 12, 24.

Now in the Tabernacle of this world, as was in the firſt Tabernacle, we may haply find many Prieſts whom to imploy as *Agents* for us with God: But in the ſecond Tabernacle, which is *Heaven*, there is but *one Agent* to be imployed, but *one* who hath *royal commiſſion* to deal between God and men, that *Angel of the preſence*, as *Iſaiah* calls him, 63. 9. and *one onely Mediator, Jeſus* Chriſt the Lord of glory, who in this prerogative is above Saints and Angels: For *to which of the* Saints or *Angels ſaid* God *at any time, Sit on my right hand, till I make thine enemies thy footſtool? Heb.* 1. 4, 9, 13.

Neither will this Demonſtration admit that vulgar Exception to be of any force, namely, That *Expiatory mediation*, or *Meritorious interceſſion in heaven*, ſhould indeed appertain to Chriſt alone; but *Favourable interceſſion* to pray for us, not ſo; and therefore for this we may without derogation to Chriſt ſolicite either Saints or Angels. I could ſay, that this ragge is too-too narrow and ſhort to cover their nakedneſs who lay hold of it; in whoſe Supplications to Saints, and too God to in their names, nothing is more uſual then the expreſs mention of *their Merits, Bloud*, and *Sufferings*, as Motives to God to hear them. But we ſhall not need this Anſwer: For we have demonſtrated, that as in the Law none but the *High Prieſt alone* was to doe office in the *Holieſt place*; ſo Chriſt *Jeſus* now is the *onely Agent* for whatſoever is to be done for us in the *holieſt Tabernacle of Heaven.* Beſides, we reade that none but the High Prieſt alone was to offer Incenſe, or to incenſe the moſt Holy place when he entred into it: But *Incenſe* is the *Prayers of the Saints*, ſent thither from this outward Temple of the militant Church, as the Incenſe in the Law was fetched from without the veil: This therefore none in Heaven but Chriſt alone muſt receive from us, to offer for us. And this is that Angel with the *golden Cenſer*, *Revel.* 8. 3. who there offers the *Incenſe of the prayers of the Saints* there given him to offer upon the

Rev. 5. 8. & Chap. 8. 3.

the *golden Altar before the Throne*; alluding expresly to the *golden Altar* before the *Testimony*.

For the fuller understanding and farther confirmation of what hath been spoken, take this also; That notwithstanding the man *Christ Jesus* in regard of his *Person*, being God as well as Man, was from his first incarnation capable of this *Royalty* and *Glory*; not onely for the incomparable sufficiency of his Person, which by reason of his twofold Nature is alwaies and in all places present both with God and men, and so at one instant able and ready at every need to present to the one what he should receive from the other; but chiefly and most of all, for that by being very God himself, his Father's jealousie (which could never have brooked the communication of this Glory to any other which should not have been the self-same with himself) was by this condition of his Person prevented and secured:

Nevertheless and notwithstanding all this capability of his Person, it was the will of his Father, in the dispensation of the Mystery of our redemption, not to conferre it upon him, but as purchased and attained by suffering and undergoing of that Death which no creature in heaven or in earth was able to undergoe but himself; being a suffering of a Death, whereby Death it self was overcome and vanquished; to the end that none by death save *Jesus* Christ alone might be ever thought or deemed capable of the like Glory and Sublimity, but that it might appear for ever to be a peculiar right to him.

And this, I think, is not onely agreeable to the tenour of Scripture, but expres Scripture it self. *Heb.* 2.9,10. *But we see Jesus, who was made a little lower then the Angels, by the suffering of death, crowned with glory and honour. For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.* Phil. 2. 8. *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross*; and v. 9, 10. *Wherefore God hath also highly exalted him, and given him a name above every name, That at the name of Jesus every knee shall bow.* Heb. 10.12. *But this man, after he had offered one sacrifice for sins, for ever sate down on the Right hand of God.* Rom. 14.9. *For to this end Christ both died, rose and revived, that he might be Lord both of the dead and living.* See besides, *Acts* 5. 30, 31. *Rom.* 8. 34. *Ephes.* 1. 20. 1 *Pet.* 1. 11.

Lastly, for that particular parcel of *this Glory* of Christ, *viz. To be that onely Name in which we are to ask at the hands of God whatsoever we have to ask*; is not this also ascribed and annexed to his triumph over death? *John* 14.12,13. *I goe unto my Father,* (*viz.* through death;) *And whatsoever ye ask in my name, that will I doe.* John 16. 16, and 23. *A little while, and ye shall not see me; and again a little while, and ye shall see me; because I goe to my Father. And in that day* (when I am gone to my Father) *ye shall ask me nothing. Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.* Verse 24. *Hitherto ye have asked nothing in my name ask, and ye shall receive.* Heb. 7.25, 26. *Wherefore he is able to save them to the uttermost that come unto God by him; seeing he ever liveth to make intercession for them. For such an High Priest became us* ——*who is made higher then the heavens.*

How is it then that some extenuate that kind of *Saint-worship*, wherein Prayers are not made unto them directly, but God is prayed to in their names & for their mediation sake to grant our requests? Is it not a denial of Christ's Prerogative, to ascribe unto any other, for any respect of glory or nearness to God after death or otherwise, that whereof he alone is infeoffed by his unimitable Death, triumphant Resurrection & glorious Ascension? Certainly

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that which he holds by incommunicable title is it ſelf alſo incommunicable.

To conclude therefore with the words of S. *Paul*, 1 *Tim.* 2. 5. *There is but one God, and own Mediator between God and men, the man Chriſt Jeſus:* As God is one, ſo is the Mediator one; for it is a God-like Royalty, and therefore can belong but to one. There is but one God in Heaven, without any other Gods ſubordinate to him; therefore but one Mediator there, without any other Mediators beſides him. As for the Angels and bleſſed Saints, they have indeed a light of Glory too; but they are but as leſſer Lights in that heaven of heavens. And therefore as where the Sun ſhines, the leſſer Stars of heaven, though Stars, give not their light to us: ſo where this glorious Sun Chriſt *Jeſus* continually ſhineth by his preſence, ſitting at the Right hand of God, there the Glory of the Saints and Angels is not ſufficient to make them capable of any Flower of that Divine honour which is God-like, and ſo appropriate to Chriſt by right of his heavenly exaltation in the Throne of Majeſty. Whatſoever Spirit ſaith otherwiſe, ὃ κρατεῖ τὴν κεφαλήν, *holds not the head*; but is a Chriſt-apoſtate-ſpirit, which denies the Faith of Chriſt's *Aſſumption into Glory*, and revives the *Doctrines of Dæmons.*

Coloſſ. 2. 19.

The way being now cleared, I may (I hope) ſafely reſume my Application which I have already given ſome taſte of, *That this Doctrine of Dæmons comprehends in moſt expreſs manner the whole Idolatry of the Myſtery of iniquity, the Deifying and invocating of Saints and Angels, the bowing down to Images, the worſhipping of Croſſes as new-Idol columns, the adoring and templing of Reliques, the worſhipping of any other Viſible thing upon ſuppoſal of any Divinity therein.* What copy was ever ſo like the ſample, as all this to the *Doctrines of Dæmons?* And for the Idolatry of the Euchariſt or *Bread-worſhip*, though it may be reduced to *Image-worſhip*, as being the adoration of a Sign or Symbole; yet let it be conſidered whether for the quality thereof it may not be taken rather for an *Idolatry of Reliques*, the Body and Bloud of Chriſt in the Sacrament being the *Myſtical Reliques* which he left us, as Monuments of his death till he come. Whichſoever it be, I muſt confeſs it hath a ſtrain above the Abominations of the Gentiles, who though they ſuppoſed ſome preſence of their *Dæmons* in their *Images* and *Reliques*, yet were they never ſo blockiſh, as to think their *Images* and *Reliques* to be *tranſubſtantiated* into *Dæmons.*

But to come to the main again: I will confeſs for my ſelf, that I cannot think of this *Dæmon-reſemblance* without admiration; nor do I believe that you will hear without ſome aſtoniſhment that which I am now to add further; That the advancers of *Saint-worſhip* in the beginning, did not only ſee it, but even gloried (*ſed gloriatione non bonâ*) that they had a thing in Chriſtian practice ſo like the *Doctrines of Dæmons.* We heard before, that *Plato* in his *Reſpub.* would have the Souls of ſuch as died valiantly in battel to be accounted for *Dæmons* after death, and their Sepulchres and Coffins to be ſerved and adored as the Sepulchres of *Dæmons.* *Euſebius lib.* 13. *Præpar. Evangel. cap.* 11. quoting this place, adds with it, Ταῦτα ἁρμόζει δὴ τῷ πρὸς θεοφιλῶν πλούτῳ, ὡς γοῦν τὰ ἀληθοῦς εὐσεβείας, οὐκ ἂν ἁμάρτοις εἰπών, προσλαμβάνεσθαι, *These things do beſit at* (or *after*) *the deceaſe of the Favourites of God, whom if thou ſhalt affirm to be taken for the Champions of the true Religion, thou ſhalt not ſay amiſs:* ὅθεν καὶ ὅτι τοὺς τάφους αὐτῶν ἔθος ἡμῖν παρεῖναι, καὶ τὰς εὐχὰς πρὸς ταύτοις ποιεῖσθαι, τιμᾷν τε τὰς μακαρίας αὐτῶν ψυχάς, *whence it is our cuſtome to goe unto their Tombs, and to make our prayers at them, and to honour their bleſſed Souls.* The purpoſe of *Euſebius* here was to ſhew (as a preparation to draw men to Chriſtianity) how well the preſent uſe of Chriſtians in honouring the memories of their Martyrs, by keeping their aſſemblies at their Sepulchres, did agree with that of the Gentiles

Gentiles (ſo much commended by *Plato*) in honouring their champions and worthies for *Dæmons* after death. But, alas! in the next Age after it proved too-too like it indeed: For theſe eare-rings which the Chriſtians had borrowed or ſtolen from the Gentiles at their coming out of *Ægypt* preſently became a golden calf, as ſoon as the woman (the Church) came into the wilderneſs; yea and *Aaron* the Prieſt had a foul part in it too.

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Reade the eighth Book of *Theodoret De curandis Græcorum affectionibus*, whoſe Title is *De Martyribus*; or in the mean time take theſe few paſſages thereof. Thus he ſpeaks, having quoted that paſſage of *Heſiod* for *Dæmons*, commended by *Plato*; [a] *If then the Poet* [Heſiod] *calls good men, after their deceaſe, the Guardians and Preſervers or Deliverers of mortal men from all evil; and accordingly the beſt of Philoſophers, in confirmation of the Poet's ſaying, would have their Sepulchres to be ſerved and honoured: I beſeech you, Sirs,* (he ſpeaks to the Greeks) *why do you find ſuch fault with what we doe? For, ſuch as were eminent for Piety and Religion, and for the ſake thereof ſuffered death, we alſo call Preſervers and Phyſicians: in no wiſe do we term them* Dæmons, *(God forbid we ſhould ever fall into ſuch a deſperate madneſs) but the hearty friends and ſervants of God*——

[a] Εἰ τοίνυν καὶ ὁ ποιητὴς καὶ ἀλεξικάκους καὶ φύλακας θνητῶν ἀνθρώπων τοὺς ἄνωθεν βεβιωκότας, εἶτα τελευτήσαντας, προσηγόρευσεν· ἐμέμψατο δὲ τοῦ ποιητοῦ τὸν λόγον καὶ φιλοσόφων ὁ ἄριστος, καὶ χρῆναι ἔφη καὶ θεραπεύειν τόπων καὶ περισκωπεῖν τὰς θήκας· τί δῆτα μέμφεσθε τοῖς παρ' ἡμῶν γινομένοις, ὦ βέλτιστοι; τοὺς γὰρ ἐν εὐσεβείᾳ λαμπρανθέντας, καὶ ὑπὲρ ταύτης τὴν σφαγὴν δεξαμένους, ἀλεξικάκους ἡμεῖς καὶ ἰατροὺς ὀνομάζομεν, δαίμονας καλεῖν οὔπω λυττήσαιμεν· ἀλλὰ θεοῦ φίλους καὶ εὐνοῦς θεράποντας——

[b] *That the Souls of holy men, even when they are out of the Body, are in a capacity of taking care of mens affairs,* Plato *affirms in the eleventh Book of his Laws*——

[b] Ὅτι καὶ ἐπιμελεῖσθαι τῶν ἀνθρωπίνων πραγμάτων αἱ τῶν ὁσίων ψυχαὶ καὶ τὸ σωματικὸν ἐκτὸς γενόμεναι, ὁ Πλάτων καὶ τοῦτο ἐν τῷ ἑνδεκάτῳ τῶν Νόμων ἐδίδαξε——

[c] *The Philoſopher (you ſee) bids men believe even the vulgar reports* [that is, the relations and ſtories which are commonly talk'd of concerning the care which deceaſed Souls have of men:] *But you do not only disbelieve us, and are utterly unwilling to hearken to the loud voice of the Events or Effects themſelves*——

[c] Ἀλλ' ὁ μὲν φιλόσοφος κελεύει καὶ ταῖς φήμαις πιστεύειν· ὑμεῖς δὲ οὐ μόνον ἡμῖν ἀπιστεῖτε, καὶ τῶν πραγμάτων φωνῆς βοώσης ἐπαΐειν οὐ βούλεσθε——

[d] ——*The Martyrs Temples are frequently to be ſeen, famous for their beauty and greatneſs*——

[d] ——Οἱ δὲ τῶν μαρτύρων σηκοὶ λαμπροὶ καὶ περίβλεπτοι καὶ μεγέθει διαπρεπεῖς——

[e] ——*They that are in health pray for the continuance thereof; and they that have been long ſick pray for recovery: the barren alſo pray for children——And they that are to take a long journey deſire them* [viz. the Martyrs] *to be their Companions, or rather their Guides, in the journey*——

[e] ——Οἱ μὲν ὑγιαίνοντες αἰτοῦσι τὴν ὑγείας τὴν φυλακήν· οἱ δὲ τινι νόσῳ παλαίοντες, τὴν τῶν παθημάτων ἀπαλλαγήν· αἰτοῦσι δὲ καὶ ἄγονοι παῖδας——καὶ οἱ μὲν εἰς τινα ἀποδημίαν στελλόμενοι, λιπαροῦσι τοὺς ξυνοδοιπόρους γενέσθαι, καὶ τῆς ὁδοῦ ἡγεμόνας——

[f] ——*Not going to them as Gods, but making application to them as to Divine men and Agents for them with God.*

[f] ——οὐχ ὡς θεοῖς [αὐτοῖς] προσιόντες, ἀλλ' ὡς θείοις ἀνθρώποις ἀντιβολοῦντες, καὶ γενέσθαι πρεσβευτὰς ὑπὲρ σφῶν παρακαλοῦντες.

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g *Now that they who made faithfull prayers, have obtained their petitions, clearly appears by the Preſents and Gifts brought by the Votaries as ſo many gratefull acknowledgments of their recovery. Accordingly ſome do preſent* (to be hung up in the Church) *the Effigies of Eyes, others of Hands; and theſe made of Gold or of Silver*——

g Ὅτι δὲ τυγχάνουσιν ὧνπερ αἰτοῦσιν οἱ πιστῶς ἐπαγγέλλονται, ἀναφανδὸν μαρτυρεῖ τὰ τούτων ἀναθήματα, ἢ ἰατρεῖαν δηλοῦντα. οἱ μὲν γὰρ ὀφθαλμῶν, ἄλλοι δὲ χειρῶν προσφέρουσιν ἐκτυπώματα· καὶ οἱ μὲν ἐκ χρυσοῦ, ἱο. δὲ ἐξ ἀργύρου πεποιημένα——

h *——Nay* the Martyrs *have utterly aboliſht and wip'd out of the minds of men the memory of thoſe who were called Gods*——

h——καὶ γὰρ αὐτῶν τῶν καλουμένων θεῶν ἢ μνήμην ἐκ τῶν ἀνθρώπων ἐξήλειψαν διανοίας——

i *——Our Lord God hath brought his Dead* (viz. the Martyrs) *into the room and place* (the Temples) *of your Gods, whom he hath ſent packing, and hath given their honour to his Martyrs. For inſtead of the Feaſts of* Jupiter *and* Bacchus *are now celebrated the Feſtivals of* Peter *and* Paul, *and* Thomas *and* Sergius, &c. *and other holy Martyrs*——

i——τοὺς γὰρ οἰκείους νεκροὺς ὁ δεσπότης ἀνεισωζε τοῖς ὑμετέροις θεοῖς, καὶ τοὺς μὲν φρύδας ἀπέφηνε, τούτοις δὲ τὰ ἐκείνων ἀπένειμε γέρα· ἀντὶ γὰρ τῶν Βακχίων καὶ Διονυσίων, Πέτρε καὶ Παύλε, καὶ Θωμᾶ καὶ Σεργίε, &c. καὶ τῶν ἄλλων μαρτύρων ἐπιτελοῦνται δημοδοινίαι——

k *——Wherefore ſince you ſee there is ſo much advantage by honouring the Martyrs, be perſwaded, I beſeech you, to flee from the error of* Dæmons; *and making uſe of the Martyrs as ſo many Lights and Guides, follow the way which leads directly to God,* &c.

k——Ὁρῶντες τοίνυν τὸ τῶν μαρτύρων τιμῆς τὸ ὠφέλιμον, φεύγετε, ὦ φίλοι, τῶν Δαιμόνων τὸν πλάνον· καὶ τούτοις φωσφόροις καὶ ποδηγοῖς κεχρημένοι, τὴν πρὸς τὸν Θεὸν ἄγουσαν πορείαν ὁδεύσατε, &c.

Now judge whether Διδασκαλία Δαιμονίων hath hitherto been fitly applied or not: I will goe on.

CHAP. VIII.

That Idolatry *is the main Character of the Churche's Apoſtaſy, proved by Three Arguments.*

HAVING therefore by ſo many Arguments made apparent (as I hope) what I endeavoured to prove; I deſire we may obſerve, among ſo many Corruptions both now and heretofore overwhelming the Church of Chriſt, what that is wherein the Holy Ghoſt placeth the *Eſſence*, and accounteth as the very *Soul* of the *Great Apoſtaſie* under the Man of ſin, and would have us to make the *Pole-ſtarre* of our diſcovery thereof. Not every Errour, not every Hereſie, how foul ſoever; but Διδασκαλία Δαιμονίων, *Idolatry* and *Spiritual fornication*. As for other Hereſies, though accompanying this, yet are they but accidental, and not of the Eſſence of the *Great Apoſtaſie* which was to come. Even as *Whores* are ſeldom without other foul faults, which yet are no parts of whoredom: ſo hath the *Spiritual whore* many other Hereſies, but her *Whoredom* is only *Idolatry* and the *Doctrine of Dæmons*.

Neither is *Hereſie* of it ſelf, no, though damnable Hereſie, a character whereby the *Great Apoſtaſie* can be known from other Sects and Blaſphemies.

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phemies. Foul Hereſies were in the firſt Ages of the Church, yet *Antichriſt* and his time were neither of them yet come. When his time approched nearer, the *Arrians*, *Macedonians*, *Neſtorians*, *Eutychians*, were abominable Hereticks; and the *Arrians* poſſeſſed for a time the face of the viſible Church; yet was not theirs the *ſolemn Apoſtaſie* looked for.

But *Idolatry* or *Spiritual whoredom*, which in that ſtorm the Devil was a working, this is the only character and note whereby the *Apoſtaſie under the Man of ſin* is diſcovered and diſtinguiſhed from all other Blaſphemies, Sects and Hereſies of what age or time ſoever.

1 Theſ. 1. 9. Converſion to Chriſtianity is deſcribed, *A turning from Idols to ſerve the true and living God, and to wait for his Son Jeſus Chriſt*; therefore *Apoſtaſie* therefrom is a return to Idols from the living and true God and his Son *Jeſus* Chriſt.

Which that I may not ſeem to ground only upon the expoſition of my Text, which whatſoever the probability thereof be, may yet be thought alone too weak to ſupport the weight of ſo main a Concluſion; I deſire you to take theſe Arguments for a full confirmation thereof: ſome of them have already been intimated, but now all are muſtred up together.

1. That *Babylon* is intituled in the Revelation of S. *John*, not the *Liar of Babylon*, nor the *Tyrant of Babylon*, nor the *Heretick of Babylon*, nor the *Murthereſs of Babylon*, but the *Whore of Babylon*, yea that *Great Whore*, and the *Mother of the fornications and abominations of the earth*. Doth not God (think we) give the name as he accounts the nature? Or is there any one will deny that this *Babylon* is that *Myſtery of iniquity* which our Apoſtle ſo calleth, as being in oppoſition to the great Μυστήριον εὐσεβείας *Myſtery of true worſhip and Religion*? If any ſhould, Μυστήριον Βαβυλῶν *Myſtery Babylon*, in her forehead, would help to reclaim him. And what *Whore* is that with whom *the Kings and Nations and Kingdoms of the earth commit fornication*? can it be any other but a *ſpiritual Whore*? Without queſtion therefore S. *John* means no other thing here then what he foretold in the eleventh chapter, That the *Second and outmoſt court of the Temple*, (which is the Second ſtate of the Chriſtian Church) *together with the holy City ſhould be troden down and overtrampled by the Gentiles forty two months*, that is, overwhelmed with the *Idolatry* of the Gentiles, which is διδασκαλία δαιμονίων, as long as power ſhall be given to the Beaſt to make warre with the Saints, as long as the Witneſſes muſt wear ſackcloth, and the Woman which eſcaped the fury of the Ethnicall Dragon be fed in the wilderneſs.

2. S. *Paul* tells us, that the Great Apoſtaſie ſhould enter by *ſtrong deluſions*, by *ſigns* and *lying wonders*: Conſider then what Corruptions of the Chriſtian Faith were thus uſhered in. To begin with the beginning and *Firſt* Corruption of that kind. *Invocation of Saints*, with the *Adoration of their Shrines and Reliques*, how were theſe advanced in the Church? was it not by Miraculous cures of the ſick, healing of the lame, reſtoring of the blinde, yea raiſing of the dead (as ſeemed) by the only touch and aire ſometimes of the Shrines and Reliques of Souls deceaſed? was it not ſtill confirmed by ſtrange Apparitions and other means wonderfull to hear, for diſcovery of Bones and Reliques unknown and forgotten, yea of men whoſe names they had never heard of before? and, which I ſhall ſhew better hereafter, no ſuch experience for three hundred years together obſerved in the Church, untill the fatal and fixed time began to enter. *The worſhipping of Images* (the *Second*, for time, of the Churche's Fornications) was not this alſo allured and at length fully ratified by like *Signs* and *Miracles* ſhewed upon thoſe who approched them in their devotions? Reade the *Legend*, and ſee what ſtore there is of *ſtrong deluſions* and *lying wonders*. That which for time came in *laſt*, but deſerves a place among the foremoſt, I mean *the Idolatry of the Maſſe* and *Adoration of the Breaden God*, ſearch and ſee if it alſo be not thus attended.

2 Theſ. 2. 9, &c.

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If all this be true, then would I know what Doctrine of theirs beſides was inſtalled with theſe ſolemnities. There is but one only left for exception, and that is *Purgatory*: But what if all the deluſions of *Purgatory*, with all the Apparitions of *Purgatorian* Ghoſts, were but an indirect device of Satan, aiming partly to advance the *Maſſe* into an Idol by the miraculous efficacy (as the Ghoſts forſooth report) of the oblation thereof for them; partly to inſtall the *Son of perdition* (a *Dæmon* I yet ſpake not of, and yet a *Dæmon*) *to ſit as God in the Temple and Throne of Chriſt, with the keys of* * Apocal. 1. 18. * *Hades and death*, to deliver them? What ſtronger preſumption can there be of this then the Event, and that the errour of *Purgatory* had ſo long been working before the Devil ſeemed to know how to make this uſe of it, which at length he ſpied out and plied luſtily with *Signs* and *Wonders*? If all this be true, then it follows ſtill that it is *Spiritual fornication* which the Holy Ghoſt in Scripture intendeth, and the event hath marked out for the Soul of *Antichriſtian* abomination and impiety. But of the matter of *Miracles* and *lying wonders* more in the Second part of my Text, which is the proper place thereof.

3. And laſtly, The *Great Apoſtaſie* is a thing proper to ὕστεροι καιροὶ *the Latter times*; (which I will ſhew, when I come at it, to be the laſt times of the Fourth Kingdom of *Daniel*, *Dan.* 7. 25. *& alibi.*) But amongſt all other Corruptions, only the Spiritual fornication of the Church and Spouſe of Chriſt will be found proper to theſe times.

CHAP. IX.

Two Exceptions againſt the foregoing Aſſertion. Except. I. That Idolatry ſhould rather be laid upon the Pagans. *This anſwered, and proved, That* Pagan Idolatry *is not here meant, nor can the* Saracen *or* Turk *be* the Antichriſt *meant in Scripture.* Except. II. That Antichriſtianiſm cannot be charged upon thoſe that acknowledge the true God and Chriſt. *The Anſwer to this, wherein is interwoven the Author's ſerious & patheticall Expoſtulation with the Church of* Rome. *That* Antichriſt *is a* Counter-Chriſt, *and his Coming a Counter-reſemblance of the Coming of Chriſt; ſhew'd in ſeveral particulars.*

BUT you will ſay, if *Idolatry* and *Spiritual fornication* be the matter, why ſhould not this rather be laid upon *Paynims* and *Turks* and *Saracens*, who acknowledge not Chriſt, rather then upon Chriſtians, who do?

I anſwer, S. *Paul* and S. *John* propheſied of a thing to come, not of that which was in being when they propheſied. But *Ethnical* and Paynim *Idolatry* at that time overwhelmed the whole earth, yea and perſecuted and made warre with the Saints, and no time hath yet been when this Idolatry was not to be found. It muſt needs be then ſome other *Whoredom* (for *Whoredom* it was to be) which was propheſied of to come.

In Saracen. Frid. Sylburgii (*citante* Martinio p. 1903. *Lex.*) Οἱ Σαρρακηνοὶ μέχρι τ῀ Ἡρακλείᾳ τ῀ βασιλέως χρόνων εἰδωλολάτρουν περσικυνοῦντες τὴ Ἐωσφόρῳ ἄστρῳ, καὶ τῇ Ἀφροδίτῃ, ἣν δὴ καὶ ΧΑΒΑΡ τῇ ἑαυτῶν ἐπονομάζουσι γλώττῃ. δηλοῖ δὲ ἡ λέξις αὕτη τὸν μεγάλην.

Again, neither *Saracen* nor *Turk* (the greateſt unchriſtian States ſince Chriſt) neither of theſe, I ſay, can be the *Antichriſt* we ſpeak of; nor their Blaſphemy that *Myſtery of iniquity* foretold by the Apoſtles and Prophets.

For

For there are *two* unqueſtionable *Characters* of that Myſtery, which will neither of them, without doubt not both of them, agree to *Turk* or *Saracen*; namely, Firſt, That it ſhould ſit in the *Great City*, which in S. *John*'s time *reigned over the nations of the earth*: Secondly, That it ſhould be an *Apoſtaſie from the Chriſtian faith once embraced*. But the *Turk*, whatſoever he be, is no *Apoſtate*, being of a Nation which never was Chriſtian: Nor was the ſeat of the *Saracen* Empire, whilſt it ſtood, either in the Old or New *Rome*, or near unto either: For I would ſeem to yield for this time, that New *Rome* or *Conſtantinople* would ſerve the turn; though I am far enough from believing it. Nor will I allege, that *Mahomet* himſelf and his Nation were both Paynims when they began their blaſphemie; for you would tell me that *Sergius* the Monk taught him to make the *Alcoran*. Nor will I queſtion now whether the *Chriſtian* or the *Mahumetan* be the greater Idolater; though the doubt might ſoon be reſolved, ſeeing it is well known that the *Mahumetans* worſhip no Images. But I have alleged nothing but what is without exception, that *both thoſe Characters* I ſpake of cannot be applied either to *Turk* or *Saracen*, though I believe that neither can be. When I ſpake of *Paynims* and *Mahumetans*, I would have you remember that there were ſome blaſphemous Sects in the firſt Ages of the Church, which are no more to be accounted of as *Chriſtians* then *Mahumetans* and *Paynims* are; nay *Mahumetaniſm* is nearer Chriſtianity then many of them were: For amongſt whom the Chriſtians Deity is not received and worſhipped, thoſe, though they ſpring up in imitation of Chriſtianity, I account but new Paynim-blaſphemies, and not Chriſtian hereſies. Such were the **Cerinthians*, *Marcionites*, *Saturnians*, *Valentinians*, and *Manichees*, &c. which neither profeſſed the ſame Deity, nor acknowledged that Divine Word which we Chriſtians do: whereas yet the *Mahumetans* worſhip the ſame God with Jews and Chriſtians, God the Creator of Heaven and Earth, the God of *Abraham*, *Iſaac* and *Jacob*; howſoever they conceive otherwiſe of his Nature and Properties then Chriſtians do. But this by the way, leſt it might put a rub in our diſcourſe of Spiritual fornication.

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Mahomet in Alcorano inducit Deum ad ſe ità loquentem: Pauper fuiſti & ditavi te; Idolis ſerviſti, & vocavi te, *Henten. in Præfat. ad Aretham in Apocal.* Mahomet was a Paynim, neither circumciſed as the other *Arabians* were, nor baptized till he begun his falſe Prophecy; when *Abdalla* the *Jew* did the one unto him, and *Sergius* the *Monk* conferred the other.

* *Tertul.* in his *De Reſurrectione Carnis* calls theſe Hereticks, *Alterius divinitatis Haretici.*

But you will ſtill allege for her behalf who ſeems all this while to be charged, That *Antichriſt* and the *Man of ſin* is ſet forth in Scripture as the moſt hatefull and execrable thing that can be in the eyes of God Almighty: But how can ſuch a thing be ſaid, and comparatively to be, where the true God, with Chriſt his Son, God and man, are in any ſort acknowledged and worſhipped?

Lord! that the whole ſtrain of Scripture, in the Prophets eſpecially, and the example of the *Church of Iſrael*, ſhould not cure this web, and take this filme from the eyes of men! Doth not the Lord ſay of *Iſrael*, that *he had choſen them to be a ſpecial people to himſelf, above all people that are upon the face of the earth?* Deut. 7. 6. *You only have I known* (ſaith he) *of all the families of the earth*, Amos 3. 2. And is not Chriſt the *Lord* of Chriſtians? and is not the Church his *Spouſe?* τὸ μυστήριον τοῦτο μέγα ἐστὶ, ſaith S. *Paul*, *Epheſ.* 5. 32. *This is a great Myſtery.* No marvel then where this *Myſtery* is not conſidered, if the *Myſtery of iniquity* be not underſtood.

Alas poor *Church of Iſrael*! thy caſe it ſeems ſhould have been a very hard one, for what Nation in the world ever ſuffered ſo much rebuke, ſo many plagues, ſo much wrath, as thou haſt done? Yet couldſt thou ſay for thy ſelf, thou never forſookeſt the true God altogether, but waſt ſtill called by his Name; only thou wouldeſt fain worſhip him in *Calves* and *Images*, as other Nations, thy neighbours, did their Gods; thou wouldeſt needs follow

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follow the faſhion, and this was thine errour. Thou never meanteſt to caſt off thy *Jehovah* altogether, but ſtill wouldſt have him to be thy God, and thy ſelf to be his people; yet thou tookeſt this liberty, to have *other Gods beſides the Lord thy God*, *viz.* thy *Baalims* and *Dæmon-Gods* of other Nations about thee; and yet hopedſt that *Jehovah* the God of heaven, thy only Sovereign God, would not be offended thereat, ſince thou retainedſt him ſtill in chief place and honour with thee.

Why was thy God then ſo unkind and cruel unto thee, to call thee *Whore*, and *Proſtitute Whore*, ſo often? all his Prophets continually baiting thee with that ſo foul and odious a name of *abominable Harlot?* Why did he ſcatter thee, and even cart thee naked among the Nations, afore his jealouſie would be ſatisfied? For it ſeems he is far more indulgent to his *Second wife*, the *Church of the Gentiles*: for ſhe worſhips her God in *Images* and *Crucifixes*, yea calls a piece of *Bread* her Lord and her God, and yet ſaith, he is no whit jealous of her, but well pleaſed. She, though eſpouſed to Chriſt *Jeſus*, the Son of the living God, as her ſole Mediator and Interceſſor in the preſence of God his Father, yet thinks ſhe may fall down to Saints and Angels, yea to as many Images of them as ever the Jews had of their *Baalims*, or the Gentiles of their *Dæmons*. And yet, forſooth, becauſe ſhe makes her Lord the chiefeſt ſtill in the honour of her affection, and uſes the reſt of her Lovers no farther then ſhe may ſtill yield the firſt and chief place to him, ſhe verily ſuppoſes he is no whit offended with her: whereas *Iſrael* ſhould have been called a *Whore* a thouſand times over for as little as this; yea and like enough to have been carted too, and her *noſe ſlit* (*Ezek.* 23. 25.) long before this time.

Nay, but ſhe wipes her mouth, and asks why her Lord ſhould be angry; for ſhe calls him ſtill *her Lord*, and acknowledges and profeſſeth him ſtill to be *her Husband*. If he hath a mind to be angry with any, let him go to the *Turks*, *Tartars* and other *Mahumetans*, or to the *Paynims*, who will not acknowledge him at all to be their Lord, though he hath offered himſelf, and perhaps wooed ſome of them; but they would none of him, but have married themſelves to other husbands: here, if he will be jealous, is matter for his jealouſie.

Hieron. in ca. 43. Ezek. *Ego hoc arbitror, quòd non polluat nomen Domini, niſi ille qui viſus eſt nomini ejus credere: Et quomodo* tollit membra Chriſti, & facit membra meretricis, *qui priùs Chriſto credidit; ſic ille polluit nomen Domini, qui priùs nominis ejus fidem ſuſcoperit.*

But thou *Chriſt-apoſtaticall Strumpet*, knoweſt thou not the firſt Commandment of thy Chriſtian Decalogue to be, *Thou ſhalt have no other Chriſts but me?* What doeſt thou then with ſo many *Chriſtlings?* Knoweſt thou not that an Husband is more grieved and diſhonoured by his Wife's adultery, then if any other women whatſoever, yea ſuppoſe his kinſwomen and daughters, ſhould play the harlots?

What are *Turks*, *Tartars*, or any other unbelieving Nation under Heaven, unto thy Lord and Saviour? are they not all as Strangers to him, and he to them? But as for thee, he had choſen thee out of many Nations to eſpouſe thee to himſelf; ſo that thou mayeſt ſay with *Iſrael*, Iſa. 63. 19. *We are thine; but as for them, thou never bareſt rule over them, they were not called by thy Name.* But *to thee* (to uſe the words of *Ezechiel*, chap. 16. v. 8, &c.) *He ſware an oath, and entered into a covenant with thee, and thou becameſt his*, and wert called, and wilt ſtill be called by his name. *Thee he waſhed with water, yea, throughly waſhed thee from the pollution of thy birth, and anointed thee with oyle. Thou waſt decked with gold and ſilver, and thy rayment was of fine linen, and ſilk, and broidered work; thou didſt eat fine flour, and honey, and oyle, and waſt exceeding beautiful, and didſt proſper into a Kingdom. And thy renown went forth among the Heathen for thy beauty; for it was perfect through the comelineſſe which the Lord thy God had put upon thee. But thou didſt truſt in thine own beauty, and playedſt the Harlot becauſe*

cauſe of thy renown, and pouredſt out thy fornications upon every one that paſſed by. And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and playedſt the Harlot thereupon. Thou haſt alſo taken thy fair jewels of thy Lord's *gold, and of* thy Lord's *ſilver, which he had given thee, and madeſt to thy ſelf Images of men, and didſt commit whoredom with them; And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet* the Lord's *oyl and* his *incenſe before them*, &c. The Apoſtaſy of the latter Times PART I.

Judge now between the Lord and his people, ye that have Wives, give ſentence ye Husbands, whether of the two in queſtion hath moſt diſhonoured our Lord and Saviour; which of the two is moſt like to fret him, and kindle the coals of fury and jealouſie: Thoſe who never were in covenant with him, nor yet are called by his name; or whether his Spouſe, his darling and beloved one, to whom he was betrothed and married. Judge according to the manner of Wedlock, and the notorious precedent of *Iſrael*. He that is a *Father* (we ſay) is beſt able to underſtand the love of a *Father*, and therefore God's love to his children: For the like reaſon, he that is an *Husband* is ſenſible of the jealouſie of an *Husband*, and ſo of the caſe of Chriſt with his *unfaithful* and *treacherous Spouſe* the *Chriſtian Jezabel*.

The deciſion and ſumme of all is this, That the *Whoredom* of the Church of God is a *Spiritual Adultery*; and therefore between the *Idolatry of Chriſtians* and that of *Infidels* and *Paynims* is as much difference, in God's eſteem, as is between *Adultery* and *ſimple Fornication*. The one, as equal to *Murther*, was in the Law puniſhed with death; the other with a much lighter puniſhment. Whence in *Ezechiel* (in whoſe words I have been ſo long) Chapter 16. verſe 38. God ſaith to *Jeruſalem* for their *Idolatry*, that he would *judge her as women that break wedlock and ſhed blood are judged:* he would *give her blood in fury and jealouſie*. And this was the reſolution of God himſelf againſt *Iſrael*, Amos 3. 1, 2. *Hear this word that the* LORD *hath ſpoken againſt you, O children of Iſrael, ſaying, You onely have I known of all the families of the earth; therefore will I puniſh you for all your iniquities*. And the ſame will be the judgement of the *Chriſtian Jezabel* (howſoever Paynims and Infidels ſpeed) when *Great Babylon ſhall come in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath*. Apocal. 16. 19.

This I would have well conſidered and weighed by thoſe whom the *Mahumetan* blaſphemy hath ſo dazeled, that they can hardly believe that ſo hated and execrable a name as that of *Babylon* ſhould belong unto any other, unleſs there be yet to come ſome other like barbarous Tyrant and ſeducer after them. The cauſe of which errour is, That men have fancied another manner of *Antichriſt* then the Holy Ghoſt meant of, and placed their eyes farre wide of the ground of God's hatred, and of the nature of that *Myſtery of Abomination*. But *Iſrael*'s Apoſtaſie, God's Jealouſie, and their unparallel'd Puniſhment therefore, ſuch as no Nation in the World, how Idolatrous ſoever, endured beſides themſelves, are in this caſe the onely Pole-ſtarre to direct us.

But even this miſtake, which is and hath been of the *Myſtery of iniquity*, is it ſelf a kind of *Myſtery*, or not without one: For *Antichriſt* is a *Counter-Chriſt*, and therefore *his Coming* to be a *Counter-reſemblance* of the *Coming of Chriſt*.

Chriſt was both to come, and accordingly; looked for in the *Laſt times*, that is, in the time of the Fourth Kingdom of *Daniel*: So *Antichriſt* and his Myſtery of impiety was to be ἐν ὑστέροις καιροῖς, *in the Latter times of thoſe Laſt times*, that is (as I ſhall better ſhew hereafter) in the Laſt times or Laſt Scene (as I may ſo ſpeak) of the Fourth Kingdom of *Daniel*.

When

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When *Chriſt* came the *Sceptre* was to depart from *Judah*, and that *Commonwealth* to be diſſolved: So when *Antichriſt* was to come, the *Roman Empire* was to fall, and *He that hindered was to be taken out of the way*, 2 Theſſal. 2. 7.

The *Jews* expected *Chriſt* to come when he did come, and yet knew him not when he was come; becauſe they had fanſied the manner and quality of his coming like ſome temporal Monarch, with armed power, to ſubdue the earth before him: So the *Chriſtians*, God's ſecond *Iſrael*, looked the coming of *Antichriſt* ſhould be at that time when he came indeed, and yet they knew him not when he was come; becauſe they had fanſied his coming as of ſome barbarous Tyrant, who ſhould with armed power not only perſecute and deſtroy the Church of Chriſt, but almoſt the World; that is, they looked for ſuch an *Antichriſt* as the Jews looked for a *Chriſt*.

Wherefore as *Chriſt* came unto his own, and his own received him not; ſo *Antichriſt* came upon thoſe who were not his own, and yet they eſchewed him not: But yet as *ſome Jews* (though few) knew *Chriſt* when he came, and received him; ſo did *ſome Chriſtians* (though but few) keep themſelves from the pollution of *Antichriſt*.

Laſtly, as the *Jews* ere long ſhall acknowledge and run unto him, whom they pierced as not knowing him: So hath the *Chriſtian Church*, for a great part, diſcovered that *Son of perdition*, whom a long time they had ignorantly worſhipped, becauſe they knew him not. *O the depth of the riches both of the wiſdom and knowledge of GOD! how unſearchable are his judgements, and his ways paſt finding out!*

But for our part, ſeeing our caſe is ſo like unto that of the *Jews*, let their lamentable and woful error, in miſtaking their *Meſſiah* by wrongly fanſying him, be a warning and caveat unto us, that we likewiſe upon like conceits and prejudice miſtake and miſdeem not the *Man of ſin*.

TINEΣ, *SOME.*

CHAP. IX.

The Second Particular in the Deſcription of the Great Apoſtaſy, viz. The Perſons apoſtatizing, *expreſt by* TINEΣ SOME. *The Great Apoſtaſy was to be a General one. That the word* [TINEΣ SOME] *doth not always imply* a Few *or* a Small number, *proved by ſeveral paſſages in Scripture. The true Church of Chriſt was never wholly extinguiſht. Wherein we and the Papiſts differ about the Churche's Viſibility. In what reſpects our Church was Viſible, and in what it was Inviſible under the Apoſtaſie and Reign of Antichriſt. This further cleared by the parallel ſtate of the Iſraelitiſh Church under the Apoſtaſy of Iſrael.*

NOW I come unto the *Second point* expreſſed in this Deſcription of the *Great Apoſtaſie*, namely, *The Perſons Revolters*; They ſhould not be all, but TINEΣ *SOME.* Τινὲς ἀποστήσονται, *Some ſhall apoſtatize. Some*, that is, not (as we in our Engliſh do often uſe it) *a Few*; but *Some*, that is, *not All*; yet *Some*, that is, So many, as that the whole viſible Church ſhould be ſaid thereof to be *Apoſtatized*; So many as ſhould like a Cloud over-ſpread the face of the Chriſtian Firmament, in ſuch ſort as the Starrs and Lights therein ſhould not eaſily be diſcerned. For the *Great Defection*

Defection ſo much propheſied of was to be a *Solemn* and *General* one; ſuch a one as wherein the chieſeſt of the Churches, *honoured as a Mother in Iſrael*, ſhould become a *Babyloniſh Whore, a Mother of Harlots and of the abominations of the Earth*, *Revelat.* 17. ſuch a one as whereby the *Outmoſt Court of the Temple of God* ſhould not onely be *prophaned*, but *troden down by Gentiliſme*, *Revelat.* 11. ſuch a one as the *World* is ſaid *to wonder after the Beaſt, and to worſhip him*; and ſuch a one as ſhould not onely make *warre with the Saints, but overcome them*, *Revelat.* 13. Otherwiſe, if our Apoſtle here, and S. *John* there, ſhould mean no more but the Errours of ſome particular ones, and their Revolt from the Faith of the Church, they ſhould make either no Prophecy at all, or at the beſt but a needleſs one.

For who knows not that in S. *Paul*'s, S. *John*'s, and the Apoſtles own times, were many Hereſies and Hereticks grown up as weeds in the wheatfield of Chriſt? but as yet the wheat overtopped them, and the viſible body of the Church diſclaimed them. If theſe had been the worſt the Church ſhould look for, the Apoſtles ſhould ſeem to propheſie of things preſent, and not as they do of things to come; yea and more then this, they ſhould foretell of a thing as proper and peculiar to the *Laſt times*, which was no Novelty in their own times.

We muſt take notice therefore that the *Apoſtaſy and Corruption of Faith* ſo much propheſied of, was another manner of one then that which was ſo frequent in thoſe firſt times; ſuch a kind of one as ſhould not be diſclaimed by the Viſible body of the Church, but ſhould ſurpriſe, eclipſe and overcloud the beautiful face thereof: which manner of Defection never had been before, nor ſhould the like be after it.

Now that the word TINE'Σ or *SOME* uſeth in Scripture to imply *no ſmall number*, but onely ſerves to intimate an *exception of ſome particulars*, though there were but two or three to be excepted, I will make manifeſt by a few examples, leſt our Engliſh uſe might deceive us.

Firſt, *John* 6.60. *Many of the Diſciples*, (ſaith the Text) *when they heard this, ſaid, This is an hard ſaying*; and verſ. 66. *Many of his Diſciples from that time went back, and walked no more with him*: Nevertheleſs concerning theſe *many* Chriſt himſelf ſaith, v. 64. Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες, *But there are Some of you which believe not*: Here we ſee that *Some* is *a great many*. So *Rom.* 11.17. S. *Paul* there ſaith of the rejection of the Jews, *Some of the branches are broken off*: Now what a *Some* this was appears in the ſame Chapter, v. 32. when he ſaith, *God hath included them ALL in unbelief, that he might have mercy upon ALL*. But to ſeek no further, the 1 *Cor.* 10. will ſtore us with examples: as v. 7. *Neither be ye Idolaters*, καθώς τινες αὐτῶν, *as Some of them were*; this was a great *Some*, for *Moſes* ſaith of it, *Exodus* 32.3. *And ALL the people brake off their golden Eare-rings, and brought them to Aaron*. In v. 8. *Neither let us commit fornication, as Some of them*; which were ſo many, *Num.* 25.4. that the Lord ſaid to *Moſes*, *Take ALL the heads of the people, and hang them up before the Lord, that the fierce anger of the Lord may be turned away from Iſrael*; and v. 3. it is ſaid in general, *And Iſrael joyned himſelf to Baal-Peor*. Again in the ſame Chap. v. 9. it is ſaid, *Neither let us tempt Chriſt, as Some of them alſo tempted, and were deſtroyed of Serpents*; and verſe 10. *Neither murmure, as Some of them alſo murmured*: this *Some* was a great *Some* indeed, even all the people, ſave *Moſes*, *Joſhua* and *Caleb*; whereof is ſaid, *Numb.* 14.1. *And ALL the Congregation lifted up their voice and wept*; and v. 2. *And ALL the Children of Iſrael murmured againſt Moſes and Aaron*; *and the WHOLE Congregation ſaid unto them, Would God that we had died*, &c. wherefore they were as largely puniſhed, all of them dying in the wilderneſs, *Joſhua* and *Caleb* excepted. Theſe places of many

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will suffice, to shew that the word [*SOME*] in my Text intends not to extenuate the number of Apostates, as implying they should be but *Few*; but onely shews they should not be *All*: For where the Apostates are but *five*, *Some*, there *Some* also are not Apostates, but excepted from the common Defection, wherewith the rest were miserably overwhelmed.

The Observation therefore which this TINES *SOME* affords us is, *That the true Church of Christ was never wholy extinguished, nor the light of his Gospel ever quite put out, no, not in the greatest darkness that ever was to overwhelm it.* By the *true Church of Christ* I understand *That holy Society and Company of Believers, which as they accord and are joyned together in one common Faith of all Divine Truths needful to Salvation, so are they also free from the fellowship of such enormous abominations and mortal errours as destroy and overturn it.* This is that Society whereof, by the grace of Almighty God, we glory to be the members; This that Society which in the Primitive times grew and flourished; This that Society which (when the times foretold of the Churche's Eclipse came, and the Great Apostasie had overspred the face thereof) was indeed much impaired, indangered and obscured, but never was totally extinguished, but continued even under the Jurisdiction of the *Man of sin*, yea in *Babylon* it self where he had this Throne: For doth not Christ at length say, *Apoc.* 18.4. *Come out of her my people?* How could they come out thence, unless they had been there? Or how should *Antichrist sit in the Temple of God*, 2 *Thess.* 2.4. unless *God's Temple* were even there where *Antichrist* sate? As a few living embers in a heap of dying ashes; As a little Wheat in a field overgrown with weeds; As the Lights of the heaven in a firmament overcast with clouds; As a little pure Gold in a great mass of dross and mixed metall: Such was the faithful Company of Christ in the Apostate body of Christendom, the * *Virgin-Church* in the midst of *Babylon*.

* Apoc. 14.4.

But, will our Adversaries say, This is not sufficient to make you the *true Church of Christ*, because some of you have alwaies been; but you must prove also that you have alwaies visibly been: For the true Catholick Church must not only never have been interrupted or extinguished, but it must have been a Society visibly known unto the world, and not as Embers in the ashes, but as a burning and shining Flame.

But this Objection deserves no answering; because our Adversaries (howsoever they would dissemble it) do but play upon the present advantage which they think their own Church hath in this point above ours: Otherwise, when they forget the contention they have with us, and are in a calmer mood, they can be pleased to deliver other doctrine, which if they would be so ingenuous as alwaies to remember, we needed not such a stir about the point of the *Churche's Visibility*. For the difference between them and us hereabout is not so great as they would make it seem. They themselves, and the Fathers also, teach, That when *Antichrist* cometh, the *Visibility* of the Church shall be eclipsed: nay they affirm more then we usually in that case require; For then, they say, the use of the Sacraments shall cease; no Eucharist, no Mass, no publick Assemblies, yea all Ecclesiastical Jurisdiction shall be extinguished. But here lies all the difference; They hold the *glorious Visibility* of the true Church to *have continued from the beginning unto this present*, and the *overshadowing* of the *Light* and *Eclipse* of the *glory* thereof under *Antichrist* to be *yet to come*: We on the contrary maintain, the *clouding* of the Churche's *Visibility* under the *Man of sin* to *have been already*, and *some part* of the *Visible splendor* thereof *to be yet to come*: Both agreeing in this, that in the *fatal Apostasy* the Churche's *Visibility* and *Glory* should cease: but we say, That time *hath been already*; they

they ſay, It is *yet to come*: we ſay, That *time* of *darkneſs* was to continue *many ages*; they ſay, When it comes, it ſhall *laſt but three ſingle years and a half*. Seeing therefore the whole Controverſie lies in the point of Time, *Whether the Churche's fatal Apoſtaſie be already paſt or yet to come*; it would be much the ſhorter and quicker courſe for both them and us to decide this Controverſie, *To examine the condition and quality of both Religions by the Holy Scripture*, where we have alſo, as S. *Peter* ſpeaks, *a moſt ſure word of Prophecie, whereunto we ſhall doe well if we take heed, as to a light ſhining in a dark place.*

Now though this Anſwer be ſufficient enough for the Objection of our Adverſaries; yet for the better underſtanding and clearer inſight into the matter queſtioned, we will further conſider, Whether and in what manner or meaſure our Church may be ſaid to have been *Viſible* during the prevailing Apoſtaſie, and in what reſpect again it was *not Viſible*; and in both agreeable to the State of the true Church under the frequent Apoſtaſies of *Iſrael.*

Firſt therefore, we muſt know that by *A Viſible Chriſtian Society* in this Queſtion is meant *A Society* or *Company of Chriſtian Believers joyned together in one external Fellowſhip and Communion of the ſame publick Profeſſion and Rule of Faith, uſe of Sacraments, and Eccleſiaſtical Juriſdiction*; For theſe make the outward form, and as it were ſhape of the *Church*, whereby this Society is diſcernable from other Societies of men: So that a Society by this outſide ſevered and diſtinguiſhed from other Societies, is a *Society viſible* and conſpicuous to other Societies of men.

The Queſtion therefore is, Whether that holy Society of Believers before mentioned, who accorded together in one *Common Faith with us of all Divine Truths needful to Salvation*, and kept themſelves free from ſuch enormous abominations and mortal errours, which we now diſclaim, as utterly annihilating that *Common Faith*, Whether ſuch a Society as this has been in all Ages, joyned and diſtinguiſhed by ſuch a common out-ſide from other Companies, either of men in general, or Chriſtians in ſpecial; or in ſhorter, and perhaps plainer, terms thus, Whether the Society of men of our Chriſtian belief hath in all ages been for the out-ſide a diſtinct Eccleſiaſtical Corporation from other Societies of men.

My Anſwer is, That for the *Firſt Ages* it was ſo; not only thus Viſible, but eaſily diſcernable from all other Societies of men whatſoever: But afterward, when the *Great Apoſtaſie* we ſpeak of ſurprized and deformed the beautiful Spouſe of Chriſt, then was not that *Virgin-Company* of Saints, our Mother, a diſtinct external Society from the reſt of Chriſtendom; but a Part, yea and the onely found Part, of that External and Viſible Body whereof our Adverſaries boaſt their predeceſſors to have been members. For howſoever this our *Virgin-Mother*, for the inward and inviſible communion of her ſincere and unſtained Faith, were a diſtinct and ſevered Company from the reſt with whom ſhe lived; yet, for the Common Principles of the Chriſtian Faith ſtill acknowledged in that corrupt body of Chriſtendom, ſhe retained communion with them, and for the moſt part of that time of darkneſs continued an External part of the ſame Viſible Body with the reſt in groſs call'd Chriſtians; as being begotten by the ſame Sacrament of *Baptiſm* (as the *Iſraelites* in the like caſe of *Circumciſion*) taught in ſome part by the ſame *Word* and *Paſtours* ſtill continued amongſt them, and ſubmitting to the ſame *Juriſdiction* and *Government*, ſo farre as theſe or any of theſe had yet ſome ſoundneſs remaining in them. But for the reſt which was not compatible with her ſincere and unſtained Faith, and which annihilated, in thoſe it ſurpriſed, even thoſe Common Grounds of Chriſti-

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anity otherwise outwardly professed; she with her children either wisely avoided all communion with it, or if they could not, then patiently suffered for their conscience sake under the hands of *Tyrants*, called Christians; until that *Tyranny* growing insupportable, and that mortal contagion unavoidable, it pleased God, lest we might have been as *Sodom* and *Gomorrah*, to begin to call us thence at the time appointed unto a greater Liberty, as we see this day.

As therefore when a little *Gold* is mixed with a great quantity of base and counterfeit metall, so that of both is made but one mass or lump, each metall, we know, still retains its nature diverse from the other, and yet outwardly and visibly is not to be discerned the one from the other; but both are seen together as they are outwardly one, but cannot be distinguished by the eye as they are diverse and several; the *Gold* is *Visible* as it is one mass, and under the same outside and figure with the rest, yet it is truly *Invisible* as it is diverse from the rest: but when the Refiner comes and severs them, then will each metall appear in his own colours, and put on his own outside, and so become *Visible* apart from the rest: Such is the case here, and such was the State and Condition of the Church in the prevailing and great *Apostasie*; the purer metall of the Visible Christian Body was not outwardly discernable from the base and counterfeit, while one outside covered them, and so much the rather, because the *Apostate* part in a great proportion exceeding the sound, made it imperceptible: but when the time of *Refining* came, then was our Church not first founded in the true Faith, (God forbid) but a Part of the Christian Body newly refined from such Corruptions as time had gathered; even as *Gold refined* begins not then first to be *Gold*, though it begin but then to be *refined Gold*.

WHATSOEVER we have hitherto spoken of the State of the true Believers under the *Apostasie of Antichrist*, is the same which befell the true *Israelites* in the *Apostasie of Israel*. And doth not S. *Peter* intimate that the *Apostasie* which should betide *Christians* should be like to that which we reade to have befallen *Israel*, 2 *Pet.* 2. 1? *There were* (saith he) *False Prophets also among the people*, (*i. e.* Israelites) *even as there shall be False teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them.* If the *Apostasie of Christians* were to be of the same stamp with that of *Israel*, and the *Heresies* brought into Christendom by the false Doctors of *Babylon*, like unto those wherewith the false Prophets of *Israel* infected and poisoned the ancient people of God; surely we cannot find a better Pattern whereby to know what was the state and condition of the unstained Christian Believers under the Apostasie of the *Man of sin*, then that which was of the true *Israelites* under the Apostasie of *Israel*. For the right understanding whereof, we must alwaies remember that the *Israelitish* Church did at no time altogether renounce the true and living God, not in their worst times; but in their own conceit and profession they acknowledged him still, and were called his people, and he their God, though they worshipped others beside him: So *Christians* in their Apostasy neither did nor were to make an *absolute Apostasie* from God the Father and Christ their Redeemer, but in an outward profession still to acknowledge him, and to be called *Christians*; though by their *Idolatry* and spiritual whoredoms they indeed *denied the Lord that bought them*, (*i.e.*) whom they profest to be their *Redeemer*; just as *Israel* for the like is said to have forsaken the Lord their God that brought them out of the Land of *Ægypt*. Here therefore the case of both is alike; let us also see the rest.

You ask, Where was the true Church we speak of in *Antichrist*'s time? I ask likewise, Where was the Company of true worshippers in *Ahab*'s time?

was

was it not so covered and scattered under the Apostate *Israelites*, that *Elias* himself, who was one of it, could scarce find it? *I have been very jealous* (saith he) *for the Lord God of hosts; because the children of Israel have forsaken thy Covenant, thrown down thy Altars, and slain thy Prophets with the sword; and I, even I alone am left, and they seek my life to take it away*, 1 *Kings* 19. 14. Yet the Lord tells him, vers. 18. *I have yet left me seven thousand in Israel, all the knees which have not bowed unto* Baal, *and every mouth which hath not kissed him.* Yet I trow these seven thousand were not outwardly severed from the rest of *Israel*, but remained still external members of the same Visible body with them. But you will except, that the true and unstained Church in *Judah* was still visible and apparent. I ask you then, Where was the Company of the true worshippers of *Jehovah* in *Manasses* time, the worst time of all other? when the ten Tribes were carried captive, and but *Judah* and *Benjamin* onely left; and they, as far as the eye of man can see, wholly and generally fallen from the Lord their God to all manner of Idols and Idolatries, *like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel:* when in the Temple it self, the only place where the true God was legally to be worshipt, were Idolatrous Altars erected, even in *the House whereof the Lord had said, In this House and in Jerusalem will I put my name for ever*; even in this House, this holy House, were Idols and graven Images erected, and in both Courts thereof Altars to *Baalim*, the Sun, the Moon, and the whole host of heaven, the like whereof never had been untill that time. Besides, who is able to name the man for almost fifty years together that remained a Faithful servant and True worshipper of the Living God in the midst of this hideous profanation? Nor is it easie to be conceived, how it was possible all that time to offer any Legal sacrifice without Idolatry, when God's own Temple and House was made a den of Idols; nay his Altar, the only Altar of *Israel*, destroyed, to make room for Altars erected to Idols; as may be gathered 2 *Chron.* 33. 15, 16. *Where was the true Church of Israel now?* or had the Lord *no Church* at all? Yes certainly, *he had a Church*, and a *Company* which defiled not their garments; a *Company* (I say,) but *not visibly distinguished* from the rest of their Nation, but *hidden* as it were in the midst of that *Apostate* body, and yet known together with the rest to be *Israelites* and people of *Jehovah*; but known to God alone and themselves to be true *Israelites* and faithful servants to *Jehovah* their God. And that such a Company there was, and a strong party too, though not seen, appeared presently upon the death of *Manasses* and his wicked son, when *Josiah* began to reign at eight years of age. For they then prevailed even in the Court it self, and so brought up the King, that even *while he was yet young, in the eighth year of his reign, he began to seek after the God of David his father*, and in the twelfth year to make a publick and powerful Reformation, such as the like was never done before him. Could all this have been done so soon, and by a King so young in years, and to carry all before it like a torrent, unless there had been a strong party, which now having a King for them, began quickly to shew themselves and to sway the State, though before they were hardly to be seen?

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2 Chron. 33.

2 Chron. 34.

When therefore our Adversaries ask us where our Church was before *Luther*, we see by this what we have to answer.

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Ἐν ὑστέροις καιροῖς.

CHAP. XI.

The Third Particular, or The Time of the Apoſtaſy. *That the* Laſt Times *in Scripture ſignifie either a* Continuation of Time, *or an* End of Time. *That the* Laſt Times ſimply and in general *are the* Times of Chriſtianity; *the* Laſt Times in ſpecial and comparatively, *or the* Latter Times of the Laſt Times, *are the* Times of the Apoſtaſy under Antichriſt. *That the Times are ſet out to us to be as Marks to inform us when the Things to fall out in them ſhould come to paſs; and not the Things intended for ſigns to know the Times by. This Obſervation illuſtrated from* Dan. 8.

OF the two firſt Particulars of the Four, whereby the *Great Apoſtaſy* of Chriſtian Believers is here decypher'ed, I have ſpoken ſufficiently; *viz.* Firſt, for the *Quality* and *kind* thereof, it ſhould be a *new Doctrine of Dæmons:* Secondly, that for the *Perſons revolting*, they ſhould not be *All*, but *Some*. Now I am to ſpeak of the Third, The *Time when*, Ἐν ὑστέροις καιροῖς, *In the Latter Times*.

For the eaſier underſtanding whereof, we muſt know that ſpeeches of *Laſt Times* in Scripture mean ſometimes *a Continuation or Length of time*; ſometimes *an End of time*.

A *Continuation of time* I mean, as when we ſay that *Winter* is the *Laſt time* or ſeaſon of the year, or old age the *Latter time* of life; neither of them being the very *End*, but a ſpace of time next the end; which therefore, in reſpect of ſome *whole Syſteme of time*, whereof it is the Laſt part, is truly termed the *Laſt time* thereof. Man's life is a *Syſteme of divers ages*, the *Laſt ſpace* whereof is the *Laſt time* of *life*. The *Year* is a *Syſteme* of *four ſeaſons*, and therefore the *Laſt ſeaſon* thereof, *Winter*, may be called the *Laſt time of the year*. But by an *End of time*, I mean the very *expiring* of *time*, as the *Laſt day* of *December* is the *End* or *Laſt time* of the *year*; the moment when a man dies is the *Laſt time*, that is, the *End* of his life.

Now in the New Teſtament, when by mention of *Laſt time* is meant an *End* or *Terminus temporis*, I obſerve it to be expreſt in the *Singular number*; as Ἐσχάτη ἡμέρα *the Laſt day*, being four times mentioned in the ſixth of *John*, and once in the eleventh, is in every one of them meant of the *Day of the Reſurrection* at the *End* of the world. *I will raiſe him up*, ſaith our Saviour, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *in the laſt day*, *John* 6. 39, 40, 44, 54. And *Martha* of her brother *Lazarus*, *I know* (ſaith ſhe) *he ſhall riſe again in the Reſurrection*, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *at the Laſt day*, *John* 11. 24. So 1 *Pet.* 1. 5. ἐσχατῷ καιρῷ, *the laſt time*, is uſed in the ſelf-ſame ſenſe, being ſpoken of the *incorruptible inheritance reſerved in heaven, and to be revealed* (ſaith the Apoſtle) ἐν καιρῷ ἐσχάτῳ, *in the Laſt time*. In all which is meant the *End of the world*. But in 1 *John* 2. 18. we have ἐσχάτη ὥρα, *the Laſt hour*, *Little children, it is the Laſt hour*; where no doubt he meaneth an *End of ſome time*, but not the *End of the world*, which was then farre off; but an *End of their time* to whom he then wrote his Epiſtle, (that is,) an *End* of the *Jewiſh State* and *Religion*, which was then at the very door: which Expoſition I will make more plain hereafter.

But when a *Continuation* or *Longer ſpace of time* is ſignified, then I find the *Plural number* to be uſed; as 1 *Pet.* 1. 20. of the Incarnation of Chriſt it is ſaid, that *he was fore-ordained before the foundation of the world, but was made*

made manifeſt ἐπ' ἐσχάτων τῶν χρόνων *in the Laſt times*, which times have continued theſe 1600 years at the leaſt. So *Heb.* 1. 2. *God* (ſaith S. *Paul*) ἐπ' ἐσχάτων τῶν ἡμερῶν *in theſe Laſt days hath ſpoken unto us by his Son.* And 2 *Tim.* 3. 1. *This know alſo,* Ὅτι ἐν ἐσχάταις ἡμέραις *that in the Laſt days perilous times ſhall come.* Again, *Acts* 2. 17. *In the Laſt days I will pour out of my Spirit upon all fleſh.* In the 2 *Pet.* 3. 3. Ἐπ' ἐσχάτου τῶν ἡμερῶν, *In the Laſt days ſhall come ſcoffers.* And ſo in my Text, Ἐν ὑστέροις καιροῖς, *In the Latter times ſome ſhall revolt from the Faith, and give heed to Doctrines of Damons.*

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Whatſoever the validity of this obſervation be, for the reſt I make no queſtion but it will be granted, That ὕστεροι καιροὶ in my Text means ſome *Continued ſpace of time*, and not *Terminus temporis* or the *very End of time:* which therefore preſuppoſed, I approch one ſtep nearer, laying this for a ſecond ground of our diſcovery, That theſe ὕστεροι καιροὶ *Latter times*, whereof S. *Paul* ſpeaks and means, were *Times* not *then preſent*, but *afterward to come:* For the words of the Text are not a Narration of things preſent, but a Prediction (as I have already admoniſhed) of what ſhould betide the Chriſtian Faith in after-times. Yet notwithſtanding were the *Times* wherein S. *Paul* lived, and all the *Times* of *Chriſtianity*, the *Laſt times*, and ſo ſtyled in Scripture even by our Apoſtle himſelf, as by ſome of the forecited examples evidently appeareth. Wherefore it muſt needs follow, that the *Times* here meant and mentioned in my Text are not the *Laſt times* in *general* and *ſimply*, but the *Laſt times* in *ſpecial* and *comparatively*; that is, the *Latter times* of the *Laſt times:* That as the *Laſt times* in *general* were the *times* wherein CHRIST the Sun of Righteouſneſs was to be *revealed*, and his Kingdom founded in the World; ſo the *Latter times* of theſe *Laſt times* ſhould be the *times* wherein the *Apoſtaſie* of the *Chriſtian Faith* ſhould prevail, and *that Wicked one* uſurp the Throne of Chriſt.

Before therefore that we can know what are the *Laſt times comparatively* (that is, the *Latter times*, or the *Laſt* of the *laſt*) we muſt firſt underſtand what are the *Laſt times ſimply* and *in general*; why ſo called, whence reckoned, and how limited: For then will theſe *Latter times* in my Text, which are the *Laſt part* of them, be eaſily found, and in a manner demonſtrated.

As for the *Laſt times* therefore *in general*, moſt uſe to deſcribe them only thus, To be the times of the Kingdom of CHRIST, which began at his Paſſion, to continue unto the end of the World; which in reſpect that it ſucceeds the Legal worſhip, and no other ſhall ſucceed it, is therefore the *Laſt time.* In like manner the ὕστεροι καιροὶ allotted to the *Man of ſin* are (as I take it) uſually no otherwiſe deſcribed then to be the Times wherein the *Apoſtaſie* ſhould appear; which in that it ſhould immediately precede the Second coming of CHRIST, is therefore to be eſteemed the *Laſt times* of all. But theſe deſcriptions are *obſcurum per magis obſcurum*, they declare an obſcure thing by that which is or was more obſcure then it; and therefore come ſhort of making good the intent of the Holy Ghoſt in his ſo often mention of the *Laſt times*, eſpecially in the New Teſtament. For the *Laſt times* or *fulneſs of time* were both a ground of the Jews expectation of CHRIST when he came, and are without doubt ſo often propounded and alledged by the Apoſtles for a confirmation of the *truth of his coming. But if the *Laſt times* could not be known but by his coming, how ſhould his coming be known by them? So alſo the Holy Ghoſt in my Text mentions theſe ὕστεροι καιροὶ *Latter times* for an argument or ſign of the *Apoſtaſie* to fall out therein, or for a note and mark of time wherein we ſhould look for, and therefore as fore-warned beware of being carried away in that Defection.

Targ. Eccleſ. 1. 11. expounds לאחרנה *In noviſſimo* ביומי מלכא משיחא *In diebus Regis Chriſti.*

* μαρτύριον ἰδίοις καιροῖς. 1 Tim. 2. 6.

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But if these Times cannot be known nor described any other way then by the Defection to fall out in them, we should be never a whit the nearer, and this mark of time which the Holy Ghost gives us would stand us in no stead at all.

Let us therefore now take this as a Truth to be supposed, *That the Times are set out unto us to be as Marks to inform us when that should come to pass which was to fall out in them*, and not *the Things* which were to befall, intended for *Signs* to know *the Times* by. And therefore we are not to doubt but that the Holy Ghost hath somewhere else, by some other mark and ground of Computation, made known unto us when to reckon both *the Last times*, wherein was foretold that *Christ should be anointed*; and these *Latter times of them*, when the *Christian Apostasie should be revealed:* that so we might have a sure belief in the one, and a certain and sufficient mark when to beware of the other.

The *Prophanation of the Legal Sanctuary* and trampling down the holy people by *Antiochus Epiphanes* was marked out in *Daniel's* prophecie by the like circumstance and determination of time, as is this *Apostasie* here in our Apostle's prediction. *Dan.* 8. 23. *In the latter time*, or * *latter end of the Kingdom of Græcia, a King of a fierce countenance shall stand up, viz.* He who should *magnifie himself against the Prince of the Host of Heaven, and take away the daily Sacrifice*, &c. as it is in the Vision which was foreshewed of him Verse 10, 11. Where it would be preposterous to think, that this *Latter time* or End of the *Greek* Kingdom could not be defined otherwise then by the *Event* to fall out therein; and not rather conceive that this determination of time, being such as might otherwise well enough be known, was therefore intended for a Character to observe the *Event* by. For when was this *Latter end* of the *Greeks* Kingdom to be taken notice of, but then when they should see that Kingdom begin to be given unto another people; when the *Fourth Kingdom*, the *Romane* State, should once begin to incroach upon the Third? especially when they should see the Head-Province thereof, *Greece* it self, to come under their obedience; when they should see this, then were they to prepare themselves; for the *abomination of desolation* was now at the door. And surely the *Event* was most punctual: For this *Roman* incroachment, having been some 28 years together manifestly attempting and advancing, was at length accomplished, when *Æmilius* the Consul having quite vanquished *Perseus* the King of *Macedon*, all *Greece* came under the *Romane* obedience, 166 years before the Birth of Christ: which no sooner was come to pass, but the very self-same year, within less then three moneths after, *Antiochus* sets up the *abomination of desolation* in the Temple of *Jerusalem*. Why should we not then believe that the Holy Ghost intendeth here to give us as sure a Watch-word when to beware of the *Man of sin*, by this circumstance of *Latter times* in my Text, as we see he gave the Jews to look for the Persecution and Prophanation by *Antiochus?*

* באחרית מלכותם LXX. ἐπ' ἐσχάτων τῆς βασιλείας αὐτῶν.

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CHAP. XII.

A more particular account of the Laſt Times in general, *and of the* Latter Times of the Laſt Times. *That the Four Kingdoms of* Daniel *are the Great Kalendar (as the LXX weeks the leſſer Kalendar) of Times. That the Times of the Fourth or Laſt Kingdom (that is, the* Romane) *are the* Laſt Times *meant in Scripture. That the* Latter Times of the Laſt Times *are the* Latter Times *of the Fourth Kingdom, wherein the Great Apoſtaſy ſhould prevail.*

THEREFORE without any more preambles, I come now directly to reſolve what was before propounded, *viz.* Firſt, *What is meant by* LAST TIMES *in general, Whence and How we are to reckon them.* And then in the Second place, *What are theſe* Ὕστεροι καιροὶ LATTER TIMES in my Text, which muſt be, as I ſaid before, a *Latter part* of that general.

For the true Account therefore of *Times* in Scripture, we muſt have recourſe to that SACRED KALENDAR and GREAT ALMANACK of PROPHECIE, *The Four Kingdoms of Daniel*, which are *A Propheticall Chronology of Times meaſured by the ſucceſſion of Four principal Kingdoms, from the beginning of the Captivity of* Iſrael, *untill the Myſterie of God ſhould be finiſhed.* A courſe of Time during which the Church and Nation of the Jews, together with thoſe whom by occaſion of their unbelief in Chriſt God ſhould ſurrogate in their rooms, was to remain under the bondage of the Gentiles and oppreſſion of Gentiliſme: But theſe Times once finiſhed, all the *Kingdoms* of this World ſhould become the *Kingdoms of our Lord and his* CHRIST. And to this *Great Kalendar of Times*, together with that other, but *leſſer*, *Kalendar of LXX weeks*, all mention of *Times* in Scripture ſeems to have reference.

Now theſe *Four Kingdoms* (according to the truth infallibly to be demonſtrated, if need were, and agreeable both to the ancient opinion of the [a] Jewiſh Church whom they moſt concerned, and to the moſt ancient and univerſal opinion of [b] Chriſtians derived from the times of the Apoſtles, untill now of late time ſome have queſtioned it), are, 1. The *Babylonian*, 2. that of the *Medes* and *Perſians*, 3. the *Greek*, 4. the *Roman*. In which Quaternary of Kingdoms, as the *Roman*, being the Laſt of the Four, is the *Laſt Kingdom*; ſo are the *Times* thereof thoſe *Laſt Times* we ſeek for; during which times (ſaith *Daniel*, chap. 2. v. 44.) *The God of Heaven ſhall ſet up a Kingdom which ſhall never be deſtroyed, nor left unto another people, but it ſhall break in pieces and conſume all thoſe Kingdoms, and it ſhall ſtand for ever:* which is figured by a *Stone hewen out of the mountain without hands*, before the times of the Image were yet ſpent; which *Stone* at length *ſmote the Image upon his Feet of Iron and Clay*, and ſo utterly deſtroyed it; that done, the *Stone* that *ſmote the Image upon the feet* became a great *Mountain, and filled the whole earth.* The meaning of all which is, That in the *Laſt times*, or under the *Times* of the *Laſt Kingdom* (the *Romane*) ſhould the *Kingdom of* CHRIST appear in the World, as we ſee it hath done.

And this is that which the Apoſtle ſaith, *Hebrews* 1. 2. *God in theſe Laſt days*, or *Laſt times, hath ſpoken to us by his Son:* and S. *Peter* 1 Epiſt. 1. 20. that he was *fore-ordained before the foundation of the world, but was manifeſted in theſe Laſt times.* This is that *Fulneſs of time* whereof the Apoſtle ſpeaks, *Galat.* 4. 4. *When the Fulneſs of time was come, God ſent forth his Son made of a woman:* and *Epheſ.* chap. 1. v. 9, 10. *Having made known to us*

[a] *Vide* Targ. Habac. 3. 17.
[b] *Vide* Cyril. Hieroſ. κατηχ. ιε'. & Hieronymi *locum infrà citatum.*

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Adde here that of Christ himself, *Mark* 1.15. *The time is fulfilled, and the Kingdome of God is at hand.* Huc quoque pertinet illud, 1 Tim. 2. 6. μαρτύριον καιροῖς ἰδίοις.

us the mystery of his will——*That in the dispensation of the Fulness of times he might gather together in one all things in Christ.* Agreeable unto all which is that *Hebrews* 9. 26. *Christ hath once appeared,* ἐπὶ συντελείᾳ τῶν αἰώνων, *in the end of times*, or *ages, to put away sin by the Sacrifice of himself*: Where these *Last times, Fulness of time*, and *Conclusion of ages*, are nothing else but the *Times of the Fourth Kingdom*, whose *Times* are the Last period of *Daniel*'s Four, the Fulness of the Propheticall Chronology, and Conclusion of the *sacred Kalendar*. During these Times Christ was looked for, and accordingly came, and reigned; whose Kingdome shall at length abolish the brittle remainder of this Romish State, according to the other part of the Prophecie, when the *Fulness of the Gentiles shall come in*, and our Lord subdue all his enemies under his feet, and at the last even Death it self.

HAVING thus found *What Times* are termed the *Last times* in *general*, let us now see if we can discover which are the *Latter Times* of these *Last times*, or the *Latter times* in *special*, which are those ὕστεροι καιροὶ *Latter Times* in my Text: which will not be hard to doe. For if the *Last Times* in *general* are all the Times of the *Fourth Kingdom*, then must our *Latter Times*, as a part thereof, needs be the *Latter times* of that Kingdom. Let us therefore again to our *Propheticall Kalendar*, and survey *Daniel*'s description of the *Fourth* or *Roman* Kingdom, as it is Chapter 7 from verse 19. where we shall soon finde the *Latter times* thereof to be that Period of a * *Time, Times and half a Time*, during which that prodigious *Horn with eyes like a man, and a mouth speaking great things, should make warre with the Saints, prevail against them, and wear them out, and think to change times and laws, untill the judgement should sit, and his dominion be taken away*; and in him that long-lived Beast finally be destroyed, and his *body given to the burning flame*, verse 11. For this *Hornish Sovereignty* is the *Last Scene* of that *long Tragedy*, and the *Conclusion* of the *Fourth Beast*; and therefore the times thereof are those ὕστεροι καιροὶ *Latter times*, whereof the *Spirit spake expressly*, that in them there should be an *Apostasie from the Christian Faith.*

* καιρὸς, καιροὶ, καὶ ἥμισυ καιροῦ.

CHAP. XIII.

Two Enquiries concerning the Latter Times. I. What durance they are to be of. Answ. *That the Times of the Antichristian State are to last* 42 months *or* 1260 dayes. *That hereby cannot be meant three single years and an half, proved by several particulars.* Enquiry II. When they begin. Answ. *That they take their beginning from the mortal wound of the Imperial Sovereignty of* Rome, *or the ruine of the* Roman *Empire. This proved from the* Apocalypse, *and* 2 Thessal. 2. *where by the* τὸ κατέχον *the Fathers generally understand the* Roman Empire. *The same further proved from* Dan. 7. *That by* the little Horn *is meant* Antichrist *or* The man of sin (*and not* Antiochus Epiphanes) *was the judgement of the most ancient Fathers.*

CONcerning these *Times* thus found, we will now further enquire, First, *What durance they may be of*; Secondly, *When they take beginning, and by what mark their beginning may be known.*

For the First, we will make no question but these are the self-same Times whereof S. *John* speaks, telling us That the Church should be in the wilderness a *Time, Times, and half a Time*; the same with those XLII *moneths* wherein

wherein S. *John*'s *reſtored Beaſt* ſhould domineer, and play the ſelf-ſame recks which *Daniel*'s *Horniſh Tyrant* doth; the ſame time with thoſe XLII moneths during which the *Church is troden down of the Gentiles*; laſtly, the ſame time with 1260 *days*, during which the *Witneſſes of Chriſt prophe-ſied in ſackcloth*. For *a Time, Times, and half a Time*, or *a Year, two Years, and a half*, are XLII moneths; and XLII moneths make 1260 days. If therefore we can finde the continuance and beginning of any of theſe, we have found the continuance and beginning of them all.

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For the *Duration* and *Length* of them, they muſt imply ſome *definite time*, becauſe the Scripture follows that uſe of ſpeech, and uſeth no number *indefinitely*, but thoſe which the uſe of ſpeech had made ſuch, as 7. 10. 1000. But *mixt* and *compound* numbers, as theſe are, viz. 3½. 42. 1260. are neither in the Hebrew, nor I think in any other tongue, uſed *indefinitely*.

Of this ſee *The Remains*, chap. 8. pag. 741.

Our Adverſaries would have them literally underſtood for *Three ſingle years and a half*, as though it were an *Hiſtory*, and not a *Prophecie*: But beſides the uſe of Prophecie to reckon *Days* for *Years*, I think it would trouble any man to conceive how ſo many things as ſhould be performed in this time ſhould be done in *Three ſingle years and a half*. * 1. Ten Kingdoms founded at the ſame time with the Beaſt. 2. Peoples, and multitudes of Nations and Tongues to ſerve and obey him. 3. To make warre with the Saints and overcome them. 4. To cauſe all that dwell upon the Earth to worſhip him. 5. *Babylon* to ride the Beaſt ſo long, that all Nations ſhall drink of the wine of her fornication, all the Kings of the earth commit fornication with her, yea the Merchants and all thoſe that had ſhips in the Sea to grow rich by trading with her. Methinks all theſe things ſhould ask much more then Three years work or Four either. To which I adde moreover, that that King, State of Government, Sovereignty, or Seigniory, or what you will, of the Beaſt, under which the Whore ſhould ride him, followeth immediately upon a former which in compariſon is ſaid to continue but a *ſhort ſpace*, Rev. 17. 10. But if the *Antichriſtian State* ſhall continue but *Three years and a half* literally taken, how ſhort muſt the time of that foregoing King or Sovereignty be, which ſhould occaſion the Holy Ghoſt to inſert ſo ſingular a note of the difference thereof from that which followed, *That it ſhould continue but a ſhort ſpace?* Doth not this imply, that the next State (wherein the Whore ſhould ride the Beaſt) was to continue *a long ſpace*? Therefore *Three years and a half* Hiſtorically taken cannot be the Time of the Churche's Apoſtaſie and the *Antichriſtian* Sovereignty of *Rome*: and if it cannot be taken *Hiſtorically*, it muſt be taken *Prophetically*, every *Day* for a *Year*; and ſo 1260 days counted ſo many years ſhews the extent of theſe ὑστεροι καιροὶ to be 1260 years.

* See this more fully treated of in *The Remains*, chap. 9 pag. 742.

NOW for the Second thing propoſed, *The Beginning of theſe* ὑστεροι καιροὶ *Latter Times*; S. *John* tells us in the *Revelation*, That his Blaſphemous Beaſt of 42 moneths continuance ſhould ſucceed upon the mortal wound of the *Cæſarean* or Imperial Sovereignty of *Rome*; and *Apocal.* 17. the Idolatrous Beaſt which carries the great Whore upon his back, ſhould have a Plurality of Kings ſtart up at the ſame time with him, who ſhould agree to ſubmit their power and kingdom unto this *Whore-ridden* Beaſt. And would not he alſo in the ſame Chapter have us take notice, That the *Antichriſtian* State of the Beaſt which was to come ſhould be the next to that of the *Cæſars* which then reigned? For the Angel there tells him, That that State of the Beaſt wherein the Whore ſhould ride him, which then was not in being, but ſhould afterward aſcend out of the bottomleſs pit and goe into perdition, that this State or Head of the Beaſt ſhould ſucceed ſo immediately upon the *Sixth* State or Head (*viz. the Cæſarean*

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ſarean then reigning) that howſoever for ſome reſpect it might be called an *Eighth*, yet ſhould it in very deed be but the *Seventh*. For how could it be otherwiſe, when the Beaſt in the Viſion hath but Seven heads and no more? *Vide* ver. 8, 10, 11. Agreeable to this is S. *Paul*'s Epocha, 2 *Theſ.* 2. 7. who tells us, that as ſoon as the Imperial Sovereignty of *Rome*, which then hindred, ſhould be taken out of the way, then ſhould *that Wicked one be revealed*. [a] Thus the Fathers generally expound it. Hence was that cuſtome in the Church, in the moſt ancient times of it, to pray in their Liturgy for *the laſting of the Roman Empire*; that ſo Antichriſt might be long a coming. *Tertul. Apol. cap.* 32, & 39. *Ad Scap. cap.* 2. Upon this ground S. *Jerome*, when he heard of the taking of *Rome* by *Alaricus* the *Goth*, preſently expected the coming of Antichriſt, *Ad Gerontiam de Monogamia*; *Qui tenebat*, (ſaith he) *de medio fit, & non intelligimus Antichriſtum appropinquare: He who hindered, is taken out of the way; and we conſider not that Antichriſt is at hand.* Idem Præfat. in Lib. 8. Comment. in Ezek. *Paſcitur animus, & obliviſcitur ſeculi calamitatum, quod in extremo fine jam poſitum congemiſcit & parturit, donec qui tenet, de medio fiat, & pedes ſtatuæ quondam ferreæ fragilitate digitorum fictilium conterantur: Cadit mundus, & Cervix erecta non flectitur*, &c. *My mind is* [b] *refreſht, and for the preſent forgets the wofull calamities that this laſt Age labours with, groning and travailing in pain, till he who hinders, be taken out of the way, and the feet of the* [c] *iron Statue be broken to pieces by reaſon of the brittleneſs of the clayie toes. The world goes to ruine, and yet the haughty neck does not bend*, &c. Thus he. *Poſtquam clariſſimum terrarum omnium Lumen extinctum eſt, imò Romani Imperii truncatum caput, & in una urbe totus orbis interiit*——*After that the moſt glorious light in all the world was put out, and the Head of the Roman Empire was cut off, & ſo the whole world was deſtroy'd in the deſtruction of that one City*——as he elſewhere deplores that wofull calamity, *Præf. in Lib.* 1. *Comment. in Ezec.* Anſwerable to that which S. *John* told us; *Daniel*'s Kalendar alſo informs us, That the *Horniſh Tyrant*, who was to act the ὕστεροι καιροὶ, ſhould then begin to appear, when *Ten Kings* ſhould ariſe in the Fourth Kingdom. For the *Ten Horns* which at the laſt he eſpied upon the Beaſt's head, and obſerved a *little Horn* with eyes and a mouth to ſpring up amongſt them, and diſplant Three of them, chap. 7. v. 8. the Angel v. 24. expounds to be *Ten Kings* which ſhould ariſe out of that Kingdom, and *another* (to wit *Antichriſt*) ſhould ariſe [d] *behind them* (ſo it [e] ſhould be tranſlated, as the Septuagint doth ὀπίσω αὐτῶν) *which ſhould be diverſe from the firſt* (that is, a King of another nature) and ſhould *bring down* or [f] *humble three* Kings, and play thoſe recks which follow in the Text. Thus the Fathers univerſally and from the utmoſt antiquity expound this Scripture. *Juſtin Martyr Dialog. cum Tryphone* takes it as granted, that *this Horn* is ὁ τῆς ἀποστασίας ἄνθρωπος *that man of Apoſtaſy*, ὃς ἄνομα τολμήσῃ εἰς ἡμᾶς τοὺς Χριστιανοὺς, *that would attempt all the miſchief imaginable againſt us Chriſtians. Irenæus*, ſcholar to *Polycarp*, *l.* 5. *c.* 21. *alii* 25. ſaith, *Daniel noviſſimi Regni finem reſpiciens, id eſt, noviſſimos decem Reges, in quos dividendum regnum illorum, ſuper quos Filius perditionis veniet, Cornua dicit decem naſci Beſtiæ*, &c. *The prophet* Daniel *eying the end of the Fourth or Laſt Kingdome, that is, thoſe Ten Kings into whom their Kingdom ſhould be divided, and upon whom the Son of Perdition ſhould come*, [viz. the Little Horn that ſhould domineer and overtop them] *ſaith* (chap. 7.) *that the Beaſt had Ten Horns grow out of his Head, & that there came up among them another little Horn, and that before this Horn Three of the firſt Horns were pluck'd up by the roots.* Yea a little *after* he tells us, that S. *John* in *his Ten Kings which ſhould receive their King-*

[a] Tertul. *de Reſurrect. c.* 24. Ambroſ. *comment. in hunc locum.* Hieron. *qu.* 11. *ad Algaſiam, & Præfat. in l.* 8. *comment. in Ezek.* Chryſoſt. *comment. in hunc locum.* Aug. *lib.* 20. *cap.* 19. *de Civ. Dei, ſed non tam aſſeveranter ut cæteri.* Cyrillus Hieroſolym. κατηχ. ιε'.

[b] He ſpeaks before of his Studies and Book-labours, whereby his mind was relieved and diverted from the afflictive remembrance of thoſe ſad times.

[c] By the Feet of the Statue, (in *Dan.* 2.) part of *iron* and part of *clay*, is meant the *Roman* Empire.

[d] *Chald.* אחריהון ישתפיל שפל

[e] *Vid.* Gen. 22. 13. Exod. 14. 19. bis. 2 Chron. 13. 13. Joſ. 8. 2. 2 Kings 9. 18. Ezech 3. 12.

[f] *Vulg.* humiliabit. *LXX* ταπεινώσει. *Irenæus*, deminorabit, *vel* (*ut in alio exemplari*) dehonorabit. *Vatab.* opprimet. *Fun.* deprimet.

Kingdoms at one hour with the Beaſt, expounds this of *Daniel*; *Manifeſtius adhuc de noviſſimo tempore, & de his qui ſunt in eo decem Regibus, in quos dividetur quod nunc regnat Imperium, ſignificavit Joannes Domini diſcipulus in Apocalypſi, ediſſerens quæ fuerint decem cornua quæ à Daniele viſa ſunt*, &c. *What was before propheſied concerning the Laſt Times, and the Ten Kings therein, amongſt whom the Empire that now reignes ſhould be divided*, John, *the diſciple of our Lord, hath more clearly expreſt in his Apocalypſe, where he tells what thoſe Ten Horns were which* Daniel *ſaw*, viz. *Ten Kings, which had received no Kingdom as yet, but were to receive power as Kings one hour with the Beaſt*: Chap. 17.12. Nay S. *Jerome*, in his Comment upon this ſeventh chapter of *Daniel*, will give us to underſtand that all the Eccleſiaſticall Writers delivered this to be the true expoſition: For having there confuted *Porphyrie*, who, to derogate from the divinity of this Prophecie, would have it meant of *Antiochus Epiphanes*, and therefore written when the Event was paſt, he concludeth thus; *Ergo dicamus, quod omnes Scriptores Eccleſiaſtici tradiderunt, In conſummatione mundi, quando regnum deſtruendum eſt Romanorum, decem futuros reges, qui orbem Romanum inter ſe dividant, & undecimum ſurrecturum eſſe Regem parvulum, qui tres reges de decem regibus ſuperaturus ſit, in quo totus Satanas habitaturus ſit corporaliter: Let us therefore affirm, agreeably to the concurrent judgment of all Eccleſiaſtical Writers, That in the conſummation of the world, when the Roman Empire is to be deſtroyed, there ſhall ariſe Ten Kings who ſhall ſhare the Roman world among themſelves, and that an Eleventh King* (the little Horn in *Dan.*7.) *ſhall ariſe, who ſhall ſubdue Three of thoſe Ten Kings; in which little Horniſh Tyrant Satan ſhall dwell entirely and bodily.* Who theſe *three Kings* were which this Horn diſplanted to make himſelf elbow-room, you ſhall hear more anon. But I will not conceal that I have heard of another Expoſition, which fits our turn for the *Beginning of the Apoſtaſie* no leſs then that of the Fathers; namely, That by *Ten Kingdoms* may be meant the full Plurality of the Roman Provinces, ſo much whereof as *Three* is of *Ten* ſhould have the Imperial power rooted out of them, and fall under the Dominion of the Antichriſtian Horn, who ſhould act the Sovereignty of the *Latter times* or the laſt Sovereignty of that Kingdom. Now it is moſt true, that the Pope's Patriarchdom in the Weſt holds juſt that ſcantling of the ancient Territory of the Roman Empire; which a man may judge by his eyes or compaſſes in a Map: and yet I preferre the other Expoſition before it.

To come to an iſſue: It is apparent by all that hath been ſaid, that theſe ὕστεροι καιροὶ *Latter times*, with that wicked Sovereignty which ſhould domineer in them, were to take beginning from the wound, the fall, the ruine, the rending in pieces or rooting up of the Imperial Sovereignty of the City of *Rome*. When that City ſhould ceaſe to be the Lap of that Sovereignty which the *Cæſars* once held over the Nations, and many new upſtart Kings ſhould appear in the place and Territory of that once-one Empire; then ſhould the *Apoſtaſie* be ſeen, and the *Latter times* with *that Wicked one* make their entrance. Now in what Age this fell out, I think no man can be ignorant who hath but a little skill in Hiſtory.

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CHAP. XIV.

That we are not to reckon the Latter Times, *or the Times of the Empire's ruine and the Apostasy attending, from the full height thereof: This illustrated from other Computations in Scripture. The Three main Degrees of the* Roman *Empire's Ruine. Who are those 3 Kings whom the* Little Horn (*or* Antichrist) *is said (in* Dan. 7.) *to have* displanted *or* depress, *to advance himself. About what time* Saint-worship *began in the Church. That we are not too curiously to enquire from which of the 3 degrees of the Empire's ruine the* Apostaticall *or* Latter Times *take their beginning.*

BUT you will say, The Imperial Sovereignty of Old *Rome* fell not all at once, but had *divers steps* and *degrees of Ruine*; so that the doubt will be notwithstanding, from which of these steps of the Fall thereof these *Latter times* must be reckoned.

I answer, From any of them. For as the Imperial Sovereignty fell by degrees, so the Apostasie under the lattermost Sovereignty grew up also by degrees; and for every degree which the ruinous Empire decayed, was the rising *Son of perdition* a degree advanced. Secondly, All the main and evident degrees of the Empire's ruine fell in the compass of an Age; and the knowledge and observation of that Age only within which the Times of this Fall are comprehended, was sufficient both to warn them who then lived that that which should come was then a coming, and to inform us who now live that it is already come.

Now which were these main and evident degrees of the Empire's falling, and at what time, I will tell you as soon as I have removed an usual mistake in this business, which is to reckon the times of the Empire's ruine, and so likewise of the Apostasie attending it, only from the ἀκμὴ or full height thereof. But this is too much against Reason, and not agreeable to the course we otherwise use in the like. For as when we reckon the Age of a man, we reckon not from the time since he came to mans estate, but from the time of his birth: so should we doe here for the Times of the *Man of sin.* I say not, we should begin to count his Age from his conception, for that we use not in other things; but from the time he was first *editus in lucem*, when he first began to appear in the world: and so likewise the Fall of the Empire and the Apostasie, not from the time they were consummate, but from the time they first evidently appeared. As therefore I hold their opinion the best, and most agreeable to truth, who begin the 70 years of the Jewish captivity in *Babylon*, not from the consummation thereof under *Zedekiah*, when the City and Temple were utterly rased, for that is impossible, (there being not * 60 years in all between the nineteenth of *Nebuchadnezzar* and the last of *Cyrus*) but from the beginning thereof under *Jehojakim* eighteen years before, or at the most but from *Jehojachin*: So are these ὕστεροι καιροὶ of the *Romane* State to begin when the Empire first began to fall, and not when it was utterly rooted up. Take for another example the computation of the Time allotted to the Calamity of the Jews under *Antiochus*; which I the rather alledge, becaus he is commonly counted for a Type of *Antichrist*: The beginning of that 2300 *evenings and mornings*, or six years and somewhat more then a quarter, which that Calamity was to continue, from the beginning thereof untill the Temple should again be cleansed, *Dan.* 8. 13, 14.

* As infallibly appears in that long-wanting Mathematicall Canon of *Ptolemy*, now of late brought to light out of one of our own Libraries.

was

was not to be reckoned from the height thereof, when the daily Sacrifice should be taken away, (for thence it is but three years, 1 *Mac.* 1. 54, &c. with ch. 4. 52.) but from the beginning of the Tranſgreſſion which occaſioned this deſolation, and is deſcribed 1 *Mac.* 1. 11, &c. So likewiſe the End of the Kingdom of the *Greeks*, wherein this Calamity was to happen, is not to be counted only then when *Æmilius* the Conſul had quite finiſhed the conqueſt of *Macedon*, (for this points out only the height of that calamity) but from the beginning of that laſt fatal * Warre which put an end to that Kingdom; which was about ſome three years and an half before, and jumps with the beginning of the *Tranſgreſſion of deſolation*, as the finiſhing of the Conqueſt doth with the taking away of the *daily ſacrifice*.

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* Bellum Macedonicum ſecundum.

But leaving this, let us return again and ſee which were thoſe *main and evident degrees* of the Empire's *downfall*, and when they befell; which I ſuppoſe may not unfitly be ſampled by thoſe of the *Babyloniſh* captivity.

As therefore the *Babyloniſh* captivity had *Three* ſteps or degrees, the firſt in the daies of *Jehojakim*, when *Daniel* went captive; the ſecond under *Jehojachin* or *Jechonias*, when *Ezechiel* went captive; the laſt under *Zedekiah*, when the Temple and City were wholly raſed and conſumed: So (omitting the *Political* change under *Conſtantine*) the chief and principal moments of the Ruine of the Empire by the ſword (and by the ſword the Beaſt had his deadly wound, *Apocal.* 13. 14.) may fitly be reduced unto *Three*.

1. The *Firſt* was preſently after the death of *Julian*, the laſt of Heathen Emperours, about the year 365, ominouſly marked with that univerſal, ſtupendious and never-but-then ſampled Earthquake, (*a*) whereby the waters of the Sea were rolled out of their chanels, and left ſhips hanging upon the tops of houſes. From this time forwards all the Nations on every ſide ſeem as it were with one conſent to have conſpired the Ruine of the Empire. (*b*) Now that terrible and fatal ſtorm of the Nations of the North, *Almanes*, *Sarmatians*, *Quades*, *Picts*, *Scots* and *Saxons*, eſpecially the *Goths*, began to break in upon it; almoſt without intermiſſion harrying, burning, waſting, deſtroying the moſt part of the provinces thereof almoſt for (*c*) 45. yeares together. And to mend the matter, the *Goths* ſoon after their coming were admitted as Inhabitants, and diſperſed as free Denizons into the bowels and heart of the Empire, advanced to be Commanders, and bore the greateſt ſway in their Armies. (*d*) By which fatal errour the Empire received her bane, and the *Romans* were no longer maſters of their own ſtrength, which they quickly and often repented; but even that coſt them dear, when they had indeed eyes to ſee it, but never ability to mend it. This was the *Firſt* degree of the Empire's ruine.

(*a*) Ammian. Marcel. lib. 26. c. 31. *Horrendi tremores per omnem orbis ambitum graſſati ſunt ſubitò, quales nec fabulæ nec veridicæ nobis antiquitates exponunt*, &c. Hieron. in vita Hilarionis.

(*b*) *Hoc tempore velut per univerſum Orbem Romanum canentibus bucinis, excita gentes ſæviſſimæ, limites ſibi proximos perſultabant: Gallias Rhætiáſque ſimul Alemanni populabantur; Sarmatæ Pannonias & Quadi; Picti, Saxones & Scoti; & Attacotti Britannos ærumnis vexavere continuis; Thracias diripiebant prædatorii globi Gothorum*, &c. Ammian. ibid. cap. 10.

(*c*) Hier. Ep. 3. *Ante annum* 400. *viginti & eo amplius anni ſunt, cùm inter* Conſtantinopolin *&* Alpes Julias *quotidie Romanus ſanguis effunditur. Scythiam, Thraciam, Macedoniam, Daciam, Dardaniam, Theſſaliam, Achaiam, Epiros, Dalmatiam, cunctáſque Pannonias Gothus, Sarmata, Quadus, Alanus, Hunni, Vandali, Marcomanni vaſtant, rapiunt: Romanus Orbis ruit. Quid putas nunc animi habere Corinthios, Athenienſes, Lacedæmonios, Arcadas, cunctámque Græciam, quibus imperant Barbari?* (*d*) Syneſius Orat. ad Arcadium Auguſt. *Quomodo enim ferre poſſumus partes viriles in noſtra Republica alienorum & externorum eſſe, & fortiſſimum Imperium concedere aliis bellicæ gloriæ principatum? Neque enim dubitandum eſt fore, ut illi aliquando armis inſtructi hominum urbanorum ſe Dominos eſſe velint. Quod priuſquam eveniat, revocandi ſunt nobis* Romanorum *animi, & ità aſſuefaciendi, ut ipſi ſuo Marte vincere & poſſint & velint: nec omnino ſocietatem cum* Barbaris *ineant, ſed eos omnes deſpiciant, omníque loco funditus pellant. Primùm igitur Magiſtratu ejiciantur, & procul à Curiæ honoribus arceantur, quibus per ſummum dedecus ea obvenerunt quæ diu apud* Romanos *habitarſunt, & reipſa fuerunt apud eos honeſtiſſima. Nam & Deam* Themidem, *quæ Senatui, &* Bellonam, *quæ Exercitui paſcit, obvelare ſe arbitror, cùm cernant hominem penulâ ſcorteâ indutum ducem eſſe chlamydatorium, & villoſam penulam exuentem togam ſumere, & de ſumma rerum cum* Romano *Magiſtratu conſulere, prope ipſum Conſulem ſedentem, longè poſt eum ſedentibus iis quibus bonos ille jure optimo debebatur.* Paulò poſt, *Apud nos Exercitus magni ſunt, noſtríſque ſervis* Scythis *ſanguine conjuncti,*

junctí, qui neſcio quo infeliçi fato in Romanum *Imperium irrueruntꝫ illi ſuos duces habent magnæ authoritatis viros non ſolùm apud eos ipſos, ſed etiam apud nos: quod malum noſtra dedit ſocordia nobis*—Paulò pòſt de Theodoſio, *Ille ſupplicantes* (ſcil. Gothos) *erexit, & belli ſocios aſcivit, & civitate donavit, & omnium bonorum participes fecit, & partem Romani agri iis attribuit. At illi, quòd pater ſuus mitem ſe iis præbuit, nos in hunc uſque diem deridentꝫ Sed id primus fecerat* * Valens, *Anno* 374. *de quo ſic* Paulus Diaconus *Hiſt. Miſcell. lib.* 12. *cap.* 14. *Hunnos Gothi tranſito Danubio fugientes*, à Valente *ſine ulla fœderis pactione ſuſcepti ſunt, qui tribuit eis terras Thraciarum ad habitandum, arbitratus præparatum ſolatium ab eis habere contra omnes Barbaros: hac pro re Milites de cætero negligebat, & eos qui dudum contra hoſtes elaboraverant, Imperator deſpiciebat*, &c.—— *Hæc ergo fuit initium, ut in illo tempore Romana Reſpublica calamitatibus ſubderetur. Barbari namque cùm Thraciæ tenuiſſent, licenter Romanorum vaſtabant provincias*, &c.

* Vide Socratem lib. 4 c. 27.

2. The *Second* was about the year 410, when *Alaricus* the *Goth* ſacked *Rome* it ſelf, the proud Lady of the world; when, as S. *Jerome* ſaith, *Capiebatur urbs quæ totum cepit orbem, imò fame periit antequam gladio, & vix pauci qui caperentur inventi ſunt*; *The City which had conquered the whole world was it ſelf taken, being undone by famine before it was by the ſword, inſomuch that there were but few left to be taken priſoners.* And from this very year the Plurality of Kings foretold of began to come upon the ſtage; Five or Six new Kingdomes preſently appearing within the Territories of the Empire: Of the *Goths*, of the *Burgundians*, and, though ſomewhat later, of the *Franks* in *Gallia*; of the *Suevians* and *Alans* and of the *Vandals* in *Spain*; and, as *Sigonius* thinks, of the *Hunnes* in *Pannonia*; certainly they could not be much later then this very year. But this number of Kings we will leave till they be better increaſed, as continually they did. And thus you ſee the *Second* degree of the ruine of the Empire.

3. The *Third* was about the year 455, preſently upon the death of the third *Valentinian*, the laſt (as *Sleidan* well obſerved) of the Emperors of the Weſt, and conſequently of the ancient *Rome*; then when *Genſericus* the *Vandal* took the City now the ſecond time, fired it, & ſpoiled it of all the goodly and glorious ornaments which *Alaricus* had ſpared, amongſt which were the golden and ſilver veſſels of the Temple of *Jeruſalem*, * brought thither by *Titus*: All which, with an innumerable multitude of Roman captives, he carried away with him. Now was the Prediction, which *Varro* reports that *Vettius Valens* the Augur made of 12 Vulturs to *Romulus* the Founder, That his City ſhould continue 1200 years, fulfilled, and thoſe years newly expired: And, which is more to be heeded, now was the Plurality of Kings lately riſen in the ancient Territory of the Empire, as *Daniel* and S. *John* had propheſied, increaſed unto the full number of *Ten*; which, together with the Provinces wherein they were ſeated, and the Names of the Kings which reigned the next year after the City was taken, are theſe which follow.

* Paulus Diaconus Hiſt. Miſc. prout ex codice Palatino edidit Janus Gruterus, *Quatuordecim intervim dies ſecurâ & liberâ direptione omnibus opibus ſuis & miraculis Roma vacuata eſt; in quibus erant Eccleſiaſtica κειμήλια tota ex auro & lapidibus pretioſis ornata, & vaſa Hebraica quæ* Titus Veſpaſiani *filius poſt captivitatem Hieroſolymitarum Romam deduxerat: multâque millia captivorum——cum Regina* Eudoxia, *quæ* Genſericum *ad hoc facinus invitaverat, duabuſque ejus filiabus, Carthaginem abducta ſunt.*

ANNO

ANNO DOMINI 456.

	Kingdoms of the	Provinces.	Names of the Kings reigning.	Somewhat of their changes.
1	*Britons.*	In *Britain.*	*Vortimer.*	
2	*Saxons.*		*Hengist.*	
3	*Franks.*	In *Gallia.*	*Childerick.*	*An.*526. This Kingdom of the *Burgundians* was subdued by the *Franks:* But to fill up the number, that of the *Ostrogoths* became 2, by the coming of the *Longobards* into *Pannonia* the same time.
4	*Burgundians.*		*Gunderick.*	
5	*Wisigothes.*	In the South of *Gallia* between the *Rhene*, *Loyr* and the Sea; and Part of *Spain.*	*Theodorick II.*	
6	*Swevians* and *Alanes.*	*Spain* in *Gallitia* and *Portugal.*	*Riciarius.*	
7	*Vandals.*	In *Africk*, but first in *Spain.*	*Gensericus.*	
8	*Almanes.*	*Germany* in *Rhetia*, between the *Rhene*, &c.	*Sumanus.*	This Kingdom became one with a part of the Kingdom of the *Heruli*, 475. during their short reign in *Italy.*
9	*Ostrogothes*, whom the *Longobards* succeeded.	In *Pannonia*, where they subdued the *Hunnes*, and not long after propagated their Kingdom into *Italy.*	*Theodemir.*	The *Longobards* succeeded the *Ostrogoths* first in *Pannonia*, upon the death of *Theodorick* of *Verona An.*526. Then in *Italy*, called in by *Narses* discontented, soon after he had destroyed the kingdom of the *Goths.*
10	*Greeks.*	In the residue of the Empire.	*Marcianus.*	Ancient *Rome*'s Empire finished, that of the *Greeks* is but one of the Kingdoms whereinto it was divided.

Thus was the Empire divided and shared *Anno* 456. the year after *Rome* was sacked by *Genserico*, and the offspring of these Nations, through many

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alterations, (partly by the inconstancy of humane things, unions and disunions, partly by the further enlargement of the Christian Faith) are the body of most of the Kingdoms and States of Christendom at this day. *Three* of these *Kings*, saith * *Daniel*, should the Antichristian *Horn* depress and *displant*, to advance himself; which *Three* are those whose Dominions extended into *Italy*, and so stood in his light.

* Chap. 7. Vers. 8, & 24.

1. That of the *Greeks*, whose Emperour, *Leo Isaurus*, for the quarrel of Images, he excommunicated, and revolted his subjects of *Italy* from their allegiance.

2. That of the *Longobards*, (successours of the *Ostrogoths*) whose Kingdom he caused (by the aid of the *Franks*) to be wholly ruined, thereby to get the Exarchate of *Ravenna* (which since their revolt from the *Greeks* they were seized on) for a Patrimony to S. *Peter*.

3. The last was the Kingdom of the *Franks* it self, continued in the Empire of *Germany*, whose Emperours from the day of *Henry* the Fourth he excommunicated, deposed and trampled under his feet, and never suffered them to live in rest, till he made them not only quit their interest in Election of Popes and Investitures of Bishops, but that remainder of Jurisdiction in *Italy*, wherewith, together with the dignity of the *Roman* name, he had once infeoffed their Predecessors.

These are the Kings, by *displanting* or (as the Vulgar hath) by humbling of whom the Pope got elbow-room by degrees, and advanced himself to the height of Temporal Majesty and absolute Greatness, which made him so terrible in the world.

This Third blow therefore I suppose is to be counted the Last of the Ruine of the Empire, the Imperial power of the ancient *Rome* (until the Pope some 345 years after revived the name) henceforth ceasing. For as for those who yet some twenty years after our date scuffled for that Name, one of them deposing another, they were indeed but shadows of *Cæsars*, and as it were struglings with the pangs of death, until with *Augustulus* it gave up the ghost. Yea it is to be observed, that two of them, *Avitus* (the very next) and *Glycerius*, being deposed from the Empire, were made Bishops, the one of *Placentia* or *Piacenza*, the other of * *Portus*; as a sign perhaps that the Emperour of *Rome* henceforth should be a Bishop, and a Bishop the Emperour.

* *Salona* Jornandes, quem vide cum Paulo Diacono.

To conclude therefore with the application of our Apostle's Prediction: Whether the *Christian Apostasie in worshipping new Dæmon-Gods* began not with the First of these degrees, notably increased with the Second, and was established by the Last, I leave you to judge, when you shall have surveyed the Monuments and Records of those times.

It is commonly and truly affirmed by our Eccleſiastical * Antiquaries, That before the year 360 there is no word to be found of the *Invocation of Saints glorified*, or *Worshipping their Reliques*; to which I adde, no not of any *Miracles* done by them: But presently after that year, when our first date of the Empire's ruine began, search and you shall find. I spare to name the Authors, not willing to discover the nakedness of the Fathers: But whose reads them, will admire to see so truly verified what the Spirit foretold should be ἐν ὑστέροις καιροῖς *in the latter times*. And to make an end; If any shall think this Speculation of *Times* to be a needless curiosity, I desire him to remember how our Saviour reproved the Jews for neglect hereof, *Matt.* 16. 3. *O ye Hypocrites, ye can discern the face of the skie, but can ye not discern the signs of the times?* or as S. *Luke* 12. 56. *How is it that ye do not discern this Time?* They through neglecting the *Signs of the Times*, when Christ came, received him not: How many through ignorance of

* Vide Can. 9. Concil. Laodicen. An. 364. Θεομιμίας ἕνεκα.

these

theſe ὕστεροι καιροὶ *Latter Times*, when the Apoſtaſie hath appeared, eſchewed it not?

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From which of theſe *Three Beginnings* of the Apoſtatical Times, or whether from ſome other moment within or between them, the Almighty will reckon that his Computation of theſe ὕστεροι καιροὶ, which ended ſhall finiſh the days of the *Man of ſin*, I curiouſly enquire not, but leave unto him who is Lord of times and ſeaſons: Nor do I think that the *Jews* themſelves could certainly tell from which of their *Three Captivities* to begin that reckoning of LXX years, whoſe end ſhould bring their return from *Babylon*, until the Event aſſured them thereof.

AN APPENDIX.

CHAP. XV.

That Daniel's *70 Weeks are a leſſer Kalendar of Times. That in reference to theſe Weeks muſt thoſe Phraſes in the Epiſtles to the converted Jews,* [*viz.* The Laſt Hour *or* Time, The End of all things, The Day approching, *&c.*] *be expounded of the End of the Jewiſh State and Service at the expiring of the 70 Weeks. That the Apoſtles were not ſo miſtaken as to believe the End of the World ſhould be in their days, proved againſt* Baronius *and other* Romaniſts.

I SHOULD now preſently come to ſpeak of the Fourth particular which I obſerved in this Verſe: But becauſe in this Diſcourſe of *Times*, beſides the *Great Kalendar of Times* I ſo much ſpake of, there was ſome mention of a *Leſſer Kalendar*, *viz.* of *Daniel*'s 70 weeks, give me leave to note ſome places of Scripture which I ſuppoſe to have reference thereto, for the better clearing not only of our former Diſcourſe, but of ſome ſcruples that might trouble our minds, when mention is made of an *End* then ſuppoſed near, though the World hath ſo many hundred years ſince continued, and no end thereof is yet come.

Know therefore that theſe 70 weeks of *Daniel* are a *Little Provincial Kalendar*, containing the time that the Legal worſhip and Jewiſh ſtate was to continue from the re-building of the Sanctuary under *Darius Nothus* untill the final deſtruction thereof, when the Kalendar ſhould expire: Within the ſpace whereof their Commonwealth and City ſhould be reſtored, and 62 weeks after that the *Meſſias* be ſlain for ſin, and at the end of the whole 70 their City and Temple again deſtroyed and their Commonwealth utterly diſſolved. To theſe *Weeks* therefore, whoſe computation ſo eſpecially concerns the *Jews*, is reference made in thoſe Epiſtles which are written to the Chriſtian Churches of that Nation, whether living in *Jewry*, or abroad diſperſed. Such is S. *Paul*'s Epiſtle to the *Hebrews*; both S. *Peter*'s to thoſe of the Diſperſion in *Pontus*, *Galatia*, *Cappadocia*, *Aſia* and *Bithynia*; the Epiſtle of S. *James* to the twelve Tribes; and likewiſe the Firſt Epiſtle of S. *John*, which though the Salutation expreſſeth not, as in the former, yet may appear both becauſe *Peter*, *James* and *John* were all three Apoſtles of the Circumciſion, and from that paſſage Chap. 2. verſe 2. CHRIST JESUS *is the propitiation for our ſins; and not for ours only, but for the ſins of the whole world*: that is, not for the ſins of us only who are

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Jews, but for the ſins of the *Gentiles* alſo. And doth not the name of *General* or *Catholick Epiſtle* given unto this, as well as to thoſe of S. *James* and *Peter*, imply thus much? For it cannot be thus called, becauſe written to all Chriſtians indefinitely and generally, ſince the contrary expreſly appears in the former; but becauſe this as well as the reſt was written to thoſe of the Circumciſion, who were not a people confined to any one certain City or Region, but diſperſed through every Nation; as we reade in the *Acts* Chapter 2. verſ. 5, &c. that at the Feaſt of Pentecoſt, when the Holy Ghoſt came down upon the Apoſtles, *There were ſojourning at Jeruſalem Jews, devout men, out of every Nation under Heaven; Parthians, Medes, Elamites, and the dwellers in Meſopotamia, Judæa and Cappadocia, Pontus and Aſia, and ſtrangers of Rome, Jews and Proſelytes*, (that is, Jews by race, and Jews by Religion,) &c. For we muſt not miſtake thoſe there numbred to be *Gentiles*, but **Iſraelites*, both of the Ten Tribes captivated by *Shalmaneſer*, and the other Two; ſome of whom never returned from *Babylon*, but lived ſtill in *Meſopotamia*: but of thoſe who returned, great multitudes were diſperſed afterwards in *Ægypt*, *Libya*, and many other Provinces, before the time of our Saviour's appearing in the fleſh. So that the Apoſtles of the Circumciſion had their Province for largeneſs not much inferiour to thoſe of the Gentiles.

* See this fully proved in Book I. Diſcourſe XX.

But I come to note the places I ſpake of. And firſt out of the forenamed Epiſtle of S. *John*; where from that prediction of our Saviour's in the Goſpel, that the ariſing of falſe Prophets ſhould be one of the near ſigns of the nigh-approching *End* of the *Jewiſh* State, the Apoſtle thus referrs unto it, Chap. 2. verſe 18. *Little children, this is* ἐσχάτη ὥρα *the Laſt hour: and as ye have heard that Antichriſt ſhall come, even now there are many Antichriſts; whereby we know that it is the Laſt time.* Here by *the Laſt time* I ſuppoſe no other thing to be meant but the near expiring of *Daniel*'s 70. weeks, and with it the approching End of the Jewiſh Commonwealth: and why might not this Epiſtle be written in the Laſt week, at the beginning whereof *Jeſus Ananiæ* began that woful cry, *Wo unto Jeruſalem and the Temple!* *Joſeph. l. 7. Belli Judaici.* By πολλοὶ Ἀντίχριστοι *many Antichriſts*, are meant no other but falſe Prophets or Counter-prophets to the Great Prophet, pretending an Unction and Commiſſion from Heaven (as he had) to teach the world ſome new revelation and doctrine. For the name *Chriſt* implies the Unction of Prophecy as well as the Unction of a Kingdom, and accordingly the name *Antichriſt*: and therefore the *Syriack* here turns it משיחא נגדא *Falſe Chriſts*, that is, ſuch as ſhould falſely pretend ſome extraordinary Unction of Prophecie like unto him. And the coming of ſuch as theſe our Saviour in S. *Matthew*'s Goſpel (a Goſpel for the Hebrews) makes one of the *Laſt ſigns* uſhering the deſtruction of *Jeruſalem*: And if the harmony of this Prophecy in the three Evangeliſts be well conſidered, there was no more to come but the *compaſſing of Jeruſalem with armies.* Well therefore might S. *John*, when he ſaw ſo many Anti-prophets ſpring up, ſay, *Hereby we know that it is the laſt time.*

Again, becauſe the Deſolation of the Jewiſh State and Temple would be a great confirmation of the Chriſtian Faith; therefore the believing Jews, whom nothing could ſo much ſtagger as the ſtanding glory of that Temple and Religion, are encouraged by the nearneſs of that time of expectation when ſo great a confirmation of their Faith of the *Meſſias* already come ſhould appear. *Hebrews* 10. 23, 25. *Let us hold faſt the profeſſion of our Faith without wavering—and ſo much the more, as ye ſee the Day approching*; namely, that day when you ſhall be ſufficiently confirmed. So I take the 35 and 37 Verſes of the ſame Chapter, *Caſt not away your confidence, which hath*

hath great recompence of reward: For ye have need of patience——For yet a little while, and he that ſhall come will come, and will not tarry. What [*He*] is this, but even He of whom *Daniel* ſays, *The people of the Prince that ſhall come, ſhall deſtroy the City and the Sanctuary? Dan.9.26.* For even as the deſtruction of *Papal Rome* would be a great confirmation of the Reformed Chriſtian who hath forſaken the Communion of that Religion, the continuance and ſuppoſed ſtability of the glory thereof being that wherewith their Proctors endeavour moſt to ſhake and ſtagger us: So was the deſtruction of the *Jewiſh State* and *Temple* to be unto thoſe Jews who had withdrawn themſelves from that Body and Religion whereof they once had been, to embrace the new Faith of the *Meſſiah* preached by the Apoſtles. For if at the end of the 70 weeks approching the Legal Sanctuary were raſed, and the Jewiſh State diſſolved, then would it be apparent indeed, *That Meſſiah was already come and ſlain for ſin*; becauſe this was infallibly to come to paſs within the compaſs and before the expiration of thoſe 70 weeks or 490 years allotted for the laſt continuance of that City and Sanctuary, when it ſhould be reſtored after the captivity of *Babylon*. Not without cauſe therefore doth S. *Peter* in his ſecond *Epiſtle ſay to the Chriſtian Jews, *We have a more ſure word of prophecy, whereunto ye doe well that ye take heed, as unto a light ſhining in a dark place, untill the day dawn and the day-ſtar ariſe in your hearts.* Yea and beſides, Becauſe *Jeſus* as well as *Daniel* had propheſied of the approching deſolation of that City and Temple, mentioning all the Signs that were to uſher it; if the Event when time came ſhould fall out accordingly, then muſt *Jeſus* of *Nazareth*, who foretold the foregoing Signs thereof, be approved as a true Prophet, by whom of a truth the Lord had ſpoken. Now for the laſt place that I mean to alledge; Becauſe the fall and ſhock of that State might ſhake the whole Nation whereſoever diſperſed, unleſs God ſpared the Chriſtians, and made them alone happy in that wofull day; or rather becauſe Chriſt had foretold that one of the next fore-runners thereof ſhould be a general perſecution of Chriſtians, as it happened under *Nero*; therefore the remembrance of the End of theſe 70 weeks ſo near the expiring was a good caution to all the Chriſtian Jews to *watch and pray*. To this ſenſe therefore I take that of *Peter*, 1 *Pet.* 4. 7. Πάντων δὲ τὸ τέλος ἤγγικε, *The End of all approacheth; Be ye therefore ſober, and watch unto prayer:* that is, The End of all your Commonwealth, Legal worſhip, Temple and Service, is now within a few years; Be ye therefore ſober, and watch unto prayer, that ye may be the more happy in that day of vengeance and wrath upon our Nation. Neither need we wonder that this *Deſolation* ſhould be called the *End*; for our Saviour himſelf taught them ſo to ſpeak in his Prophecy concerning it, as may appear if we conſider that Antitheſis in S. *Luke*, chap. 21. 9. *Ye ſhall hear of warrs and commotions——but the End is not by and by.* Ver. 20. *But when ye ſhall ſee Jeruſalem encompaſſed with armies, then know that the Deſolation thereof is nigh.*

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* Chap. 1. 19.

Thus muſt that of S. *James* in chap. 5. 3. be expounded; and ſo *Oecumenius* expounds the words, *Weep and houl, ye rich men, for the miſeries that ſhall come upon you:* ——*Ye have heaped up goods for the laſt daies*; that is, when the End of your State is a coming, and the *Romans* ſhall ſpoil you of all. This being ſuppoſed to be the reaſon why many of the Chriſtian Jews ſold their lands, and laid the mony at the Apoſtles feet. *Ann.* 57. §. 19. *Ann.* 72. §. 26. *Ann.* 82. § 3.

AND thus much I thought to add to my former diſcourſe of *Latter Times*, leſt through ignorance thereof we might incline to that little better then blaſphemous conceit which * *Baronius* by name and ſome other of *Rome*'s followers have taken up; *viz. That the Apoſtles in ſuch like paſſages as we have noted were miſtaken, as believing the End of the World ſhould have been in their own time; God of purpoſe ſo ordering it, to cauſe in them a greater meaſure of zeal and contempt of worldly things.* An opinion, I think, not well beſeeming a Chriſtian.

1. For, firſt, whatſoever we imagine the Apoſtles might here conceive in their private opinions as men; yet we muſt know that the Holy Ghoſt, by

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by whoſe inſtinct they wrote the Scriptures, is the Spirit of truth, and therefore what is there affirmed muſt be true, yea, though the Pen-man himſelf underſtood it not.

2. It was not poſſible the Apoſtles ſhould expect the *End of the world* to be in their own time, when they knew ſo many things were to come to paſſe before it as could not be fulfilled in a ſhort time. As 1. The deſolation [a] of *Jeruſalem*, and that not till the ſeventy weeks were expired. 2. Then the *Jews* to be [b] carried captives over all Nations, and *Jeruſalem* to be troden down of the Gentiles, until the times of the Gentiles ſhould be fulfilled. 3. That in the mean time the *Roman* Empire muſt be ruined, and [c] that which hindered taken out of the way. 4. That after that was done, [d] the Man of ſin ſhould be revealed, and domineer his time in the Temple and Church of God. 5. After all this, *viz.* when the [e] fulneſs of the Gentiles ſhould come in, that *Iſrael* ſhould be received again to mercy. 6. That Chriſt ſhould [f] reign in his Church on earth ſo long till he had put down all rule, all authority and power, and ſubjected all his enemies under his feet, before he ſhould ſubdue the laſt enemy, which is death, and ſurrender his kingdom into the hands of his Father. 7. That the time ſhould be ſo long, that in the laſt days ſhould come Scoffers, ſaying, [g] *Where is the promiſe of his coming?* How is it poſſible they ſhould imagine the *Day of Doom* to be ſo near, when all theſe things muſt firſt come to paſſe, and not one of them was yet fulfilled? And how could the expectation of this Day be made a ground of exhortation, and a motive to *watchfulneſs and prayer*, as though it could ſuddenly and unawares ſurprize them, which had ſo many wonderful alterations to foregoe it, and none of them yet come to paſſe?

[a] Matt. 24. Mark 13. Luke 21. Dan. 9. 24.
[b] Luke 21. 24.
[c] 2 Theſſ. 2. 7.
[d] Ibid. v. 8.
[e] Rom. 11. 25.
[f] 1 Cor. 15. 24, 25. & Hebr. 2. 8.
[g] 2 Pet. 3. 4.

I have ſpoken hitherto of what was revealed to all the Apoſtles in general. But if we take S. *John* apart from the reſt, and conſider what was afterward revealed to him in *Patmos*, we ſhall finde in his *Apocalyptical Viſion*, beſides other times more obſcurely intimated, an expreſs prophecy of no leſs then a thouſand years; which, whatever it mean, cannot be a ſmall time, and muſt be fulfilled in this world, and not in the world to come. Notwithſtanding all this, I make no queſtion but even in the Apoſtles times many of the believing Gentiles, miſtaking the Apoſtles admonitions to the Jews of the *End of their State* approching, thought the End of the whole world and the Day of the Lord had been alſo near; whom therefore S. *Paul* 2 *Theſſ.* 2. beſeeches to be better informed, becauſe that Day ſhould not come untill the Apoſtaſie came firſt, and the Man of ſin were revealed.

Ῥ Η Τ Ω̃ Σ *Expreſly*, or *In expreſs words.*

CHAP. XVI.

The Fourth Particular, viz. The Warrant *or* Proof of this Prophecy. *When the Spirit ſpeaks* ῥητῶς, *and when* ἀῤῥήτως. *That the Spirit foretold the* Great Apoſtaſy ῥητῶς expreſly *in* Dan. 11. *verſ.* 36, 37, 38, 39. *A View of theſe Verſes in the Hebrew Text, with an exact Tranſlation of them both in Latin and Engliſh. The chief Difficulties in theſe Verſes explained, and incidentally other places of Scripture. The different opinions of* Junius *and* Graſerus *about Verſ.* 38. *The Author's Tranſlation free from the inconveniences of both. A particular Explication of* Mahoz *and* Mahuzzim: *That hereby are meant* Fortreſſes, Bulwarks, *as alſo* Protectors, Guardians, Defenders, *&c. How fitly this Title is appliable to* Angels *and* Saints, *accounted to be ſuch by thoſe that worſhipt them.*

NOW

NOW I come to the *Fourth* particular of this *Prophecy*, *The Warrant* or *Proof thereof*. The *Spirit* hath foretold it ῥητῶς, or *in expreſs words*, in ſome place or other of Divine Writ. The *Spirit* told *Peter*, *Acts* 10.19. *Behold three men ſeek thee*. The *Spirit* ſaid, *Separate Barnabas and Saul*, *Acts* 13. 2. The *Spirit* forbade *S. Paul* to *preach in Aſia*. The *Spirit* ſaid that the Jews ſhould *bind S.* Paul *at Jeruſalem*, *Acts* 21.11. But in all theſe the *Spirit* ſpake not ῥητῶς: for theſe things were nowhere written; and therefore what it ſpake, it ſpake ἀῤῥήτως, onely by ſecret Inſtinct or Inſpiration. But that which the *Spirit ſpeaks in the Written Word*, that it *ſpeaks* ῥητῶς, *verbatim*, *Expreſly*. If therefore concerning this *Apoſtaſie* of Chriſtian believers to be in the *Latter times*, the *Spirit ſpeaketh* ῥητῶς, then is it to be found ſomewhere in the Old Teſtament: for there alone the *Spirit* could be ſaid to *ſpeak* ῥητῶς or *verbatim*, in the Apoſtles time. Having therefore ſo good a hint given us, let us ſee if we can finde where the *Spirit ſpeaketh* of this matter ſo *expreſly*.

There are three main things in this our Apoſtle's Prediction whereof I finde the *Spirit* to have ſpoken ῥητῶς or *in expreſs words*, and that in the Prophecy of *Daniel*. 1. Of *theſe Laſt* or *Latter times*. 2. Of *the new worſhip of* Dæmons *in them*. 3. Of a *Prohibition of marriage to accompany them*. As for the firſt of theſe, the ὕστεροι καιροὶ *Latter times*, *Daniel*, as you heard before, expreſly names them, Καιρὸς, καιροὶ, καὶ ἥμισυ καιροῦ, *A time*, *times*, *and half a time*; being thoſe *Laſt times* of the *Laſt Kingdom*, wherein the Horniſh Tyrant ſhould make warre with the Saints, and prevail againſt them. For the ſecond, *A worſhip of new Dæmons* or *Demi-gods* with the profeſſion of the Name of Chriſt; you will perhaps think it ſtrange if I ſhould ſhew it ῥητῶς. But if I do; it was the Appendix of *hindering* or *debarring marriage*, mentioned in the next verſes, which as a thred led me the way to the end of the eleventh chapter of *Daniel*, where I found it; and in a place too very ſuſpicious, being taken, I think, by almoſt all the Ancients for a *Prophecy of Antichriſt*; yea and ſo expounded by the greateſt part of our own, though with much variety of reading and application. But hear the words themſelves in the 36, 37, 38, 39. verſes of that eleventh chapter of *Daniel*, tranſlated, as I think, ῥητῶς, *verbatim*, without any wreſting or ſtraining the Hebrew text: They are a Deſcription of the *Laſt* or *Roman Kingdom*, and the ſeveral ſtates thereof, Conquering Nations, Perſecuting Chriſtians, Falſe-worſhipping Chriſt. The words are theſe.

Daniel Chap. 11. Verſ. 36, 37, 38, 39.

36. Then a King ſhall doe according to his will, and ſhall exalt and magnifie himſelf above every God. Yea againſt the God of Gods ſhall he ſpeak marvellous things; and ſhall proſper untill the Indignation be accompliſhed: for the determined time ſhall be fulfilled.	36. *Tunc faciet pro libitu ſuo Rex, & extollet ac magnificabit ſeipſum ſupra omnem Deum.* *Etiam contra Deum Deorum loquetur ſtupenda; proficiétq; donec conſummata fuerit Indignatio: nam ſtatutum perficietur.*	וְעָשָׂה כִרְצֹנוֹ הַמֶּלֶךְ וְיִתְרוֹמֵם וְיִתְגַּדֵּל עַל כָּל אֵל וְעַל אֵל אֵלִים יְדַבֵּר נִפְלָאוֹת וְהִצְלִיחַ עַד כָּלָה זַעַם כִּי נֶחֱרָצָה נֶעֱשָׂתָה

37. Then

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37. Then he ſhall not regard the Gods of his Anceſtors, nor ſhall he regard the Deſire of women, no nor any God: but he ſhall magnifie himſelf above all.

38. For to [*or* together with] God, in his ſeat, he ſhall honour *Mahuzzims*: even together with that God whom his Anceſtours knew not, ſhall he honour [them] with gold, and with ſilver, and with precious ſtones, and with pleaſant things.

39. And he ſhall make the Holds of the *Mahuzzims* withall (*or* joyntly) to the *Forein God*; whom acknowledging, he ſhall encreaſe with honour; and ſhall cauſe them to rule over many, and ſhall diſtribute the earth for a reward.

37. *Tunc ad Deos Majorum ſuorum non attendet; nec ad Deſiderium mulierum, nec ad ullum Numen attendet: ſed ſupra omne ſe magnificabit.*

38. *Nam ad* [*vel juxta*] *Deum*, Mahuzzimos *in ſede ejus honorabit; ſcilicet ad Deum quem non agnoverunt Majores ejus, honorabit* [*eos*] *auro, & argento, & lapidibus pretioſis, & rebus deſideratiſſimis.*

39. *Et faciet munimenta* Mahuzzimorum *unà Deo peregrino* [ſeu *exotico*;] *quem agnoſcendo, multiplicabit honore; & dominari faciet eos in multos, terrámque partietur in mercedem.*

וְעַל אֱלֹהֵי אֲבוֹתָיו
לֹא יָבִין וְעַל
חֶמְדַּת נָשִׁים וְעַל
כָּל אֱלוֹהַּ לֹא יָבִין
כִּי עַל כֹּל יִתְגַּדָּל׃

וֵאלֹהַּ מָעֻזִּים עַל
כַּנּוֹ יְכַבֵּד וֵאלֹהַּ
אֲשֶׁר לֹא יְדָעוּהוּ
אֲבוֹתָיו יְכַבֵּד בְּזָהָב
וּבְכֶסֶף וּבְאֶבֶן יְקָרָה
וּבַחֲמֻדוֹת׃

וְעָשָׂה לְמִבְצְרֵי
מָעֻזִּים עִם אֵלוֹהַּ
נֵכָר אֲשֶׁר הַכִּיר
יַרְבֶּה כָּבוֹד
וְהִמְשִׁילָם בָּרַבִּים
וְאַדָּמָה יְחַלֵּק
בְּמָחִיר׃

1. Now for the underſtanding of this Prophecy, we muſt take notice, that the Prophet *Daniel* at the beginning of theſe verſes leaves off the *Greek* Kingdome with *Antiochus*, (of whom he was ſpeaking before) and falls about the *Roman*: the reaſon being, becauſe after *Antiochus* (in whoſe time *Macedonia*, whence that Kingdom ſprung, with all the reſt of *Greece* came under the *Roman* obedience,) the Third Kingdom comes no more in the holy reckoning; *Daniel* himſelf calling the time of *Antiochus* his reign, *the latter end* of the *Greek* kingdome, chap. 8. 23. and, as I take it, he intimates the ſame in this chapter in the verſe immediately fore-going theſe we have now to deal withall: From thence forward therefore the *Roman* ſucceeds in the account of the *Great Kalendar of Times*.

2. Under the name *King* we muſt underſtand the whole *Roman State*, under what kind of Government ſoever. For the Hebrews uſe *King* for *Kingdom*, and *Kingdom* for *any Government*, *State* or *Polity* in the world. For the Devil in the Goſpel is ſaid to have ſhewn Chriſt *all the Kingdoms of the world*, Monarchies, Ariſtocracies, Democracies, or what other kind ſoever.

3. Where it is ſaid, that this King ſhould *exalt himſelf above every God*, nothing is thereby meant but the greatneſs and generality of his conqueſts and prevailings. And the reaſon of that phraſe or manner of ſpeech ſhould ſeem to be, Becauſe in the times of Paganiſm every City and Countrey was ſuppoſed to have their proper and peculiar Gods, which were deemed as their Guardians and Protectors: Whence in the Scripture, according to the language of that time, we may obſerve a threefold uſe of ſpeech.

Firſt, The Nations themſelves are expreſſed and implied under the names of their Gods. The *Iſraelites* were called *The people of Jehovah*. So are the Moabites *the people of Chemoſh*, *Numb.* 21. 29. The Lord threatned, *Deut.* 4. 28. & 28. 36, & 64. *Jer.* 16. 13. to *ſcatter Iſrael among the nations, from one end of the earth even to another, and that there they ſhould ſerve*

ſerve other Gods day and night; Gods, the work of mens hands, wood and ſtone, which neither they nor their Fathers had known: that is, they ſhould *ſerve* them, not *Religiouſly*, but *Politically*, inaſmuch as they were to become Slaves and Vaſſals to * Idolatrous Nations; even ſuch Idolaters as neither they nor their Fathers had ever heard of. For as for a *Religious* ſervice of Idols, the Jews were never ſo free as in their captivity, as we ſee by experience at this day: but with the ſervice of bondage they may be ſaid *Politically* to have been the Vaſſals of Idols, as being in bondage to the ſervants of other Gods. As a Chriſtian taken by the Turk may in the like ſenſe be ſaid to come in bondage, and be a Slave to *Mahomet*: For a Slave to the Servants is in a ſenſe Servant to their Maſter. Let it alſo be conſidered whether that of *David*, 1 *Sam.* 26. 19. be not to be expounded according to this notion, *They have driven me out this day from abiding in the inheritance of the Lord, ſaying, Goe ſerve other Gods*; that is, baniſhed me into a Nation of another Religion.

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* So *Targum Onkelos* and *Jonathan* both render it expreſly, *Servire populis* פלחי טעותא *ſervientibus Idolis, Deut.* 28. 36, 64. alſo c. 4. 28. *necnon Targum Jonathan, Jer.* 16. 13. 1 *Sam.* 26. 19. that is, in all the places forecited.

Secondly, The exploits of the Nations are ſaid to be done by their Gods, even as we by like privilege of ſpeech aſcribe unto our Kings what is done by the People under them. Thus 2 *Chron.* 28. 23. the Gods of *Damaſcus* are ſaid to have ſmote *Ahaz*; *He ſacrificed to the Gods of* Damaſcus *that ſmote him: and he ſaid, Becauſe the Gods of* Syria *help them, therefore will I ſacrifice to them, that they may help me.* *Jer.* 51. 44. it is ſaid of the Dominion of *Babylon*, That the Nations *flowed together unto Bel*, and that he had *ſwallowed up* their wealth, which the Lord threatned there to *bring forth* again *out of his mouth.*

Thirdly, and that moſt frequently of all others, What is attempted againſt the Nations, is ſaid to be attempted againſt their Gods: Even as Generals bear the name not only of the exploits, but alſo of the diſadvantages of the Armies led by them; ſo here the Gods are ſaid to receive the affronts, defeatures and diſcomfitures given to the People under their patronage. * *Rabſhakeh* vaunts in his Maſter's name, 2 *Kings* 18. 33. *Hath any of the Gods of the Nations delivered at all his land out of the hand of the King of* Aſſyria? *where are the Gods of* Hamath, *and of* Arpad? *where are the Gods of* Sepharvaim? *Iſay* 46. 1, 2. propheſieth thus of the taking of *Babylon* by *Cyrus*; Bel *boweth down*, Nebo *ſtoopeth*——*they could not deliver the burthen, but they themſelves are gone into captivity.* In the like ſtrain propheſieth *Jeremy*, chap. 50. 2. Babylon *is taken*, Bel *is confounded*, Merodach *is broken in pieces, her Idols are confounded*, &c. And again, *Jer.* 51. 44. *I will puniſh* Bel *in* Babylon, *and I will bring out of his mouth that which he hath ſwallowed up, and the Nations ſhall not flow together any more unto him: yea the wall of* Babylon *ſhall fall.* The ſame Prophet ſaith of *Moab*'s captivity, chap. 48. 7. *Thou ſhalt be taken, and* Chemoſh *ſhall goe into captivity with his Prieſts and his Princes together. Moab* likewiſe in his affronts and deriſion of *Iſrael* is * ſaid to have *magnified himſelf againſt the Lord.* According to which manner of ſpeech the ſucceſs and prevailing of the *Roman* in the advancing his Dominion and ſubduing every Nation under him, is here expreſſed by his *exalting* and *magnifying himſelf above every God.* This I ſuppoſe to be the ground of that manner of ſpeech; though if any had rather, as others do, take *Gods* here for the *Kings* and *Potentates of the earth*, it will I confeſs come all to one purpoſe.

* 2 *Sam.* 7. 23. God is ſaid to have redeemed Iſrael from Egypt, *from the Nations and their Gods.* See *Tremel.* who turns it more to our purpoſe.

* Verſ. 26, & 42.

4. By the *Gods of their Anceſtors*, whom the *Roman* State ſhould at length caſhier and caſt off, are meant all the Pagan Deities and Heathen Gods which were worſhipped in that Empire.

5. By *the Deſire of Women*, which the *Roman* alſo at that time ſhould not regard as he was wont, is meant *Deſire of wiving*, or Deſire of having Wo-

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men for the society of life, conjugal affection, which is expressed *Gen.* 2. 24. to be such a desire for which *a man shall leave father and mother, and cleave to his wife, and they shall be both one flesh.* And it might have been translated in this place, *Desire of wives*, as well as *Desire of women*; for there is no other word used in the Original for *Wives* above once or twice in the whole Scripture, but this נָשִׁים which is here turned *women.* With the like use of the word *Desire*, the Spouse in the *Canticles*, chap. 7. 10. expresseth her wel-beloved to be her Husband: *I am my wel-beloved's* (saith she) *and his Desire is towards me*; that is, He is my Husband: for so twice before she expressed her self, chap. 2. 16. *My beloved is mine, and I am his*; and chap. 6.3. *I am my beloved's, and my beloved is mine.* So *Ezek.* 24.16. the Lord threatning to take away *Ezekiel*'s wife, saith, *Behold I take away from thee the Desire of thine eyes* מַחְמַד עֵינֶיךָ, and afterward ver. 18. it followeth, *And at even my wife died.* Yea, the *Roman* language it self is not unacquainted with this speech: *Cicero ad uxorem, En mea lux, meum desiderium.* This *Desire of women and married life* the *Roman* should discountenance, when he shook off the Gods of his Ancestors.

(a) See the oration of *Licinius* to his Souldiers, *Euseb. de vita Constantin. lib.* 2. *c.* 5.

(b) Syr. אלהא נוכריא. The Altar he there speaks of in his defence was inscribed Θεῷ Ἀγνώστῳ καὶ Ξένῳ, *which God* (saith he) *I preach unto you.*

(c) Roma cùm penè omnibus dominaretur Gentibus, omnium Gentium serviebat erroribus; & magnam sibi videbatur assumpsisse Religionem, quia nullam respuebat falsitatem. *Leo Mag. in Ser.* 1. *in nat. Apost. Petri & Pauli.* Hîc confutandi Dæmonum cultus, hîc omnium sacrificiorum impietas destruenda, ubi diligentissimâ Superstitione habeatur collectum, quicquid usquam fuerat vanis erroribus institutum. *Id. ib.*

6. By the *Strange and Forein God* whom the *Roman* should at length acknowledge, is meant (*a*) Christ. For though to the *Jew* every *Strange* and *Forein God* were a *False* God; yet to the *Gentiles*, who worshipped none but Idols, the *Forein God* was the *True*: Therefore the Philosophers at *Athens*, when S. *Paul* preached Christ unto them, said, He preached (*b*) Ξένων Δαιμόνιον *a Forein God.* The want of which consideration hath much obscured this prophecy; this *Forein God* being still supposed to be a *False* God; when to those who worshipped all kinds of *False Gods*, as the (*c*) *Roman* did, a *Forein God, whom their Fathers knew not*, must needs be the *True.*

7. Where it is said, *With this Forein God he shall honour Mahuzzims*, these *Mahuzzims* or *Maüzzims* are these *Damons* we seek for, whom the *Roman* should worship with Christ whom he should embrace. For *Mahuzzim* are *Protectores Dii*, (such as *Saints* and *Angels* are supposed to be) as I shall shew by and by; where though I may be new for the particular, yet for the general I shall agree well enough with the Fathers, who constantly thought that under these *Mahuzzim* was some Idol meant which Antichrist should worship, and many of our time have taken it for the *Masse.*

But I must first say something of the translation of this 38. verse, and then will come to the signification of this word *Mahuzzim.*

For the first; Whereas the Preposition ל in לֵאלֹהַּ is usually neglected, and the words אֱלֹהַּ and מָעֻזִּים *God* and *Mahuzzim* construed together as one thing, *viz. God Mahuzzim*, or, as some, *The God of Forces*; I express the Preposition ל, and construe *God* and *Mahuzzim* apart as Two; viz. *To*, or, *Together with*, *God he shall honour Mahuzzims*, &c. *Ad* (vel *juxta*) *Deum Mahuzzimos honorabit*, &c. For the preposition ל is made of אֶל, and signifies the same with it, namely an Addition or Adjoyning of things, *Ad*, *Juxta*, *Apud*, and עַל *super*, *propter*, &c. *To*, *Besides*, and *Together with**; as *Lev.* 18.18. *Thou shalt not take a wife to her sister*, אֶל אֲחֹתָהּ, that is, *together with her sister.* By this means the controversie betwixt *Junius* and *Graserus* is taken away: For *Junius*, as should seem, seeing no reason why the Preposition ל should be neglected, and that by so doing the Verb נִבַּר was made irregularly and against use to govern a Dative case, he expresses the Preposition by *Quod ad* or *Quod attinet ad*, (that is) *As concerning.* But the words *God* and *Mahuzzim* he sundreth not, but turneth them as in *statu constructo*, *viz.* The *God of Mights* or *Forces*; understanding thereby *the True and Almighty God himself.* Against which *Graserus* excepts, 1. That to render the Preposition ל *Ad* [*As concerning*] savours of a Latinism rather then of an Hebraism.

2. That

* See this use of ל *Ezra* 1. 5. לְכֹל, Vulg. & Angl. *with.* *Lev.* 16.21. לְכָל חַטֹּאתָם Vulg. *atque*, LXX *καὶ*. *Num.* 33. 2. לְמַסְּעֵיהֶם, LXX *καὶ*. chap. 32.33. לְטָרְיָה, LXX *καὶ*, Vulg. *cùm*, Angl. *with.*

2. That he doth as good as ſtrike out the diſtinctive Accent [a] *Athnach* [∧] which is a *Colon*; inaſmuch as he makes the ſentence being a full member to be imperfect and defective; and yet would ſeem to ſtand in awe of that ſmaller diſtinction *Zakeph-katon* [:] over the word מָעֻזִּים *Mahuzzim*, which yet ſtands there, as [b] elſewhere, but for a *Nota bene*. 3. That to expound *God Mahuzzim* to be the *True God*, againſt the conſent not only of Jews, who ever take it for ſome *Idol* or other, but of the ancient Chriſtian writers, who underſtand by it ſome *Idol of Antichriſt*, yea ſome the *Devil* himſelf, and of many of our own, who take it for the Idol of the *Maſſe*, and ſome otherwiſe, yet for an *Idol-deity*; To expound this of the *True* and *Almighty God* without example in Scripture, *Graſerus* thinks not tolerable. Wherefore himſelf had rather yield the conſtruction of the verb כבד to be irregular, (*Junius* himſelf having admitted it in the next member of the verſe) and to ſuppoſe it to be a myſticall Soleciſm, the Spirit intending by the Anomaly and incongruity of the Syntax to ſignifie an Anomaly and incongruity of Religion. But theſe inconveniences on both ſides, as farre as I can ſee, are wholly avoided by that Tranſlation we have given; whereof let the Reader judge.

I come now to unfold the ſignification of the word *Mahuzzim*; (a word which the moſt Tranſlations retain, the Septuagint calling it Μαωζείμ, S. *Jerome* or the Vulgar Latine *Maozim*, the *Geneva* and others *Maüzzim*.) This מָעֻזִּים *Mahuzzim*, I ſay, is in the Plural number; the ſingular is מָעוֹז *Mahoz*, which in the abſtract ſignifies ſometimes *Strength*, ſometimes a *Fortreſs* or *Bulwark*, of עָזַז *Robuſtus fuit*: But the Hebrews uſe Abſtracts for Concretes. Examples are many in the Old Teſtament, as *Juſtitia pro Juſtis*, *Captivity* for *Captives*, &c. In the New Teſtament, *Principalities*, *Powers* and *Dominions*, for *Princes*, *Potentates* and *Dominators*. So *Mahoz*, *Strength* or a *Fortreſs*, for *him that ſtrengthens* or *fortifies*, that is a *Protector*, *Defender*, *Guardian*, *Helper*. Wherefore the Septuagint five times in the Pſalms render the word מָעוֹז *Mahoz* ὑπερασπιστὴς; and the Vulgar Latine as often *Protector*: the places are theſe. *Pſal.* 27. 1. *The Lord is* מָעוֹז חַיַּי *the Protector of my life, of whom ſhould I be afraid?* Pſal. 28. 8. *The Lord is their ſtrength, and he is* מָעוֹז יְשׁוּעוֹת *Mahoz Jeſhuoth, the Mahoz of ſalvations* * *of his anointed*: where the Septuagint hath ὑπερασπιστὴς τῶν σωτηριῶν, the Vulgar, *Protector ſalvationum*. Pſal. 31. 3. *Bow down thine eare to me, deliver me ſpeedily, be thou unto me* לְצוּר מָעוֹז *for a Rock Mahoz*; Septuagint, εἰς Θεὸν ὑπερασπιστὴν, Vulg. *in Deum Protectorem*. Again verſe 5. *Pull me out of the net that they have laid privily for me,* כִּי אַתָּה מָעוּזִּי *ki atta Mahuzzi, for thou art my Protector*; the Septuagint, ὑπερασπιστής μου, the Vulgar, *Protector*. Pſal. 37. 39. *The ſalvation of the righteous is from the Lord, he is* מָעוּזָּם *Mahuzam, their Mahoz in the time of trouble, and the Lord ſhall help them and deliver them from the wicked*, &c. where the Septuagint and the Vulgar render as before ὑπερασπιστὴς and *Protector*. How think you now? Are not *Saints* and *Angels* worſhipped as *Mahuzzims*? True Chriſtians have with *David*, in the Pſalms before quoted, one *Mahoz*, *Jehovah Mahoz*, that is, *Chriſt*; but Apoſtate Chriſtians have their many *Mahuzzims*. O would they worſhipped only מָעוֹז יְשׁוּעוֹת that *Mahoz of ſalvations*, as you heard *David* even now call him, *Pſal.* 28. You may if you pleaſe compare with theſe places of the Pſalms that in the firſt verſe of this eleventh of *Daniel*, where the *Angel* ſaith he ſtood in the firſt year of *Darius* the *Mede* to *confirm* and be a *Mahoz* to him, וְלְמָעוֹז לוֹ, which we tranſlate, *to ſtrengthen him*: By which we may ſee how fitly this name may be applied to *Angels*, and ſo to *Saints* ſuppoſed in *helping*, *protecting* and *aſſiſting* to be like them.

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[a] under the verb וְכִבֵּד verſ. 38.

[b] *vid.* ver. 42. of this ch. over מִצְרַיִם, and verſ. 3. of the next chap. over הַמַּשְׂכִּילִים, where it is impoſſible it ſhould diſtinguiſh, and ſo elſewhere.

* Some render it not *of*, but, *is his Anointed* or *Meſſiah*, that is, *Meſſiah is Mahoz Jeſhuoth*.

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Thus you ſee the concrete ſenſe of *Mahoz* for *an Helper, Protector* and *Defender*, is not new. But what if we take the word paſſively, *Force* and *Strength*, for *Fortes* and *Strong ones?* Will not then the *valiant Martyrs* and Champions of the Faith well bear the name of *Mahuzzims?* And theſe are they whom, at the firſt, Chriſtians worſhipped only in this ſort, as an honour peculiarly due unto their Sufferings.

Moreover, that you may not think this word and the notion thereof improper to be given unto a Deity, obſerve that the true God is called צור a *Rock* ſeven times *Deut.* 32. which the Vulgar turns as often *Deus*; yea in the ſame place *Falſe gods* are called alſo צור, or *Rocks:* ver. 31. *Their Rock* (that is, *the Gentiles Rock*) *is not as our Rock, even our enemies themſelves being Judges*; and ver. 37. *Where are their Gods,* (that is, *Baalim*) *their Rock in whom they truſted, which did eat the fat of their ſacrifices?* &c. The like you ſhall finde in * *Hannah*'s Song, and other places of Scripture. See now the parity. The True God is called a *Rock*; *Baalim* and Falſe Gods are alſo *Rocks:* The True God, or Chriſt himſelf, is often by *David* call'd *Mahoz*; why may not then Falſe Gods, or Plurality of Chriſts, be called *Mahuzzim? Rock* and *Fortreſs* are not words of ſo great difference.

* 1 Sam. 2. 2.

Thus having cleared the chiefeſt difficulties in the Text, and made the way ſmooth, let us reade over the words again, and apply the Interpretation unto them.

CHAP. XVII.

A particular explication (by way of Paraphraſe) of the forementioned Prophecy in Dan. 11. *This further illuſtrated by ſeverall Obſervations, wherein the Events are repreſented as exactly ſutable and appliable to* Daniel's *Prophecy. That at the beginning of* Saint-worſhip *in the Church,* Saints *and their* Reliques *were called* Bulwarks, Fortreſſes, Walls, Towers, Guardians, Protectors, *&c. according to the native ſignification of the word uſed by Daniel,* Mahuzzim. *A brief explication of the following verſes in* Dan. 11. *viz. verſ.* 40, 41, 42, 43.

Dan. 11. Verſe 36. *THen a King ſhall doe according to his will, and ſhall exalt or magnifie himſelf above every God;*

36. THat *is,* Toward the end of the Reign of *Antiochus Epiphanes* *, the *Roman* ſhall prevail, and ſet up the Fourth Kingdom, making himſelf Maſter of the Kingdom of *Macedon*, and advancing himſelf from this time forward by continuall conqueſts, ſhall Lord it over every King and Nation;

* See the notice hereof at that time taken by the Jews, 1 Macc. 8. à *princip. ad* v. 13. *incluſivé.*

Yea againſt the God of Gods ſhall he ſpeak marvellous things; and ſhall proſper, untill the Indignation be accompliſhed: For the determined time ſhall be fulfilled.

Yea Chriſt, the God of Gods and King of the Kings of the earth, (who in thoſe times ſhould appear in the world) the *Roman* ſhall mock, blaſpheme, and crucifie, and by moſt bloudy Edicts ſhall perſecute and maſſacre his ſervants the Chriſtians; and yet ſhall proſper in his Empire, untill theſe outragious times be ended, that is, untill the daies of *Conſtantine*: For the time God hath appointed muſt be fulfilled.

Verſe

Verſe 37. *Then he ſhall not regard the Gods of his Anceſtors, nor ſhall he regard the Deſire of Women, no nor any God: but he ſhall magnifie himſelf above all.*

37. When that appointed time for the date of his proſperity comes to its period, and the time of the ruine and change of his Dominion draws near; then this *Roman State* ſhall caſhier and forſake the Idols and Falſe Gods whom their Fathers worſhipped, and ſhall acknowledge Chriſt, a God whom their Fathers knew not. At that time the Deſire of Women and married life ſhall be diſcountenanced, and ſhall not be of that account and regard it had been; but, contrary to the long-continued cuſtome of the *Romans*, ſingle life ſhall be honoured and privileged above it: yea and ſoon after the *Roman* ſhall bear himſelf ſo as if he regarded not any God, and with Antichriſtian pride ſhall magnifie himſelf over all.

Verſe 38. *For to (or together with) God in his ſeat he ſhall honour Mahuzzims; even together with that God whom his Anceſtors knew not, ſhall he honour [them] with gold, and with ſilver, and with precious ſtones, and with pleaſant things.*

38. *That is*, Together with the Chriſtian God, who is a jealous God and to be worſhipped alone, he ſhall worſhip *Mahuzzims* even in his ſeat and Temple; even with the forein God, whom his Anceſtors acknowledged not, ſhall he honour *Mahuzzims* with gold and ſilver, and with precious ſtones, and with pleaſant things.

Verſe 39. *And he ſhall make the Holds of the Mahuzzims withall (or joyntly) to the Forein God; whom acknowledging, he ſhall encreaſe with honour: and he ſhall cauſe them to rule over many, and ſhall diſtribute the earth for a reward.*

39. And though the Chriſtian God, whom he ſhall profeſs to acknowledge and worſhip, can endure no Compeers, yet ſhall he conſecrate his Temples and Monaſteries (Eccleſiaſticall Holds) joyntly to the Chriſtian God and to his *Mahuzzims*, *Deo & Sanctis:* yea he ſhall diſtribute the earth among his *Mahuzzims*, ſo that beſide ſeverall patrimonies which in every Countrey he ſhall allot them, he ſhall ſhare whole Kingdoms and Provinces among them: Saint *George* ſhall have *England*, Saint *Andrew Scotland*, Saint *Denis France*, Saint *James Spain*, Saint *Mark Venice*, &c. and bear rule as Preſidents and Patrons of their ſeverall Countries.

Thus we ſee how ῥητῶς, how *expreſſely* the Spirit foretold That the *Roman* Empire, having rejected the multitude of Gods and *Dæmons* worſhipped by their Anceſtors, and betaken themſelves to that One and Only God which their Fathers knew not, ſhould nevertheleſs depart from this their Faith, and revive again the old *Theology of Dæmons* by a new Superinduction of *Mahuzzims*.

Now although this Prophecy thus applied be ſo evident, that the only pointing at the Event were able almoſt to convince the Reader; yet that we may yet the more admire the Truth of God in the contemplation of an Event ſo ſutable, I will adde theſe following Obſervations concerning it.

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1.

First, That agreeably with the date of the Holy Ghost, the Roman Historians themselves have observed and marked out that time of their prevailing against *Macedonia* (which I said was accomplished toward the end of the reign of *Antiochus Epiphanes*) for the beginning of their Dominion over the world. *Lucius Florus*, lib. 2. cap. 7. *Cedente* Hannibale, *præmium victoriæ Africa fuit, & secutus Africam terrarum orbis. Post Carthaginem vinci neminem puduit; secutæ sunt statim Africam Gentes, Macedonia, Græcia, Syria, cæteráque omnia, quodam quasi æstu & torrente fortunæ: Sed primi omnium Macedones, affectator quondam imperii populus.* Hannibal *being worsted*, Africa *became the reward of the victory, and after* Africa *the whole world also. None thought it a shame to be overcome, after* Carthage *was.* Macedonia, Greece, Syria *and all other Nations, as if carried with a certain current and torrent of Fortune, did soon follow* Africa: *But the first who followed were the* Macedonians, *a people that sometime affected the Empire of the World.* In *Velleius Paterculus* lib. 1. cap. 6. is an Annotation out of one *Æmilius Sura*, in these words; *Æmilius Sura de annis populi Romani. Assyrii principes omnium Gentium rerum potiti sunt, deinde Medi, postea Persæ, deinde Macedones; exinde duobus regibus, Philippo & Antiocho, qui à Macedonibus oriundi erant, haud multò post Carthaginem subactam, devictis, summa Imperii ad Populum Romanum pervenit. Inter hoc tempus & initium* Nini *Regis Assyriorum, qui Princeps rerum potitus, intersunt anni* MDCCCC XCV. *The* Assyrians *had the Sovereign dominion the first of all Nations, then the* Medes *and* Persians; *after them the* Macedonians: *afterwards those two Kings,* Philip *and* Antiochus, *being overcome, and that a little after that* Carthage *was subdued, the Imperial Power came to the* Romans. *Between which time and the beginning of the Reign of* Ninus *the first* Assyrian *King there are one thousand nine hundred ninety five years.* Here the time of the *Romans* prevailings against the *Macedonian* Kings is made the beginning of their Empire; even as *Daniel* also beginneth the *Roman* account from thence: but with this difference, that whereas *Æmilius Sura* seems to reckon from the beginning of those prevailings in the victories against *Philip*, *Daniel* counts from the victory against *Perseus* his son, when that Conquest was now perfected, and *Macedonia* brought into a Province; which happened (as I have already said) the same year that *Antiochus Epiphanes* prophaned the Temple of *Jerusalem.*

Vid. etiam 1 Macc. cap. 8.

2.

Tertull. Apologet. l. 1. c. 24. *Tot igitur sacrilegia* Romanorum, *quot trophæa; tot de Diis, quot de Gentibus triumphi; tot manubiæ, quot manent adhuc Simulachra captivorum Deorum.*

That no Kingdom in the world, that we know of, could more *literally* be said in their conquests to *exalt and magnifie themselves above every God*, then the *Roman*; in respect of a solemn custome they used in their wars, by a certain charm to call out the gods from any City when they besieged it. The form whereof *Macrobius* gives us *l.* 3. *Saturn. c.* 8. as he found it in *Sammonicus Serenus* his fifth Book of hidden secrets; namely this.——*If it be a God, if it be a Goddess that hath the People and City of* Carthage *in protection; And thou especially, whosoever thou art, the Patron of this City and people, I pray and beseech, and with your leave require you to abandon the People and City of* Carthage, *to forsake the places, Temples, Ceremonies, and Enclosures of their City, to go away from them, and to strike fear, terrour and astonishment into that People and City; and having left it, to come to* Rome *to me and mine; and that our Cities, Places, Temples, Ceremonies, be more acceptable and better liked of you; that you would take the charge of me, of the People of Rome and of my souldiers, so as we may know and understand it. If you doe so, I vow to build you Temples, and to appoint solemn sports for you.*

That

3.

That *Conſtantine*, the firſt Emperour under whom that State forſook the Gods of their Forefathers and became Chriſtian, together with this alteration abrogated thoſe ancient *Roman* Laws, *Julia* and *Papia*, wherein the *Deſire of women and married life* was ſo much privileged and encouraged, and ſingle and unmarried life diſadvantaged. Hear it in the words of *Sozomen*, *lib.* 1. *cap.* 9. *Hiſt. Eccleſiaſt. There was* (ſaith he) *an ancient Law among the* Romans, *forbidding thoſe who after five and twenty years old were unmarried, to enjoy the like privileges with married ones; and beſides many other things, that they ſhould have no benefit by Teſtaments and Legacies, unleſs they were next of kindred: and thoſe who had no children to have half their goods confiſcated. Wherefore the Emperour ſeeing thoſe who for God's ſake were addicted to chaſtity and virginity, to be for this cauſe in a worſt condition; he accounted it a folly for men to goe about to increaſe their kind with ſuch carefulneſs and diligence, whenas Nature, according to Divine moderation, continually receives as well diminution as increaſe. Therefore he publiſhed a Law to the people, That both thoſe who lived a ſingle life, and thoſe who had no children, ſhould enjoy the like privileges with others: yea he enacted, that thoſe who lived in chaſtity and virginity ſhould be privileged above them; enabling both ſexes, though under years, to make Teſtaments, contrary to the accuſtomed politie of the* Romans. This alteration of the *Roman* Law by *Conſtantine*, *Euſebius* alſo witneſſeth *lib.* 4. *cap.* 26. *de vita Conſtantini:* and again *cap.* 28. where he ſaith, *That above all he honoured moſt thoſe that had conſecrated their lives to divine Philoſophy*; he means a monaſtical life; *and therefore he almoſt adored the moſt holy company of perpetual Virgins.* That which the Father had thus enacted, the Sons alſo ſeconded, and ſome of the following Emperours, by new Edicts, till there was no relique left of thoſe ancient privileges wherewith married men had been reſpected; which *Procopius* ſaith (how rightly I examine not) was the cauſe of the ruine of that Empire, which was ſo much enfeebled and weakned through the neglect of procreation of children, that it was not able to match the numerous armies of the barbarous nations. This was the firſt ſtep of the diſregard of marriage and the *Deſire of wiving*; which was not an abſolute prohibition, but a diſcouragement. But no ſooner had the *Roman* Biſhop and his Clergy got the power into their hands, but it grew to an abſolute prohibition, not for Monks only, but for the whole Clergy: which was the higheſt diſreſpect that could be to that which God had made *honourable among all men.*

4.

Laſtly, It is a thing not to be paſſed by without admiration, That the Fathers and others, even at the beginning of *Saint-worſhip*, by I know not what fatal inſtinct, uſed to call *Saints* and *their Reliques*, *Towers*, *Walls*, *Bulwarks*, *Fortreſſes*, that is, מעזים *Mahuzzim*, in the prime and native ſignification.

Baſil in his Oration upon the Fourty *Martyrs*, whoſe *Reliques* were diſperſed over all the Countries thereabouts, ſpeaks in this manner; *Theſe are thoſe who having taken poſſeſſion of our Country, as certain conjoyned* TOWERS, ΠΥΡΓΟΙ τινὲς συνεχεῖς, *ſecure it from the incurſions of Enemies.* The ſame *Baſil* concludes his Oration upon *Mamas* the Martyr in this manner; *That God who hath gathered us together in this place, and diſpoſes of what is to come, keep us ſafe from hurt, and ſecure us from the ravenous Wolf, and preſerve ſtedfaſt this Church of* Cæſarea, *being guarded with the mighty* TOWERS *of Martyrs*, φρουρουμένην τοῖς μεγάλοις ΠΥΡΓΟΙΣ τῶν μαρτύρων.

Chryſoſtome in his 32. Homily upon the Epiſtle to the *Romans*, ſpeaking

The Apoſtaſy of the latter Times PART I.

of the Reliques of *Peter* and *Paul*, *This Corps* (ſaith he, meaning of *Paul*) *fortifies this City of* Rome *more ſtrongly then any TOWER, or then ten thouſand RAMPIRES, as alſo doth the Corps of* Peter, παντὸς ΠΥΡΓΟΥ καὶ μυρίων ΠΕΡΙΒΟΛΩΝ ἀσφαλέστερον, &c. Are not theſe ſtrong *Mahuzzims*?

The like whereunto is that of *Venantius Fortunatus* a Chriſtian Poet, not much above an age younger then *Chryſoſtome*.

A facie hoſtili duo PROPUGNACULA præſunt,
Quos Fidei TURRES Urbs caput Orbis habet.

The Faith's two TOWR'S in Lady *Rome* do lie,
Two BULWARKS ſtrong againſt the Enemy.

At the ſame thing aims *Gregory*, *lib.* 7. *Ep.* 23. *ad Ruſticianam Patriciam*, entreating her to come to *Rome*: *Si gladios Italiæ & bella formidetis*, &c. *If you fear the ſwords* (ſaith he) *and wars of* Italy, *you ought attentively to conſider how great the PROTECTION of Bleſſed* Peter, *the Prince of the Apoſtles, is in this City*; *wherein without any great number of people, without the aid of ſouldiers, we have been ſo many years in the midſt of ſwords by God's providence ſafely preſerved from all hurt.*

But to return again to S. *Chryſoſtome*, who in his Homily upon the Egyptian Martyrs, *Hom.* 70. *ad populum Antiochenum*, ſpeaks after this manner: *Thoſe Saints bodies* (ſaith he) ΤΕΙΧΙΖΕΙ *FORTIFY our City more ſtrongly then an IMPREGNABLE WALL OF ADAMANT; and, as certain high ROCKS hanging on every ſide, repell not only the aſſaults of thoſe Enemies which are ſenſible and ſeen with the eye, but alſo overthrow and defeat the ambuſcadoes of Inviſible Fiends, and all the Stratagems of the Devil.* Here you ſee are *Mahazzims* too.

So long before, in the days of *Conſtantine*, *James* Biſhop of *Niſibis*, renowned for Holineſs, was, according to order given by *Conſtantine* in his life-time, (ſaith *Gennadius*) buried within the walls of that City, being a Frontier of the Empire, *ob cuſtodiam viz. Civitatis. Gennad. de Vir. illuſtr. cap.* 6.

Evagrius lib. 1. *c.* 13. tells us, That the *Antiochians* offered up a ſupplication to the Emperour *Leo* the firſt, about the year 460, for the keeping of the Corps of holy *Simeon*, ſurnamed *Stylita* or the *Pillariſt*, in this form; *Becauſe our City hath no wall*, (for it had been demoliſhed in a fury) *therefore we brought hither this moſt holy Body, that it might be to us* ΤΕΙΧΟΣ καὶ ΟΧΥΡΩΜΑ *A WALL and A FORTRESSE*, which would be in Hebrew לשור ולמעוז *Leſhur vlemahoz*.

S. *Hilary* alſo will tell us, That neither the GUARDS of Saints nor [*Angelorum munitiones*] the BULWARKS of Angels are wanting to thoſe who are willing to ſtand. Here *Angels* are *Mahuzzim*, as *Saints* were in the former.

The Greeks at this day, in their *Preces Horariæ*, thus invocate the Bleſſed Virgin; *O thou Virgin mother of God, thou impregnable WALL, thou FORTRESSE of Salvation* [מעוז ישועות *Pſal.* 28.] *we call upon thee, that thou wouldeſt fruſtrate the purpoſes of our Enemies, and be a FENCE to this City*: thus they goe on, calling her *The Hope, Safeguard*, and *Sanctuary of Chriſtians*. Here is מעוז מעזים *Mahoz Mahuzzim*, a ſtrong *Mahoz* indeed.

To conclude, The Titles of *Protectors, Guardians* and *Defenders*, which is the ſignification of *Mahuzzim* when a Perſon is meant, as they are more frequent, ſo are they no leſs ancient. *Greg. Nyſſen.* in his third Oration upon the

the fourty Martyrs, calls them Δορυφόροι καὶ Ὑπερασπισταὶ, *Guarders and Protectors. Eucherius* his S. *Gervaſe, the perpetual* [Propugnator] *Protectour of the faithful. Theodoret. lib.* 8. *de curandis Græcorum affectionibus,* calls the holy Martyrs *Guardians of Cities, Lieutenants of places, Captains of men, Princes, Champions, and Guardians, by whom diſaſters are turned from us, and thoſe which come from Devils debarred and driven away.*

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I might here adde ſomething alſo concerning *Images,* whoſe worſhip is another part of the *Doctrine of Dæmons,* and ſhew how well the name *Mahuzzim* would befit them, which the Iconomachical Council of *Conſtantinople* calls ſo unluckily Δαιμονικὰ ὀχυρώματα *the Fortreſſes* or *Mahuzzim of the Devil.* And perhaps the nine and thirtieth verſe in the fore-alledged Prophecy might be yet more literally tranſlated, if the word עשׂה *facere* were taken in a religious ſenſe; *And he ſhall* [*doe unto,* or] *offer unto the holds of Mahuzzim, together with the forein God,* &c. that is, he ſhall doe religious ſervice to the Images of Saints together with Chriſt. I might alſo put you in mind of the term of *Munimentum* given to the *Croſs,* and that ſo uſual Latin phraſe of *Munire ſigno Crucis, to fortifie* (that is, *to ſign*) *with the ſign of the Croſſe:* But I will not engage my ſelf too farre in theſe Grammatical Speculations.

But *Conſtantinus Manaſſes* the Greek Hiſtorian, inveighing againſt *Leo Iſaurus* for demoliſhing *Images,* calls them *Turres atque Munitiones religioſi cultûs.*

As for the following verſes of this Prophecie, if any deſire to know it, they may, as I think, be interpreted and applied thus.

Ver. 40. *And at the time of the End* [that is, in the Romans ὕστερον καιρὸν or *Latter times*] *ſhall the King of the South* (that is, the Saracen) *puſh at him, and the King of the North* (the Turk) *ſhall come againſt him* (to wit, the Saracen) *like a whirlwind, with chariots and with horſemen, and with many ſhips, and he ſhall enter into the Countries, and ſhall overflow and paſſe over.*

Ver. 41. *He ſhall enter alſo into the glorious Land* (Paleſtine) *and many ſhall be overthrown; but theſe ſhall eſcape out of his hand, Edom and Moab, and the chief of the children of Ammon;* that is, the Inhabitants of *Arabia Petræa,* which were never yet Provincials of the Turkiſh Empire; yea with ſome of them he is fain to be at a Penſion for the ſafer paſſage of his Caravans.

Ver. 42. *He* (the Turk) *ſhall ſtretch forth his hand alſo upon the Countries* [of thoſe parts,] *and the Land of Egypt* (though it ſhould hold out long under the *Mamalukes,* even till the year 1517) *ſhall not eſcape.*

Ver. 43. *But he ſhall have power over the treaſures of gold and ſilver and all the precious things of Egypt; and the Libyans and the Cuſhites* (that is, the neighbouring Nations, whether of *Africk* or *Libya,* as thoſe of *Algiers,* &c. or of the *Arabians* in Scripture called *Cuſhim*) *ſhall be at his ſteps,* that is, at his devotion.

That which * remains, as I ſuppoſe, is not yet fulfilled, and therefore I leave it: Time will make it manifeſt.

* See in Book IV. an explication of the remaining Verſes, as alſo a larger explication of the foregoing.

PART

The Apostasy of the latter Times PART II.

PART II.

Vers. 2. Ἐν ὑποκρίσει Ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν,

Through the hypocrisie [or *feigning*] *of Liers, of those who have their conscience seared,*

Vers. 3. Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετ' εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

Of those who forbid to marry, and command *to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth.*

CHAP. I.

The Author's three Reasons for his Translating the Text differently from the Common Versions. That the Preposition [Ἐν] *in the Text signifies* Through *or* By. *Other places of Scripture where it signifies likewise* Causam *or* Modum actionis.

OF the *First Part* of this Prophecie, being a *Description of the Condition of that Solemn Defection which was to come,* I have spoken hitherto. I come now to the Second Part of my Division, The *quality of the Persons,* and the *Means whereby it was to enter and be advanced,* which is set forth in the Verses now read; which though you may find by others otherwise translated, yet I hope the Translation which I have propounded, if the judicious Reader please to examine it, will approve it self not only not to be an enforced one, but such as salves that incongruity of Construction which the other could not avoid. For it is usually translated *intransitively,* with reference to the *Persons* expressed in the former verse, *viz.* That *they should speak lies in hypocrisie, having their conscience seared with an hot iron, and forbidding marriage, and commanding to abstain from meats:* So as that which in the former verse is named *Doctrines of Devils,* should only mean that in general terms, which in these Verses is particularly instanced to be *Doctrines of prohibiting marriage, and abstaining from meats,* as two branches of that Devilish doctrine; for so *Calvin, Melanchthon* and some others seem to expound it.

But why this Interpretation should not be the most likely, my first Reason is,

1. Because it makes S. *Paul,* who speaks of that *Great Apostasie* of Christians which was to be in the *Latter Times,* to instance onely in the smaller and (if I may so say) almost circumstantial errours; and to omit the main and principal, which the Scripture elsewhere tells us should be *Idolatry* or *Spiritual fornication.* Who can believe that he would so balk the substance, and name only that which in comparison is but an *Appendix* thereto?

2. He propheſies here in expres words of such things as were to come ἐν ὑστέροις καιροῖς *in the Latter times:* But Errours about *Marriage* and *Meats*

Meats were no novelty in the Apoſtles own times, as the diligent Reader may eaſily collect out of their Epiſtles; which makes it improbable he would ſpecifie the Apoſtaſie of the latter times in theſe alone.

The Apoſtaſy of the latter Times PART II.

3. But my laſt Reaſon, whereunto I think I may truſt, is, That the Syntax of the words in the Greek is uncapable of ſuch an *intranſitive* conſtruction, and conſequently of the ſenſe depending thereon. For the Perſons intimated in the former verſe are expreſſed *in caſu recto*, as τινὲς προσέχοντες: but the Perſons intended here we find in the Genitive, ψευδολόγων, κεκαυτηριασμένων, κωλυόντων, which I cannot ſee how they can agree with τινὲς and προσέχοντες, after the manner of *intranſitive* conſtruction, without breach of Grammatical congruity not elſewhere ſampled in our Apoſtle's Epiſtles. Indeed they would agree with Δαιμονίων, but that would be a harſh ſenſe every way: for either we muſt ſay (as ſome do) that by *Devils* are meant *Deviliſh* men or men led by the Devil, which is an hard ſignification; or elſe it would be a ſtranger ſenſe, and I think not over-pliable to the uſual expoſition, to ſay That *Devils ſhould lie, have ſeared conſciences*, and *forbid marriage or meats*: So that *Beza*, with others, had rather confeſs a breach of Syntax, then incurre the inconvenience of ſuch a forced ſenſe: *Major eſt habita* (ſaith he) *ſententiæ quàm conſtructionis ratio*; *The Apoſtle heeded more the matter then he did the Grammar.*

But what needs this, ſo long as there is a better way to ſalve it? namely, to conſtrue the words *tranſitively*, making all theſe Genitive caſes to be governed of Ἐν ὑποκρίσει: as ἐν ὑποκρίσει ψευδολόγων, *by* or *through the feigning of liers*; ἐν ὑποκρίσει κεκαυτηριασμένων, *through the feigning of thoſe who had their conſciences ſeared*; and ſo forward. Which conſtruction is obſerved and followed by *Andreas Hyperius*, one of our reformed Writers, who tranſlates, *Per ſimulationem falſiloquorum*, &c. and expounds it, *de modo quo fallent Spiritus Impoſtores*; *fallunt per ſimulationem ſeu hypocriſin falſiloquorum*, &c. and I believe that * many others have ſo taken it; for our late tranſlations are indifferent to be taken either way. Howſoever it be, I ſee no way but this to keep the Syntax true and even, and wholly to avoid the fore-mentioned inconveniences: which as it is eaſie and obvious, and not ſtrained, ſo I hope to let you ſee the *Event* to have been moſt anſwerable thereunto; That *this was the Manner, and this the Means, this the Quality of the Perſons whereby the Doctrine of* Dæmons *was firſt brought in, advanced and maintained in the Church*, viz. *Through the hypocriſie, feigning, craft, or counterfeiting of thoſe who told lies, of thoſe who had their conſciences ſeared*, &c.

* So *Caſtellio* ſeems to underſtand it, tranſlating *Per ſimulationem hominum falſiloquorum.*

As for the uſe of the Prepoſition (Ἐν) to ſignifie *cauſam, inſtrumentum*, or *modum actionis*, he that is not a ſtranger in the Scripture, knows it to be moſt frequent, the Greek Text borrowing it from the uſe of the Hebrew Prepoſition בְּ which the Hebrews call העור ב, as when it ſignifies *In*, הכלי ב (i.) *Subjecti*. But two or three examples will not doe amiſs. *Matth.* 5. 13. *If the ſalt hath loſt its ſavour*, ἐν τίνι ἁλισθήσεται; *wherewith ſhall it be ſalted?* Act. 17. 31. *Becauſe God hath appointed a day in which he will judge the world in righteouſneſs*, ἐν ἀνδρὶ ᾧ ὥρισε *by the man whom he hath ordained.* 2 Pet. 3. 1. *I ſtirre up your pure minds* ἐν ὑπομνήσει *by way of remembrance.* Tit. 1. 9. *That he may be able* ἐν διδασκαλίᾳ ὑγιαινούσῃ *by ſound doctrine to exhort and convince the gainſayers.* And moſt naturally to the buſineſs we have in hand, 2 *Theſſ.* 2. 9, 10. of the *Man of ſin, Whoſe coming* (ſaith the Apoſtle) *is after the working of Satan* ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, *with all power, and ſigns, and lying wonders*, (or *through* them) *and through all deceivableneſs of unrighteouſneſs*, &c. So in my Text, ἐν ὑποκρίσει ψευδολόγων, &c. *through the hypocriſie of Liers*, &c.

Vide etiam Eph. 4. 14.

CHAP.

The Apoſtaſy of the latter Times PART II.

CHAP. II.

The words of the Text explained. That for the Character or Quality of the Perſons that made way for, or brought in the Great Apoſtaſy, ſome were Liers, *ſome had* ſeared Conſciences, *ſome* forbade Marriage and Meats; *others were guilty of all theſe imputations. What is meant by* The Hypocriſie of Liers: *That this appeared in* 3 *things*; 1 Lies of Miracles, 2. Fabulous Legends, 3. Counterfeit Writings under the name of Antiquity. *That* Lies of Miracles *appear'd in* 1. Their Forgery, 2. Illuſion, 3. Miſapplication. *What is meant by* Having ſeared Conſciences. *That the ſtrange and indecent Tales wherewith the Legends and the like Writings are ſtuft, argue thoſe that did either vent or believe them, to be men of* ſeared (*that is*, hard *and* unfeeling) conſciences. *Some Inſtances of the indecency of thoſe Stories.*

NOW for the unfolding of the words, this muſt firſt be obſerved in general, That they are not to be ſo underſtood, as if thoſe who are the bringers in and advancers of the *Doctrine of Dæmons* ſhould every one of them be guilty of all the ſeveral imputations in this Deſcription: but they are to be conſtrued rather as an *Aſyndeton*, by underſtanding the *Conjunction, as if it had been uttered thus; *Through the hypocriſie of Liers*, and, *Through the hypocriſy of men of ſeared conſciences*, and laſtly, *By the hypocriſie of thoſe who forbid marriage and meats*; or thus; *Through the hypocriſie, partly of Liers, partly of men of ſeared conſciences, partly of thoſe who forbid marriage and command to abſtain from meats*: that ſo though many were guilty of all, yet ſome may be exempt from ſome; as namely ſome might be guilty of the laſt note, of *forbidding marriage* and *abſtaining from meats*, and yet free of the former, of *being counterfeit Liers and men of ſeared Conſciences*: which I ſpeak for reverence of ſome of the Ancients, who though otherwiſe holy men, yet cannot be acquitted from all the imputations here mentioned, nor altogether excuſed from having an hand, through the Fate of the times wherein they lived, in laying the ground-work whereon ſoon after the *Great Apoſtaſie* was builded.

* *In omni diſtributione omitti copulativa videtur, vix apponi.* Linacr. *Nonne ſic etiam in Græcis?*

This therefore being remembred, I come now to the unfolding of them in ſeveral: and firſt of the firſt, *The hypocriſie of Liers*, ὑπόκρισις ψευδολόγων. The word ὑπόκρισις ſignifies *diſſimulation, a feigning, counterfeiting, a ſemblance and ſhew of that which is not ſo indeed as it ſeemeth.* And this word we muſt repeat ἀπὸ κοινοῦ, as belonging in common to the reſt which follows: For all ſhould be counterfeit; *Lying* ſhould carry the counterfeit of Truth, the *ſeared Conſcience* a ſemblance of Devotion, the *Reſtraint of Marriage* ſhould be but a ſhew of Chaſtity, and *Abſtaining from meats* a falſe appearance of Abſtinence. For the Perſons of whom they are ſpoken, ſhould either make a ſhew of what themſelves knew was not; or that which they thought they had, ſhould be no better then a falſe ſhew and counterfeit of that they took it for. The Vulgar Latine in *Mark* 12.15. and the Syriack in the ſame place, turn the word *Hypocriſie*, *verſutia, dolus, craft* and *ſubtilty*; which ſenſe, if need were, would not be denied admittance here. But I return to ὑπόκρισις ψευδολόγων, *The hypocriſie of Liers*; which I conceive to be the ſame and no other then that which our Apoſtle ſpeaks in the ſame caſe, 2 *Theſſ.* 2. where he tells us, That *the coming of the Man of ſin and the Apoſtaſy* attending him *ſhould be after the working of Satan, with all power, and ſigns, and lying wonders, and with all deceivableneſs of unrighteouſneſs*, or *unrighteous* and ungodly *deceiving*; and that

God

God ſhould ſend them ſtrong deluſions, that they might believe a lie, &c. Yea ſome of this, and of that which follows in that place, may extend alſo to the reſt which follows in my Text; howſoever the moſt thereof, as you hear, doth moſt evidently expound this ὑπόκρισις ψευδολόγων, this *Hypocriſie of Liers*.

Now according to the Event, this *Hypocriſie of Liers* doth appear in three things: 1. *Lies of Miracles*; 2. *Fabulous Legends of the Acts of Saints and Sufferings of Martyrs*; 3. *Counterfeit Writings under the name of the beſt and firſt Antiquity*.

Lies of Miracles will diſplay their Hypocriſie in three particulars: 1. *Forgery*, 2. *Illuſion*, 3. *Miſapplication*.

1. *Forgery of Miracles never done*; as were the reports of *wondrous Dreams* and *Viſions*, which had no other credit but the Author's honeſty: or *miraculous Cures*, by the power and Reliques of Saints deceaſed; as when thoſe who never were blind, made others believe they had newly received ſight.

2. *Illuſion*; when though ſomething were done, yet it was but a ſeeming and a counterfeit only of a *miraculous* work; indeed ſome jugling trick of the Devil or his inſtruments.

Author Oper. imperf. in Matt. Hom. 49. *Donec fuit vocatio ad fidem ex infidelitate, fecerunt ſigna & ſervi Chriſti, quia ſigna divinæ vocationis teſtimonia ſunt*, &c. *Ceſſante autem vocatione incipiet ſeductio revocans homines à fide ad infidelitatem. Incipiente ergò ſeductione tradenda ſunt ſeductionis adjutoria Diabolo, i. e. poteſtas faciendorum ſignorum*, &c.

3. Laſtly, *Miſapplication*: either when that was attributed to a Divine power, which was nothing but ἐνέργεια τοῦ Σατανᾶ *the work and operation of the Devil*; or when it was interpreted or abuſed to invite and confirm men in ſome Idolatrous errour, as it happened in the *Miracles* at the *Shrines* and *Sepulchres* of the holy Martyrs, which were interpreted to be for confirmation of the opinion of their Power, Preſence, and notice of humane affairs after death, and to warrant and encourage men to have recourſe unto them by prayer and invocation, as unto Mediatours, and to give that honour unto their *Reliques* which was due unto God alone. The like is to be ſaid of the *Miracles* of *Images* and of the *Hoſt*; which though they ſmelt ſtrong of *Forgery* or *Illuſion*, were ſuppoſed by a divine diſpoſition to be wrought for the like end and purpoſe. All which was ἐνέργεια πλάνης, *the power of ſeduction* or *ſtrong deluſion*, to make the world *believe a Lie*, as S. *Paul* ſpeaks 2 *Theſſ.* 2. 11.

Concerning the *Hypocriſie of fabulous Legend-writers of the Acts of Saints and Martyrs*, you know what it means; as alſo the laſt which was named, *Counterfeit Authors under the name of Antiquity, as approving thoſe Errors which Latter times deviſed*: I ſhall not need here to uſe any further explication. And thus you ſee what is comprehended under ὑποκρισις ψευδολόγων, *the hypocriſie, counterfeiting* or *feigning of Liers*.

I ſhould now come to diſplay the truth of this particular of this Prophecie in the Event: But I will firſt unfold the next imputation, ὑποκρισις κεκαυτηριασμένων, *the hypocriſie of thoſe who have their conſcience ſeared*; which though it might be exemplified in other things, yet I mean to inſtance only in that afore-mentioned, and ſo muſt give you the ſtory of both together.

Ἐν ὑποκρίσει κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, *Through the hypocriſie of thoſe who have ſeared conſciences*. For ἐν ὑποκρίσει, as I ſaid before, is to be repeated ἀπὸ κοινοῦ. Καυτήριον ſignifies both *the place ſeared*, and *the mark printed by the ſearing with an hot iron*. Καυτηριάζειν is *to cauterize, to ſear with an hot iron*, or *cut off with ſearing*, as Chirurgeons do rotten members: now that which is *ſeared* becomes more hard and

brawny, and so more dull, and not so sensible in feeling as otherwise. In this sense κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν signifies *those who have a hard and a brawny Conscience, which hath no feeling in it*: In the other sense, as καυτηριάζειν is *to cut off by searing*, it must signifie *those who have no conscience left*. There is not much difference; but I follow the first, *a hard and unfeeling Conscience*. And whether those ψευδολόγοι whereof we spake before (to use no other instances) were not of such metall for their conscience, I think no man can deny.

Who could have coined, or who could have believed such monstrous stuffe as the *Legends* are stored with, but such as were *cauterized?* If they had had any feeling or tenderness, not only of Conscience but even of Sense, they could never have believed or vented such stuffe as there is. As that the Virgin *Mary* should draw out her breasts, and milk in I know not what Clerk's mouth. That she played the Mid-wife to an Abbess got with child by her Cater, and sent the Bastard by two Angels to a certain Eremite to be brought up. *Idem ibid. c.* 86. That she came and lay the first night in the midst between a certain Bridegroom and his Bride. *Idem lib. 7. cap.* 87.

Vincent. Histor. lib. 7. c. 84.

Cæsarius in his seventh book, chap. 34. reports, That the Virgin *Mary* for twelve whole years together did supply the place of a certain Nun called *Beatrice*, while the Nun lay in the Stews, till at length returning, she freed the Virgin from standing Sentinel any longer. And *lib. 7. cap.* 33. That she said to a certain Souldier, *I will be thy wife, come and kiss me*; and made him doe so. That she took a Monk about the neck and kissed him.

In an Italian book, called *The Miracles of the Blessed Virgin*, printed at *Milane* 1547. A certain Abbess being great with child, the holy Virgin willing to cover her crime, did in her stead present her self before the Bishop in form of an Abbess, and shewed by ocular demonstration that she was not with child. *Fasciculus temporum*, written many years agoe, tells that Saint *Gingolf*'s wife used to sing with her lower mouth, because she scoffed at her husband's Miracles.

But that which *Joannes de Nicol.* in his *Reformed Spaniard* tells, that he read taken out of *Trithemius*, is the more worthy to be remembred, as being a principal Motive in his Conversion, who was till then extremely addicted to the Idol-worship of the Blessed Virgin; which was much cooled, when he read *That she came into the chamber of Frier* Allen, (*a* Dominican *that made her* Rosary,) *made a ring of her own hair, wherewith she espoused her self unto him, kissed him, let him handle her breasts, and conversed as familiarly with him as a Bride is wont with her Bridegroom.* Whether think you not that these fellows were *seared in their conscience?* what block could have been more senseless? *Melchior Canus*, speaking of the *Golden Legend*, as they call it, a Book fraught with such stuffe as you have heard, methinks almost expresses the meaning of a *cauterized* conscience: *Hanc homo scripsit* (saith he) *ferrei oris & plumbei cordis, a fellow of an iron mouth and leaden heart*; as if he had said, κεκαυτηριασμένου τὴν ἰδίαν συνείδησιν *of a brawny and unfeeling conscience.*

CHAP.

The Apoſtaſy of the latter Times PART II.

CHAP. III.

That the Worſhip of Saints and their Reliques *was brought in and promoted by the* Hypocriſie of Liers, *or by* Lying Miracles. *No mention of* Miracles *done by the* Bodies *or* Reliques *of* Martyrs *in the firſt* 300 *years after Chriſt: Nor was the* Mediation *of* Martyrs *believed in the firſt Ages of the Church. That the Gentiles* Idolatry of Dæmons *was advanced by* Lying Miracles, *proved out of* Euſebius, Tertullian, *and* Chryſoſtom.

BUT now I come to ſhew how this Prediction of our Apoſtle hath been accompliſhed; How ὑπόκρισις ψευδολόγων, *The couſenage and feigning of Liers was the Means whereby the Doctrine of* Dæmons *was advanced in the Church*; I mean *the Deifying and worſhipping of Saints and Angels, the adoring and templing of Reliques, the bowing down to Images, the worſhipping of Croſſes as new Idol-columns, the worſhipping of the breaden God or any other viſible thing whatſoever upon ſuppoſal of any Divinity therein:* all which I have proved to be nothing elſe but the *Gentiles Idolatrous Theologie of* Dæmons *revived among Chriſtians*,

The firſt of theſe, *The Deifying and invocating of Saints and adoring Reliques*, is the moſt ancient for time of all the reſt, and began to appear in the Church preſently after the death of *Julian* the Apoſtate, who was the laſt Ethnical Emperour. The grounds and occaſions whereof were moſt ſtrange reports of *Wonders* ſhewed upon thoſe who approched the Shrines of Martyrs, and prayed at their Memories and Sepulchres; Devils charmed, Diſeaſes cured, the Blind ſaw, the Lame walked, yea the Dead revived, and other the like: which the Doctors of thoſe times for the moſt part avouched to be done by the power and prayers of the glorified Martyrs, and by the notice they took of mens devotions at their Sepulchres; though at the beginning thoſe devotions were directed to God alone, and ſuch places only choſen for the ſtirring up of zeal and fervour by the memory of thoſe bleſſed and glorious Champions of Chriſt. But whiles the world ſtood in admiration, and the moſt eſteemed of theſe Wonders as of the glorious beams of the triumph of Chriſt; they were ſoon perſwaded to call upon them as *Patrons* and *Mediatours*, whoſe power with God, and notice of things done upon earth, they thought that theſe Signs and Miracles approved.

Thus the *Reliques of Martyrs* beginning to be eſteemed above the richeſt Jewels, for the ſuppoſed virtue even of the very aire of them, were wonderfully ſought after as ſome *divine Elixer* ſovereign both to * Body and Soul. Whereupon *another Scene of Wonders* entred, namely, of *Viſions and Revelations*, wonderful and admirable, for the diſcovery of the Sepulchres and aſhes of *Martyrs* which were quite forgotten, yea of ſome whoſe names and memories till then no man had ever heard of; as S. *Ambroſe*'s *Gervaſius* and *Protaſius*. Thus in every corner of the Chriſtian world were new *Martyrs* bones ever and anon diſcovered, whoſe verity again miraculous effects and cures ſeemed to approve; and therefore were diverſly diſperſed, and glorioufly templed and enſhrined.

All theſe things happened in that one Age, and were come to this height in leſs then a 100 years. But here is the wonder moſt of all to be wondred at, That none of theſe miraculous Signs were ever heard of in the Church for the firſt 300 years after Chriſt, until about the year 360, after that the Empire under *Conſtantine* and his ſons having publickly embraced the Chriſtian Faith, the Church had peace, and the Bodies of the deſpiſed

* *Hilary* l. *ad Conſtantium* intimates miraculous cures by the Reliques of Martyrs to have been as ancient as his time, yea as the time of the Churche's peace. *Plus crudelitati veſtræ, Nero, Deci, Maximiane, debemus: Diabolum enim per vos vicimus. Sanctus ubique beatorum Martyrum ſanguis exceptus eſt; dum in his Dæmones mugiunt, dum ægritudines depelluntur*, &c. *At iu* (id eſt, Conſtanti) *omnium crudelitatum crudeliſſime damno majore in nos, & veniâ minore, deſævis*, &c.

The Apoſtaſy of the latter Times PART II.

deſpiſed Martyrs, ſuch as could be found, were now beſtowed in moſt magnificent Temples, and there glorioufly enſhrined. And yet had the Chriſtians long before uſed * to keep their Aſſemblies at the Cœmeteries and Monuments of their Martyrs: How came it to paſs that no ſuch virtue of their bones and aſhes, no ſuch teſtimonies of their power after death, were diſcovered until now?

* See *Clem. Con. fol.* 106.

Babylas his bones were the firſt, that all my ſearch can find, which charmed the Devil of *Daphne*, *Apollo Daphnæus*, when *Julian* the Apoſtate offered ſo many ſacrifices to make him ſpeak; and being asked why he was ſo mute, forſooth the corps of *Babylas* the Martyr, buried near the Temple in * *Daphne*, ſtopped his wind-pipe. I fear, I fear here was ſome Hypocriſie in this buſineſs, and the Devil had ſome feat to play: the very name of *Babylas* is enough to breed jealouſie, it is an ominous name, the name *Babylas*: yea and this happened too at *Antioch*, where *Babylas* was Biſhop and Martyr in the perſecution of *Decius*. Would it not doe the Devil good, there to begin his Myſtery, where the Chriſtian name was firſt given to the followers of Chriſt? Howſoever this was then far otherwiſe conſtrued, and a conceit quickly taken, that other Martyrs bones might upon trial be found as terrible to the Devil as thoſe of *Babylas*; which was no ſooner tried, but experience preſently verified it with improvement, as you heard before: So that all the world rung ſo with *Wonders* done by *Martyrs*, that even holy men, who at the firſt ſuſpected, were at length ſurpriſed and carried away with the power of deluſion.

* A delicate Suburbs of *Antioch.*

Beſides the ſilence of all undoubted * Antiquity of any ſuch *Sepulchral wonders* to have happened in the former Ages, the very manner of ſpeech which the Fathers living in this miraculous age uſed when they ſpake of theſe things, will argue they were then accounted *novelties*, and not as continued from the Apoſtles times. *Chryſoſtome*, in his Oration *contra Gentiles*, of the buſineſs of *Babylas* ſpeaks thus; Εἴ τις ἀπιστεῖ τοῖς ὑπὸ τῶν Ἀποστόλων γεγενημένοις, τὰ παρόντα θεωρῶν παυέσθω τῆς ἀναισχυντίας· *If any man believes not thoſe things which are ſaid to be done by the Apoſtles, let him now beholding the preſent deſiſt from his impudency.* *Ambroſ. Epiſt. ad ſororem Marcellinam*, relating of a piece of the Speech he made upon the tranſlation of the Bodies of *Gervaſius* and *Protaſius*, and the miracles then ſhewed, *Reparata* (ſaith he) *vetuſti temporis miracula cernitis*, *You ſee the miracles of ancient times* (he means the times of Chriſt and his Apoſtles) *renewed.* S. *Auguſt. Lib. de civ. Dei* 22. *cap.* 8. in a diſcourſe of the Miracles of that time, ſaith, We made an order to have Bills given out of ſuch Miracles as were done, when we ſaw the wonders of ancient times renewed in ours: *Id namque fieri voluimus, cùm videremus antiquis ſimilia divinarum ſigna virtutum etiam noſtris temporibus frequentari, & ea non debere multorum notitia deperire.*

* Adde, That no ſuch thing could be, ſo long as they uſed to pray for Martyrs as well as others of the dead. See *Clem.* and others.

But, alas! now began the ὕστεροι καιροὶ or *Latter times*; this was the fatal time, and thus the Chriſtian *Apoſtaſie* was to be uſhered. If they had known this, it would have turned their joyous ſhoutings and triumphs at theſe things into mourning. The End which theſe *Signs* and *Wonders* aimed at, and at length brought to paſs, ſhould have made them remember that warning which was given the ancient people of God, *Deut.* 13. *If there ariſe among you a Prophet, or a Dreamer of dreams, and giveth thee a ſign or a wonder; And the ſign or wonder come to paſſe, whereof he ſpake unto thee, ſaying, Let us goe after other Gods and ſerve them: Thou ſhalt not hearken unto the words of that Prophet, or that dreamer of dreams: For the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your ſoul.*

But

But why should I goe any further before I tell you, that even in this also the Idolatry of *Saint-worship* was a true counterfeit of the Gentiles *Idolatry of Dæmons?* Did not *Dæmon-worship* enter after the same manner? was it not first insinuated, and at length established, by signs and wonders of the very self-same kind and fashion? Listen what *Eusebius* will tell us in his fifth book *de Præparat. Evangel.* chap. 2. (according to the Greek edition of *Rob. Stephen*) *When* (saith he) *those wicked spirits* (as he proved them to be which were worshipped under the names of *Dæmons*) *saw mankind brought off to a Deifying of the Dead,* (he means by erecting Statues, and ordaining Ceremonies and Sacrifices for their memorials) ἐγλύθεν ἐφεδροι καὶ συνεργοὶ τῆ πλάνης παρῆσαν, *they insinuated themselves, and helped forward their errour*—κινήσεσί τισι τῶν ξοάνων ἃ δὴ ὅτι τιμῆ τῆς κατοιχομένων ἀνδρῶν πρὸς τῆς παλαιῶν ἀφιέρωται, *by certain motions of the Statues which anciently were consecrated to the honour of the deceased;* as also ταῖς διὰ χρησμῶν φαντασίαις θεραπείαις τε σωμάτων, *by ostentation of Oracles and cures of diseases, whereby they drave the superstitious headlong, sometimes to take them to be some heavenly Powers and Gods indeed, and sometimes to be* τὰς τῶν πεθεοποιημένων Ἡρώων ψυχὰς *the Souls of their deified worthies*—*And so* (saith he) *the earth-neighbouring Dæmons, which are those Princes of the Air, those Spiritualities of wickedness, and Ringleaders of all evil, were on all hands accounted for great Gods;* ἥ τε τῶν πάλαι νεκρῶν μνήμη τῆς μείζονος ἠξιοῦτο θεραπείας, *and the memory of the Ancients deceased was thought worthy to be celebrated with a greater service: the features of whose Bodies the Images dedicated in every City seemed to represent; but the Souls of them and those Divine and Incorporeal powers* οἱ φαῦλοι Δαίμονες καθυπεκρινοῦντο διὰ πολλῆς τῆς τερατουργίας, *the wicked Dæmons counterfeited by working many Miracles.*

In which respect διδασκαλίαι δαιμονίων, though the Genitive case were taken actively, would signifie the Idolatry of *Saint-worship*, viz. the worship of the dead, which the Devils are wont thus to counterfeit.

Hear *Tertullian* also speak in his Apology to the Gentiles, *cap.* 21. *in fine. Quærite ergò, si vera est ista Divinitas Christi: si est ea quâ cognitâ ad bonum quis reformetur, sequitur ut falsa renuntietur; compertâ imprimis illâ omni ratione, quæ delitescens sub nominibus & Imaginibus Mortuorum, quibusdam Signis & Miraculis & Oraculis fidem Divinitatis operatur: Search therefore whether this Deity of Christ be true (or not.) If it be that by the knowledge whereof a man shall be reformed to good, it follows then that the false be renounced; especially that whole mystery* (he means of the Gentiles Idolatry and *Dæmon*-worship) *being discovered, which under the names and Images of the Dead, through Signs, Miracles and Oracles, obtaineth an opinion of Divinity.*

Chrysostome shall conclude, who in his Oration in *Judaizantes* saith, That the *Dæmons* of the Gentiles wrought Miracles for the confirmation of Paganism, καὶ γὰρ ἐκεῖνοι πολλὰ πολλάκις διὰ τῆς αὐτῆς τέχνης νοσήματα ἀπήλασαν, καὶ πρὸς ὑγίειαν τοὺς κάμνοντας ἐπανήγαγον. τί οὖν, κοινωνῆσαι δεῖ τῆς ἀσεβείας διὰ τοῦτο; μὴ γένοιτο· *For* (saith he) *they oftentimes by their skill cured diseases, and restored to health those that were sick: what, should we therefore partake with them in their impiety because of this? God forbid.* Then he adds out of *Moses, Deut.* 13. that which we even now quoted; which had it been as well applied to the *Miracles* amongst Christians present as it was to those of the Gentiles past, perhaps he that spoke it would have questioned something which he inclined to believe.

(*Savil. Tom* 6. *p.* 375.) *aliis Hom. prim. adverſ. Judæos.*

The Apoſtaſy of the latter Times PART II.

CHAP. IV.

That Saint-worſhip *was advanced by* Fabulous Legends. *This proved from the acknowledged deſign of the* Latine *Legends, as alſo of that* Greek *Legender* Simeon Metaphraſtes; *particularly his fabulous Narrations concerning* Anaſtaſia, *S.* Barbara, *S.* Blaſius, *S.* Catharine, *S.* Margaret, *&c.*

THE Second Particular I named of ὑπόκρισις ψευδολόγων *the Hypocriſy* or *Feigning of Liers*, was *Fabulous Legends of the Acts of Saints and Martyrs.* This was alſo another means to advance the *Doctrines of Dæmons.* For the true Acts and Stories of the Martyrs being extinguiſhed for the moſt part by the bloudy Edict of *Diocletian*, they now began to ſupply again that loſs, by collecting ſuch Tales as were then current of them, and adding thereto ſuch Miracles as were fabled of them after death; faſhioned all to the beſt advantage of what they meant to promote in the Church, and was already on foot in the ſame. Such was that wherewith the good Father *Greg. Nazianzen* was abuſed in his Funeral Oration upon *Cyprian*, and many others of the Greek Church; That *Cyprian*, even that great *Cyprian*, who was both Citizen and Biſhop of *Carthage* in the reign of *Decius*, (for of him *Gregory* ſpeaketh expreſly) being formerly a Conjurer, and falling in love with a Chriſtian Virgin *Juſtina*, ſome ſay of *Antioch*, whenas by wooing and ordinary means he could not win her unto his will, he went about to prevail with Magical ſpells and Conjurations: which the Damoſel perceiving, ſhe having recourſe to God, fell to work againſt him with Prayer and Faſting, and in her devotions alſo beſought the Virgin *Mary* to ſuccour her a Virgin in that jeopardy: By which means *Cyprian*'s Magical inchantments were fruſtrated, and he convinced thereby, became a Chriſtian. All which * *Baronius* himſelf confeſſes to be a Fable; as well he might, it being unknown both to *Pontius* his Deacon, who lived with him and wrote his life, and to the Weſtern and African Churches where he lived and died, who knew (and who could know better?) that he was in his Paganiſm not a Magician, but a Profeſſour of Oratory at *Carthage*, (far enough from *Antioch*) and converted by one *Cæcilius.* Nevertheleſs we have cauſe to think that this Tale, together with other the like, ſerved not a little for the advancement of the Myſtery of *Dæmons* in the *Eaſtern* Churches; when we ſee our Adverſaries ſo willing to have that paſſage (as ſeems by their often alledging it) *of calling upon the Bleſſed Virgin* to be authentical, notwithſtanding they know (which the *Greeks* ſo well could not, he being a *Latine* Biſhop) that the whole Story muſt needs be a Fable.

A Fable concerning the means of *Cyprian*'s converſion.

* An. 250. §. 5.

Of this ſtamp are the well-known *Legends* of our *Latine* Churches, which almoſt all of them drive principally at this mark; it being alſo the ordinary concluſion of their Tales, (ſure of our Engliſh) that ſince God hath done thus and thus by this holy Martyr, or ſith God hath by ſuch Miracles honoured this Martyr, *let us pray unto him, that by his Merits and Interceſſion we may obtain ſalvation.* Nor is it a late device: *Greg. Turonenſis* above a thouſand years ago, in his two Books *De Miraculis Martyrum*, as his fabulous Narrations (which yet many of them he referrs to others before him) are excellently well framed for the promotion of *Saint-worſhip*; ſo in the concluſions of them he plainly confeſſes that that was his aim, ſhutting up his firſt Book thus; *Unde oportet & nos eorum Patrocinia expetere, ut eorum mereamur Suffragiis, vel quod noſtris digni non ſumus meritis obtinere, eorum poſſumus Interceſſionibus adipiſci*, &c. *It behoves us therefore to deſire the Patronage*

This *Gregory* of *Tours* died *Anno* 596.

Patronage of the Martyrs, that ſo we may merit through their Suffrages, and by their Interceſsions obtain that which we are not worthy of upon the account of our own Merits. His ſecond thus; *Ergò his miraculis Lector intendens intelligat, non aliter niſi Martyrum reliquorúmque amicorum Dei adjutoriis ſe poſſe ſalvari*, &c. *And therefore let the Reader, well conſidering theſe Miracles, underſtand that there is no poſsibility for him to be ſaved but by the help of Martyrs and other friends of God.*

But among the Greeks *Simeon Metaphraſtes* hath a ſtrain beyond us all, who feigns prayers for many of his Martyrs, wherein they deſire of God, that whoſoever ſhould pray unto him in their names, or have recourſe to their Sepulchres when they were glorified, might obtain whatſoever they asked, yea remiſſion of ſins it ſelf. Which becauſe it is ſo ſingular a Counterfeit of a lying Greek, I ſhall not doe amiſs to inſert the particulars, together with ſomething about the occaſion and time of this device.

But I find now the ſame in the *Aurea Legenda* of all the following Martyrs, ſave the firſt, which is not there, & S. *Barbara* is but the Appendix.

In the Martyrdom of *Anaſtaſia*, a *Roman* Virgin, under *Diocletian*, he tells us, if we be ſo wiſe as to believe it,

"That at the time of her ſuffering, when ſhe had, as was fit, given thanks "unto God, and prayed for the happy accompliſhment of her Martyrdom, "and afterward made ſuit for thoſe who being ſick ſhould have recourſe "unto her, (to wit after death) ſhe heard a voice from heaven certifying, "that what ſhe had asked was granted her.

Saint *Barbara*, a Virgin of *Heliopolis*, martyred under *Maximianus*, he makes, under the Executioner's hand, to pray in this manner:

And thou, O King (God,) *now hear my prayer, That whoſoever ſhall remember thy name, and (this) my conflict, no peſtilent diſeaſe may enter upon his houſe, nor any other of thoſe evils which may bring damage or troubles to the bodies of men.*——She had no ſooner ſpoken, ſaith he, but a voice was miraculouſly heard from heaven, calling her and her fellow-Martyr *Julian* to the heavenly places, and promiſing alſo that thoſe things which ſhe had asked ſhould be accompliſhed.

In Saint *Blaſius* (who ſuffered, ſaith *Baronius*, under *Licinius*) our *Simeon* tells us,

That when a woman came unto him to cure her ſon, who had a fiſh-bone ſticking in his throat, he prayed in this manner: *Thou, O Saviour, who haſt been ready to help thoſe who called upon thee in truth, hear my prayer, and by thy inviſible power take out the bone which ſticks in this child, and cure him: And whenſoever hereafter the like ſhall befall men, children, or beaſts, if any one then ſhall remember my name, ſaying,* O Lord, haſten thy help through the interceſſion of thy ſervant *Blaſius, do thou cure him ſpeedily, to the honour and glory of thy holy Name.*

Again he tells us, That while they were carrying him before the Preſident, he reſtored to a poor widow a Hog, her only Hog, which a Wolf had taken away from her. And whenas afterward, in ſign of thankfulneſs, ſhe brought the Hog's head and feet boiled to the Martyr in priſon, he bleſſing her, ſpake in this manner; *Woman, in this Habit celebrate my Memorial, and no good thing ſhall ever be wanting in thine houſe from my God: yea and if any other, imitating thee, ſhall in like manner celebrate my Memorial, he ſhall receive an everlaſting gift from my God, and a bleſſing all the daies of his life.*

When he comes to ſuffer, he makes him pray to God thus: *Hear me thy Servant; and whoſoever ſhall have recourſe to this thine Altar,* (he means

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himſelf) *and whoſoever ſhall have ſwallowed a bone or prickle, or be vexed with any diſeaſe, or be in affliction or neceſsity of perſecution, Grant, Lord, to every one his heart's deſire, as thou art gracious and mercifull; for thou art to be glorified now and evermore.*

When he had thus prayed (ſaith he) Chriſt deſcended from heaven as a cloud, and overſhadowed him: and our Saviour ſaid unto him, *O my beloved Champion, I will not only doe this, but that alſo which thou didſt requeſt for the widow; and I will bleſs alſo every houſe which ſhall celebrate thy memory, and I will fill their ſtore-houſes with all good things, for this thy glorious Confeſsion and thy faith which thou haſt in me.*

Saint *Catharine*, whom he calls *Ægatharina*, a Martyr of *Alexandria* under *Maximianus*, he makes to pray thus at her Martyrdome:

Grant unto thoſe, O Lord, who through me ſhall call upon thy holy Name, ſuch their requeſts as are profitable for them; that in all things thy wondrous works may be praiſed now and evermore.

But above all the reſt, *Marina*'s prayer, whom we Latines call Saint *Margaret*, is compleat and for the purpoſe: ſhe ſuffered under *Diocletian*, and thus ſhe prayed, if you dare believe *Simeon*.

*And now, O Lord my God, whoſoever for thy ſake ſhall worſhip this Tabernacle of my Body, which hath fought for thee, and whoſoever ſhall build an Oratory in the name of thy handmaid, and ſhall therein offer unto thee ſpirituall ſacrifices, oblations and prayers, and all thoſe who ſhall faithfully * deſcribe this my conflict of Martyrdome, and ſhall reade and remember the name of thy handmaid; Give unto them, moſt holy Lord, who art a lover of the good and a friend of Souls, remiſsion of ſins; and grant them propitiation and mercy, according to the meaſure of their faith; and let not the revenging hand come near them, nor the evil of Famine, nor the curſe of Peſtilence, nor any grievous ſcourge; nor let any other incurable deſtruction either of Body or Soul betide them. And to all thoſe who ſhall in faith and truth adhere to my houſe* (her Oratory or Chappell) *or unto my name, and ſhall unto thee, O Lord, offer glory and praiſe and a ſacrifice in remembrance of thine Handmaid, and ſhall ask ſalvation and mercy through me; Grant them, O Lord, abundant ſtore of all good things: for thou alone art good and gracious, and the giver of all good things for ever and ever. Amen.*

* O happy *Simeon*!

While ſhe was thus * *praying with her ſelf* (ſaith *Simeon*) behold there was a great earthquake, &c. yea and the Lord himſelf, with a multitude and hoſt of holy Angels ſtanding by her, in ſuch ſort as was perceptible to the underſtanding, ſaid, *Be of good chear*, Marina, *and fear not, for I have heard thy prayers, and have fulfilled, and will in due time fulfill whatſoever thou haſt asked, even as thou haſt asked it.*

* If ſhe prayed this prayer *with her ſelf*, by what revelation was it made known to others?

Thus ſaith *Simeon*; who nevertheleſs in the very entrance to this his tale of *Marina* or *Margaret*, complains much, forſooth, that not a few of theſe Narrations of the Acts of Martyrs were at the beginning forged, yea profaned (as he ſaith more truly then he was aware of) *evidentiſsimis Dæmoniorum doctrinis*. Beſides, he calls I know not what Narration of this Virgin's Martyrdom, in that ſort corrupted, *Dictio Dæmoniaca:* but for his own part, he would reject all counterfeit fables, and tell us nothing but the very truth. Which how honeſtly he hath performed, and what touchſtone he uſed, let the Reader judge. * *Baronius* I am ſure is quite aſhamed of him, who though he can be ſometimes content to trade with not much better ware, yet this of *Simeon*'s he ſuppoſes will need very much waſhing and cleanſing before it be merchantable.

* In notis ad Martyrologium Roman. Jul. 13.

CHAP.

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CHAP. V.

An uſefull Digreſſion concerning the time when Simeon Metaphraſtes *lived, and the occaſion of his writing. That his living within the time of the great Oppoſition againſt Saint-worſhip moved him to deviſe ſuch Stories as made for the credit and advantage of that Cauſe then in danger. A brief hiſtoricall account (even out of the Records left by the Adverſaries) of the great Oppoſition in the Greek and Eaſtern Churches againſt worſhipping of Images and of Saints: When it began, how long it laſted, and under what Emperours. Of the Great Council held at* Conſtantinople *under* Conſtantinus Copronymus *againſt Idolatry. An attempt to foiſt in two Canons in favour of* Saint-worſhip *fruſtrated. Several Slanders and Calumnies faſtened upon the Council and the Emperour by the idolatrous faction. The Originall of theſe Slanders: That they were notorious Lies, proved from the Decrees of the Council.*

BUT for the better underſtanding of this myſtery of iniquitie, and what neceſſity there was of ſuch deſperate ſhifts when time was; ye ſhall know that this ſuperſtitious *Simeon* lived towards the end of that time of great and long Oppoſition againſt *Idolatry* in the Greek and Eaſtern Churches, by divers Emperours with the greateſt part of their Biſhops, Peers, and People, laſting from about the year of our Lord 720 till after 840, that is 120 years: which was not againſt *Images* only, though they bare the name; but the *Worſhip of Saints and their Reliques*: The ſtate whereof it ſhall not be amiſs to repreſent out of ſuch Records of Antiquity as our Adverſaries themſelves have been pleaſed to leave us; if it be but for their ſake who ſo often ask us whether there were ever any of our Religion before *Luther*. Let us therefore hear what Writers of their own Sect, ſuch as then lived and were eye-witneſſes, will tell us.

Leo Iſaurus (ſaith *Theophanes, Miſcell. lib.* 21. *cap.* 23.) erred not only about the * *reſpective adoration of venerable Images*, but about the *Interceſſion of the moſt chaſt Mother of God, and all the Saints, whoſe Reliques alſo the moſt wicked man abominated, like unto his maſters the* Mahumetans.

* σχετικὴν τῶν σεπτῶν εἰκόνων προσκύνησιν.

This was the firſt of thoſe Emperours: the next was *Conſtantinus*, whom they ſurnamed *Copronymus*, of whom the ſame Author (*ibid. c. ult.*) ſpeaks as followeth: *This pernicious*, (ſaith he) *inhumane and barbarous Emperour, abuſing his authority tyrannically, and not uſing it lawfully, at the very beginning made an Apoſtaſie from God and his undefiled Mother and all his Saints.*

Again, *lib.* 22. *cap.* 42. upon the twenty ſixth year of his reign:

He ſhewed himſelf wicked, beyond the frenzie of the Mahumetans, *to all that were Orthodox* (ſo he calls *Idolaters*) *under his Empire, Biſhops, Monks, Lay-men and other his ſubjects; every where, as well by writing as by ſpeech, baniſhing, as unprofitable, the Interceſſions of the holy Virgin and Mother of God and of all the Saints, (through which all ſuccour is conveyed unto us) and cauſing their holy Reliques to be rejected and deſpiſed: And if the Reliques of any notable Saint, ſoveraign both to body and Soul, were known to lie any where, and were, as the manner is, honoured by thoſe which were religious; preſently he threatned ſuch as theſe with death, as wicked doers, or elſe with proſcriptions, baniſhment, and torture. As for the Reliques acceptable to God, and eſteemed by the poſſeſſours as a treaſure, they were taken from them, from thence forward to be made hatefull things.*

Again, *cap.* 48. of the next year:

If

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If one getting a fall, or being in pain, chanced to utter the usuall language of Christians, saying, O Mother of God, help me; *or were found keeping Vigils,* &c. *he was adjudged as the Emperour's enemy, and styled* Immemorabilis, *Unworthy of memory: This was a title of infamy.*

Again, *cap.* 54. *Anno regni* 31.

If one were found to have a Relique but to keep, (that is, though he worshipped it not) *yet nevertheless did* Lichanodraco *(the Emperour's President) burn it, and punish him that had it as a wicked doer.* Thus farre *Theophanes.*

Habetur in operibus *Damasceni* auctis, interprete *Jacobo Billio*, ex Reginæ matris bibliotheca; & apud *Surium*, Tom. 6. Nov. 28.

Hear now what the Author of the Acts of Monk *Stephen*, whom the same Emperour made one of their Martyrs for patronizing Idols, can tell us: Hear what he saith of the great Council of *Constantinople*, held in this Emperour's reign against Images.

O Christ, how should I not admire thy lenity!—To that height did those most impudent tongues yet further break out, that they were not afraid to utter that monstrous and impious speech, viz. *That the very Virgin-Mother of God her self was now after her death unavailable, and no use to be made of her, nor could she help or protect any one.*

The same Author thus deplores the state of those times, abusing the words of *Psalm 79.*

O God, the heathen are come into thine Inheritance; thy holy Temple have they defiled, and made Hierusalem an heap of stones: The dead Bodies of thy servants have they given to be meat to the fowls of the aire, and the flesh of thy Saints unto the beasts of the earth; that is, (saith he) *the venerable and sacred Reliques of the Martyrs,* quas partim igni, partim mari, partim denique (ô facinus orbi universo damnum ferens!) præcipitiis tradiderunt; *which they cast partly into the fire, partly into the water, and (O villanous act whereby the whole world is damnified!) partly threw down into precipices.*

There is nothing yet in these relations will doe any man hurt by ingendring a misconceit, especially if he remember the tale is told by malicious Adversaries, that counterfeit Reliques were plentifull in those dayes as well as now, and that *Hezekiah* brake in pieces the brazen Serpent, made by God's own commandment, a holy monument and a type of Christ, when it was once abused to Idolatry.

After the death of this Emperour *Cōnstantine*, and his son who reigned not long after him, the Idolatrous faction, under *Constantine* his nephew and the Queen-mother *Irene*, again for some years prevailed; and that so farre, as to pack a Council, called the second of *Nice*, the Bishop of *Rome* having a main stroke therein; whereby the former Council of *Constantinople* was condemned, and the worship of *Images* again established. But *Leo Armenius* coming to the Empire, the Orthodox part again prevailed, as before they had done, during the reign of three Emperours more. The last Emperour of the Opposers of Idols was *Theophilus*; the last Patriarch *John*. And that to the very end the Idolatry of *Saint-worship* was opposed more or less, as well as that of *Images*, may be gathered out of that

* *Habetur apud Baron. an.* 842. §. 28.

* Ἐπινίκιον, or *Song of Triumph*, which the Greeks used to sing every first Sunday in *Lent*, for a memoriall of their last and final conquest of the Opposers of *Images*, ever since that time; where in the Hymn of *Theodorus Ode* 8. I find this verse, Τὰ ἱερὰ τῶν ἁγίων λείψανα, καὶ τὰς εἰκόνας αὐτῶν, Λῆξις ὁ δεινὸς ἅμα τῷ Ἰωάννῃ, ἐδ' ὅλως προσυνεῖδεν, ἔφασκον ἀνόμως οἱ ἀρνηταὶ τὴν εὐσέβειαν· (that is,) *The sacred Reliques of the Saints, and their Images, were not at all to be worshipped, said most wickedly the renouncers of piety, the barbarous* Lezich *and* John. This *John* is that Patriarch of

of *Conſtantinople* which I ſaid was the laſt of the Oppoſers of Idols, and is often mentioned in this Song; as is alſo *Lezich*, but what he was is uncertain.

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But this whole ſtory being delivered unto us only by profeſt enemies, if they ſhould faſten no worſe calumnies upon the oppoſite ſide then yet you have heard, you would think perhaps that the Patrons of Idols then were farre more ingenuous to their Adverſaries then we find their Succeſſours now. Hear therefore ſomething of this kind alſo, that you may ſee, as they agreed with us in the ſame profeſſion againſt Idols, ſo did they alſo in ſuffering the like ſlanderous lies from their Adverſaries. In diſcourſing whereof I ſhall be nearer to ὑποκρισις ψευδολόγων then I was before.

In that great Council of 338 Biſhops, held at *Conſtantinople* againſt Idols, under *Conſtantinus Copronymus*, were, by ſome that wiſhed well to *Saint-worſhip*, though they conſented againſt *Images*, theſe two Canons inſerted into the firſt draught of the Definition of the Synod; 1. *If any one ſhould not confeſs the holy and ever-Virgin* Mary, *truly and properly* Deipara, *(the Mother of God) to be higher then any viſible or inviſible creature, and with a ſincere faith implores not her interceſſion, Let him be Anathema.* 2. *If any one ſhall not confeſs all the Saints which have been from the beginning of the world untill now—to be honourable before God both in Soul and body; or ſhall not intreat their prayers—Let him be Anathema:* which, when the Definition came to be read in the Council, the prevailing part of the Fathers cauſed to be blotted out*: whereupon that ſlander, faſtned on them by their enemies, may ſeem to have taken the firſt hint; as if forſooth by their rejecting theſe two foiſted Canons, they had therefore denied whatſoever was contained in them; as That the Virgin *Mary* was *Deipara* the Mother of God, or That the Saints were to be honoured ſo much as with that honourable title of *Saints*.

* μὴ προσδέχεσθαι αὐτοῖς ταῦτα, καὶ τὰς περὶ ἁγίων ἐυπρεπῶς δεκτὰς τῷ θεῷ προσαγωγὴν ἀποβάλοντες, λοιδοροῦντες ταύτην ἐν τοῖδε τοῖς συγγράμμασιν· καὶ γὰρ ἴσασι πάντες, ſaith the Conſuter. *Conc. Nic 2. Act. 6. Tom. 6.*

For *Cedrenus* would make us believe, That this Emperour *Conſtantine* publiſhed *a general law*, διαμὸν καθολικὸν, *that none of the Servants of God ſhould in any wiſe be called* Saints: *yea, that ſuch of their Reliques as were found, ſhould be deſpiſed, and their Interceſſion not to be prayed for; becauſe,* ſaid he, *they can avail nothing. The prophane wretch added* (ſaith the ſame Author) *Let no man pray for the Interceſſion, no not of* Mary, *for ſhe can doe him no good;* ἀλλὰ μηδὲ Θεοτόκον αὐτὴν ὀνομάζεσθαι, *moreover that ſhe ſhould not be called* Deipara, that is, *the Mother of God.* Then he tells us, that he compared the Bleſſed Virgin, after ſhe was delivered of Chriſt, to a *purſe emptied of the gold that was once in it.* The ſame with *Cedrenus*, almoſt word for word, hath *Suidas*; ſo that the one may ſeem to have been tranſcribed out of the other.

But *Theoſterictus*, one who lived at the ſame time, (whereas *Cedrenus* was more then 240 years after) ſeems much more ingenuous: For in his funerall Oration upon *Nicetas*, a Confeſſour of * thoſe times, whoſe Diſciple he was, relating otherwiſe the ſame things which *Cedrenus* and *Suidas* do, yet when he comes to the ſtory of *the purſe*, he brings in the Emperor expreſly calling the Virgin *Mary Deipara*; but finds fault that he would not vouchſafe her the name *Saint*. *Ita Deiparens Maria* (* ſaith he) *(neque enim* Sanctam *dignabatur nominare illam* (ſaith *Theoſterictus*) *indignus ille) quo tempore Chriſtum in ſe habebat, valde honoranda illa erat; ex quo autem tempore illum peperit, nihil differebat à reliquis.*

Apud Surium Apr. 3. Tom. 2.

* Under *Leo Armenius.*

* *Viz.* The Emperour.

Indeed it ſeems that at the wiping out of thoſe fore-mentioned Canons, there paſſed ſomething in the Council (as is wont in ſuch diſputes) concerning an indifference or lawfulneſs in ordinary ſpeech to mention ſuch places as were dedicated to the memory of Saints, without the addition of the name *Saint*. For I find that *Stephen* the Monk, (afterward forſooth a Martyr) at what time the Emperour ſent ſome of the Biſhops and others unto

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unto him, to require his subscription to the Decree of the Council, thus expostulates with them; *Did ye not* (saith he) *discard this adjective* Saint *from all the Just, from all the Apostles, from the Prophets, Martyrs and other godly men? For it was bravely decreed by you, That when any one were going to any of these, and were asked whither he went, he should answer, To the Apostles, To the forty Martyrs; or being asked whence he came, he should in like manner say, From the Temple of the Martyr* Theodore, *From the Temple of the Martyr* George.

But *Theostrictus* tells the same thing of the Emperour *Constantine* himself. *Sanctos Martyres*, (saith he) *quantum in ipso erat, honore privavit, cùm praeceperit non esse illos* Sanctos *appellandos, sed simpliciter nominari Apostolos, quadraginta Martyres*, Theodorum, Georgium, *& alios similiter: He deprived, as much as in him lay, the holy Martyrs of honour, in that he commanded they should not be styled* Saints, *but simply named* The Apostles, The forty Martyrs, Theodore, George, &c. Whereby it appears, that this Law (whatsoever it was which these Authors charge the Emperour with) was something that proceeded from the Council it self, as Monk *Stephen* even now charged them. Besides, that it was something only about the calling of Places dedicated to Saints, though our Authors (as Calumniators use) tell it of Saints at large. Lastly, that it seems to have grown upon some question, how farre and in what kind Saints were to be honoured, which was occasioned by the wiping out of those Canons afore-mentioned.

Joannes Curopalata and *Cedrenus* relate, That *Michael Balbus*, the last save one of the Emperours that opposed Idols, ἐθέσπισε μή τινι τῶν γεγραμμένων εἰκόνων, κἂν τῳ γεγράφθαι τύχοιεν, τὸ [ΑΓΙΟΣ] φωνὴν ἐγχαράττεσθαι, *ordained that the word* [Saint] *should not be set upon any Images whereso-ever they were painted.* For this was (and as some say * is yet) the fashion of the *Greeks*, to adde the names of the Saints to the Images which are to represent them. Now if any such thing as this were done or discoursed of in the dayes of *Constantinus*, whom they call *Copronymus*, you may easily guess what fuell it might adde to the fire of that slander we speak of.

* Possevinus *in sua Moscovia.*

But why should we trouble our selves any longer to find out the Original of that which we are certain was a *notorious lie?* For it is apparent in the Definition of the Council it self which is thus calumniously charged, that they both give the Title of *Saints* often to the Apostles, Fathers and others, and of *Deipara* to the Blessed Virgin. I shall not need to recount every place where they give the Title of *Saint* to particulars; hear but what they say in general: *Sancti qui Deo placuerunt, & ab ipso sunt* τῷ ἀξιώματι τῆς ἁγιότητος *dignitate Sanctitatis honorati, vivunt semper Deo, licèt hinc migraverunt;* The Saints *which pleased God, and are by him honoured with the dignity of* Saintship, *though they be departed hence, yet to God they alwayes live.* Again, *Nefas est Christianis*, Δαιμονολατρῶν ἐθνῶν, *Daemonum cultricum Gentium moribus uti, &* Sanctos *qui tali & tantâ gratiâ resplendebunt (sc. conregnare cum Christo, & judicare orbem terrarum, & conformes fieri gloriæ ipsius) in ingloria & mortua materia* καθυβρίζειν *contumeliâ afficere; It is unlawfull for Christians to use the fashions of the Gentiles which worshipped Daemons or Devils, and in a base and liveless matter* (they mean *Images*) *to dishonour the* Saints, *which shall one day shine in such and so great grace and glory, viz. to reign with Christ, and to judge the world, and to be made like to his glory*, as they said a little before. *Concil. Nicen. 2. Act. 6. Tom. 4.*

As for the other part of the Calumny, about styling the Virgin *Mary Deipara*, hear not only what they practised, but what they expresly decreed (*ibid. Tom.*

Tom. 6.) Εἴ τις οὐχ ὁμολογεῖ Θεὸν εἶ) κατ' ἀλήθειαν τὸν Ἐμμανουὴλ, καὶ διὰ τοῦτο Θεοτόκον εἶ) τὴν ἁγίαν παρθένον—Ἀνάθεμα· *If any shall not confess God to be truly* Emmanuel, *and therefore the holy Virgin to be* Deipara *the Mother of God*—*Let him be Anathema.* Here the Blessed Virgin hath both the name of *Saint* (ἁγία) and Θεοτόκος *Mother of God* given her. All this you shall find in the sixth Act of the Idolatrous Council of *Nice*, where the Enemies, whilest they would confute the Definition of the Synod at *Constantinople*, have preserved it, which else had utterly perished, as the Acts thereof have done.

Now judge whether *Constantine* and his Council were guilty or not of what the Idolatrous Faction charged them with. But we may wonder the less at this notorious impudency of lying companions, seeing we have experience of the like calumnies fastened upon our selves this day, though there be so many thousand eyes and ears, and writings too, which confute them.

AND thus you have seen what manner of Times they were about the end of which our *Simeon Metaphrastes* lived. Was it not high time, think you, for him and those hands to which he was beholden, (for I will not charge him with all) to ply the old craft, and re-enforce the Legends with new Lies, when the credit of *Saint-worship* lay thus a bleeding? It is not credible they would be so much wanting to themselves. And it is as apparent that those Tales of the new strain, which we had out of *Simeon*, were coined in this age, and not before: For if any such thing had been known or delivered from elder times, how came it to pass no notice thereof was given us by any Writer of Ecclesiastical story, by any Father, by any Compiler or forger of Martyrs Lives and Miracles, till now? Certainly so miraculous and wonderfull things as *Voices from heaven*, and *Christ descending thence in a cloud*, and the like, had been worth the telling. But, alas! they could tell us but little of these Martyrs, save only the names and time of their suffering. And thus I end my *Digression*, which yet I hope hath not been altogether impertinent to the present argument.

CHAP. VI.

That Saint-worship *was promoted by Counterfeit Writings under the name of Antiquity. That* Image-worship *and the* Idolatry of the Masse-God *were advanced by the* Hypocrisy of Liers: *This illustrated from several fabulous Narrations. A foul Story made use of by the second Council of* Nice *in the behalf of* Image-worship.

THE last particular of ὑπόκρισις ψευδολόγων, *The Hypocrisie of Liers*, I made to be *Counterfeit Writings under the names of the first and best Antiquity*; S. *Peter*'s Liturgy, The Liturgy of S. *James*, of *Matthew*, of *Mark*, The Apostles Council at *Antioch*; Foisted works under the names of *Justin*, *Origen*, *Cyprian*, *Athanasius* and others. Through which we need not doubt but the *Doctrine of Damons* was promoted, when we see some not ashamed still to maintain it by these counterfeit authorities.

Thus you see how the *first-born* and *the most ancient part of the Doctrine of Damons*, the *Deifying* of *Saints and Martyrs*, was advanced by the *Hypocrisy of Liers*. The same you shall find to have been verified also in the advancing of the *next-born Damon-changeling*, *Image-worship*, and of the third, the *Idolatry of the Masse-God*; all brought in and established by the

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means and wayes aforenamed. I need not ſpend time in hiſtorical allegations, they are well enough known; and *Primum in unoquoque genere eſt menſura conſequentium*; by that I ſpake of the firſt, you may judge of thoſe which follow: yet for *Images*, I will tell you a Story or two for a taſt.

Bale our Countrey-man (*Script. Illuſt. Britan. Cent.* 1. *c.* 91, 99.) relates, that about the year 712 one *Egwin* of *Worceſter* publiſhed in writing certain *Revelations*, yea *expreſs Viſions* he had ſeen, wherein he was enjoyned to ſet up in his Dioceſe of *Worceſter* the Image of the Bleſſed Virgin for the people to worſhip; which Pope *Conſtantine* the firſt having made him confirm by oath, not only ratified by his Bull, but cauſed *Brithwald* the Archbiſhop to hold a Council of the whole Clergy at *London* to commend them to the people.

Concil. Nic. 2. *Act.* 4. In that Idolatrous Council of the ſecond of *Nice*, one of their *proofs*, among many other the like, for *worſhipping of Images*, is a tale (quoted out of I know not what *Sophronius*) of a certain Recluſe, who uſing to worſhip an Image of the Virgin *Mary* holding *Chriſt* in her armes, had been a long time tempted by the Devil to fornication; whereat on a time the old man being much aggrieved, the Devil viſibly appearing told him in plain termes (but under an oath of ſecrecy) that he would never ceaſe to vex him, untill he left worſhipping the Image of the Bleſſed Virgin. The Monk, notwithſtanding the Devil had made him ſwear by the moſt High he ſhould tell no body, yet acquaints one Abbot *Theodore* with the buſineſs; who not only allows of his perjury in revealing it, but gives him this ghoſtly reſolution, Συμφέρει δέ σοι μὴ καταλιπεῖν εἰς τὴν πόλιν ταύτην πορνεῖον εἰς ὃ μὴ εἰσέλθῃς, ἢ ἵνα ἀρνήσῃ τὸ προσκυνεῖν τὸν Κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστὸν μετὰ τῆς ἰδίας ἁγνῆς μητρὸς ἐν εἰκόνι· *It were better he frequented all the Stews in the City, then not to worſhip Chriſt and his Mother in an Image.* I am afraid ſome of this Monk's ſucceſſours ſtill obſerve this wholeſome counſell.

I muſt tell you alſo ſome of the *Miracles* and *Lies* for laying the foundation of *Tranſubſtantiation*, and thence advancing the *Idol of the Maſſe*. "A certain Monk reports that he ſaw *Jeſus* Chriſt in form of a Child ſit-"ting upon the Altar. Another ſaith, yea more then one, That *Witikind* "King of the *Saxons* entring diſguiſed into a Church, and diligently obſer-"ving the Chriſtians faſhion of receiving the Communion, ſaw them put a "little pretty ſmiling boy into their mouths. Theſe wonders and other the like of apparitions of *fleſh* and *bloud* began not till about the end of the eight-hundredth year. But that they might ſeem ancienter, *Simeon Metaphraſtes* hath a forged Legend of *Arſenius* the Eremite; and ſome body counterfeited the life of S. *Baſil*, under the name of *Amphilochius* his companion, which now they begin to be aſhamed of. And for fear the people might ſuſpect that theſe were Illuſions, they keep yet ſome of the *fleſh and bloud* which was thus *tranſubſtantiated*, for a monument, in many Churches. To theſe apparitions, to make all compleat, they tell us of "a hive of Bees "ſeen in Saint *Gervais* his Monaſtery in *Paris*, which built a Chappell of "Wax in honour of the Hoſt, which ſome body put into their hive; and "a miracle of an Aſſe that left his provender to worſhip the Hoſt; and many other the like. But I have ſtayed too long amongſt them, and therefore let here be the concluſion of ὑπόκρισις ψευδολόγων, that we may paſs on to that is yet behind.

E

Ἐν ὑποκρίσει κωλυόντων γαμεῖν, * ἀπέχεσθαι βρωμάτων, &c.

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CHAP. VII.

That by these two Characters [Forbidding marriage *and* commanding to abstain from meats] *are chiefly decyphered* Monks *and* Friers. *That* Prohibition of Marriage *and* Abstaining from meats *are inseparable characters of* Monastick *profession. That the* Renouncing of possessions *or* the having no propriety in any thing (*another Principle in* Monkery) *may be included under the* Abstaining from meats. *That the word* Βρώματα (*translated* Meats) *implies all things needfull for maintenance of life, proved from severall places of Scripture.*

I Come now unto the last particular of the Description of the *Means whereby the Doctrine of* Dæmons *was to be advanced, viz. Through the Hypocrisie of such as forbid marriage, and command to abstain from meats.* Who are these? The wonderfull correspondence of the Event makes me verily believe that the Holy Ghost intended here (at least chiefly) to decypher unto us *Monks* and *Doctors of Monkery*, by two such marks as are the chief points and grounds of that Singularity of life. For *Prohibition of marriage* and *Difference of meats* are inseparable Characters of *Monasticall* profession, and therefore common to all that crew of Hypocrites, whether Solivagant *Eremites*, or *Anchorites* which live alone, or *Cœnobites* which live in society. And if we take them joyned together, as our Apostle doth, I think they can befit no other kind of men by way of *Rule* and *Precept* but these alone. 'Tis true, all Antichrist's Priests are forbidden *marriage* generally and absolutely; but *meats* they are not, but only upon certain dayes and times: which is not their case alone, but the people also partake with them in the like restraint. But *Monks* are bound by the vowed Rule of their profession to abstain from *both* absolutely and perpetually. Concerning the first hear S. *Chrysostome* speak (*Hom. 7. in Matth.*) *Nobis & Monachis* (saith he) *omnia mandata Legis sunt communia* πλὴν τοῦ γάμου *All the Commandments of God's Law are common to us with Monks, besides Marriage.* Wherefore in the Council of *Chalcedon* is an expres's Canon, *cap.* 16. *Ut nec Deo dicata Virgo nec Monachus nubant, That no Nun or Monk should marry,* (*i.e.*) they might not forsake their profession.

For the second, the *Abstaining from meats*, S. *Bennet* can tell us best, who is the Father and founder of wel-nigh all the Monks of the West. His Rule, which they all bind themselves to observe, saith, *A carnibus omnes abstineant, Let all abstain from flesh.* Again, *Carnium etiam quadrupedum omnino ab omnibus abstineatur comestio, Let all abstain together from the eating of flesh even of four-footed beasts.* Hence is that Decree of Bishop *Fructuosus* in *Gratian, Dist.* 5. *Carnem cuiquam Monacho nec gustandi nec sumendi est concessa licentia, No Monk hath leave granted him to take or so much as to tast a piece of flesh.* And these were the two principal observations of the first Monks, before they came to be gathered into a Society of a common life under certain set Rules. *Paulus Thebæus*, the first pattern of this kind of life, abstained (as from *Marriage*, whereof there is no question, so) from all *meats* save *bread* and *dates*. *Anthony* the next ate nought but *bread* and *salt*, and both drank no other drink but *water*. *Epiphanius* in his *Anchorato* tells us of differing observations in this kind: Some ate no *flesh*, but *fish*; some neither of both, but only *fruits* and *herbs*; some ate *flying creatures*, but abstained from all besides.

* *Vide Opus Hierarchicum seu* Cosmam Megalianum *in Timoth. ubi ex Homero* οἶνον ᾧ οὖλον ἔδοντες. Odyss. υ'—οἴνοιό τε πνομένοιο Καὶ σίτου— *Vid. etiam Oecumen.* Concil. Eliberitan. *c.* 33. *Placuit in totum prohibere Episc. Presb. Diaconibus & Subdiaconibus —abstinere se à conjugibus suis, &c.*

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But if you will take *Meats* in this place in a larger sense, you shall have a full Definition of *Monkery*, and take in that other *Monastical* principle of *Renouncing possessions*, and *having no propriety in any thing*, which they account the *Second* fundamental principle, next to the *Vow of chastity* or *single life*. Now may not Βρώματα, *Meats*, be expounded in this sense? We know the word [*Bread*] in Scripture signifies all things needfull for maintenance of life, *omnia vitæ subsidia*; and therefore we ask them all in the Lord's prayer under that name, *Give us this day our daily bread.* Mark the words of *David* to *Ziba*, 2 *Sam.* 9. 10. *Thou and thy sons and thy servants shall till the land for him*, (Mephibosheth) *and thou shalt bring in the fruits, that thy Master's son may have* לֶחֶם Food *to eat.* Here *Bread* or *Food* is taken for *Mephibosheth*'s whole maintenance, the whole profit of the Lands which *Ziba* tills. *Matth.* 10. 9, 10. *Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, nor shoes, nor yet staves; for the workman is worthy* τ τροφῆς αὐτῦ *of his meat.* Here *gold, silver, brass, clothes* and *staves* and all come under τροφὴ, that is, *meat.* In stead whereof S. *Luke* chap. 10. vers. 7. putteth τῦ μισθῦ αὐτῦ, *his hire. Prov.* 30. 8. *Agur* saith, *Give me neither poverty nor riches: Feed me with* Food *convenient for me*, לֶחֶם חֻקִּי. By all which appears, that *Food* and *Meat* in Scripture is often taken for τὴ ἐπιδεια τῦ σώματος, as S. *James* speaks (chap. 2. vers. 16.) for all provision of things for the use of the body and this life; *maintenance, revenue, estate, possession.* Why may not then *Abstaining from meats* in this Prophecie mean or include *Abstaining from possessions, Votum paupertatis* the *Vow of Poverty and Renouncing of the world*, as the Hypocrites call it? to which the following words [εἰς μετάλημψιν] are every way as pliable as to the stricter sense, and may be read thus, [*which God hath created to be injoyed with thanksgiving of them which*, &c.] Let us hear S. *Bennet*'s Rule speak for all. *Nemo aliquid proprium habeat, nullam omnino rem, neque codicem, neque tabulas, neque graphiarium, sed nihil omnino: Let no man have any thing proper* or *as his owne, no kind of thing, neither book, nor writings, nor Inkhorn, nor any thing at all.* And those who had once imposed upon themselves this law, were prohibited for ever to return to the world again. *Monachis non licere ad seculum redire*, saith the Canon of a great Council. Hear a Story out of S. *Hierome*, *Epist. ad Eustochium.* A certain Monk being dead, was found to have been so good a husband as to have had lying by him an hundred *Solidi*, which he had gotten by weaving of linen; hereupon great doubt there was what it should be done withall, whether given to the poor, to the Church, or to what use. But *Pambo*, *Isidorus*, and the other Fathers (of the *Monks*) laying their heads together, decreed it should be buried with him, with this blessing, *Pecunia tua sit tecum in perditionem, Thy money perish together with thee.* The like sentence gave *Gregory* the Great against *Justus* a Monk for the like fault, *Dial. l.* 4. *c.* 55.

I conclude therefore, That these words are a Description of *Monkery* by such notes as are fundamental, which way soever we take them; either containing *Single life* and *Discrimen ciborum* the *Differencing of meats*; or the two Vows of *Chastity* and *Poverty*; or all three of them, *Chastity, Poverty*, and *Abstaining from meats.* As for that other *Vow of Obedience*, it was not from the beginning, nor common to all; not to *Eremites* and *Anchorites*, but such as lived in common under an Head. And these are the men through whose *Hypocrisie* and by whose means the *Doctrine of Dæmons* should be brought in and advanced among Christians in the *Latter times.*

CHAP.

CHAP. VIII.

That Monaſtick life *and* Saint-worſhip *began much about the ſame time. That* Monks *and* Friers *(chiefly intended in the Text by the* κωλύοντες γαμεῖν, *&c.) were the main authors and advancers of* Saint-worſhip, *proved from the Teſtimonies of* Chemnitius, *S.* Auſtine, Gregory *of* Tours, *as alſo* Eunapius *a Gentile Writer. That* Monks *and* Friers *were the Ringleaders and chief advancers of* Image-worſhip, *appears in that (during the* Iconomachicall *Controverſy in the Eaſt) the greateſt part of the Storm fell upon thoſe of the* Monaſtick *profeſſion. That the* Idolatry of the Maſſe-God *was promoted by the ſame perſons.*

NOW let us ſee and behold with admiration the truth of this part alſo of this Prophecie. Where firſt obſerve that *this Singular kinde of life* began even juſt at the time when the *Doctrine of Damons* was to enter. For *Paulus Thebæus* and *Anthony*, the firſt patterns thereof, died, the former in the reign of *Conſtantine*, the latter a little before the year 360, whence, or near unto which, we began our reckoning before of the firſt entrance of *Saint-worſhip* into the Church. About that time Monks till then having been confined to *Ægypt*, *Hilarion* brought them into *Syria*, and preſently S. *Baſil* gave them a certain rule to live together in form of a Polity, and with the aſſiſtance of his brother *Gregory Nyſſen* and *Gregory Nazianzen* (who all entred this new kinde of life) diſperſed them over all *Aſia* and *Greece*: whoſe encreaſe was ſo wonderfull, that almoſt in an inſtant they filled the World; and their eſteem was ſo great, that there was ſcarce a man of note but took upon him this kinde of life.

Though therefore it be moſt true that our Apoſtle's prophecie will be verified, which ſoever of the two, either ſuch as themſelves entred the Reſtraint of a *Monaſtick* life, or thoſe who approved, taught and maintained the holineſs of that Profeſſion, (as the reſt did) were the Ringleaders and Foſter-fathers of this Defection; (for both come within the verge of ſuch as *forbid marriage and command to abſtain from meats*) yet we will not content ourſelves with ſo looſe an application, but ſee what an hand *Monks* and *Friers* themſelves (chiefly I ſuppoſe intended by the Holy Ghoſt) had in this buſineſs.

And firſt in the firſt *Doctrine of Damons, Adoring of Reliques and Invocation of Saints:* Where that which I firſt ſpeak of ſhall be in the words of *Chemnitius*, leſt ſome more tender of the honour of our Fathers upon earth, then of the glory of our Father in heaven, might take exception. Hear therefore not me, but *Chemnitius* in his *Examen Concilii Tridentini:* About the year of our Lord 370, *per Baſilium, Nyſſenum & Nazianzenum, in publicos Eccleſiæ conventus, occaſione orationum Panegyricarum (Invocatio Sanctorum) invehi incepit, eodem tempore cùm ab iiſdem authoribus Monachatus ex Ægypto & Syria in Graciam introduceretur. Et videtur* (ſaith he) *hæc ſive portio, ſive Appendix Monachatûs fuiſſe. By* Baſil, Nyſſen *and* Nazianzen, *upon occaſion of Panegyricall orations, Invocation of Saints began to be brought into the publick Aſſemblies of the Church, at the ſame time when by the ſame Authors the profeſſion of* Monaſticall *life was brought out of* Ægypt *and* Syria *into* Greece: *and it ſeems* (ſaith he) *that this was either a part, or an appurtenance of* Monkery, &c. Again, ſpeaking of S. *Ambroſe* when he had once turned *Monk*, howſoever he was before, *Non tamen nego* (inquit) *Ambroſium tandem cùm Monachatum à Baſilio mutuò ſumpſiſſet, etiam ad Invocationem Sanctorum inclinare cœpiſſe, ut patet ex*

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libro De viduis: I deny not (saith he) *but* Ambrose *at length, when he had once borrowed* Monkery *from* Basil, *began also to incline to the Invocation of Saints, as appears in his book* De viduis. Thus *Chemnitius.*

And that you may yet further see how operative *Monks* were in this business, hear S. *Augustine De opere Monachorum, cap.* 28. *Tam multos hypocritas sub habitu Monachorum usquequaquam dispersit (Satan,) circumeuntes provincias, nusquam missos, nusquam fixos, nusquam stantes, nusquam sedentes. Alii membra Martyrum (si tamen Martyrum) venditant—& omnes petunt, omnes exigunt aut sumptus lucrosæ egestatis, aut simulatæ pretium sanctitatis: The Devil* (saith he) *hath dispersed in every corner such a crew of Hypocrites under the habit of* Monks, *gadding about every Countrey, sent no whither, staying no where, every where restless, whether sitting or standing: Some sell the limbs of Martyrs, (if so be of Martyrs;) and all are asking, all exacting either the expences of a gainfull poverty, or the hire of a counterfeit sanctity.* These were those surely which occasioned that Rescript of *Theodosius* the Emperour, *Nemo Martyrem distrahat, nemo mercetur; Let no man sell, let no man buy a Martyr*: whereby we may gather what honesty was like to be used amongst them. We know,

Laudat venales qui vult extrudere merces,

Merchants use to commend their commodities. *Gregory* of *Tours*, who lived and died somewhat before the year 600, tells us this, *Monachos quosdam Romam venisse, ac prope Templum Pauli corpora quædam noctu effodisse; qui comprehensi fassi sunt in Græciam se ea pro Sanctorum reliquiis portaturos fuisse: That certain* Monks *came to* Rome, *and near unto S.* Paul's *Church in the night-time digged up certain bodies; who being apprehended, confessed they meant to have carried them into* Greece *for Reliques of Saints.* The same Author, *l.* 9. *c.* 6. *Hist. Franc.* relates a Story of another counterfeit, a *Monk*, who pretended to come out of *Spain* with *Martyrs Reliques*; but being discovered, they were found to be Roots of certain Herbs, Bones of Mice, and such like stuffe: and he tells us there *were many such seducers which deluded the people.* And he said true, there were *many* indeed, and many more then *Gregory* took for such, even those he took for honest men. For though it must not be denied but God had some of this Order which were holy men and unfeignedly mortified, notwithstanding their errour in thinking God was pleased with that singularity of life; yet must it be confessed that the greater part were no better then Hypocrites and Counterfeits, and that the lamentable Defection of the Christian Church chiefly proceeded from and was fostered by men of that profession, as in part we have heard already.

And if you can with patience hear him speak, I will adde the testimony of *Eunapius Sardianus*, a Pagan Writer, who lived in the days of *Theodosius* the first, about the year 400. In the life of *Ædesius*, most bitterly inveighing against the Christians for demolishing that renowned Temple of *Serapis* at *Alexandria* in *Egypt*, he speaks in this manner: *When they had done,* (saith he) *they brought into the holy Places* τὺς καλυμένυς Μοναχὺς *those which they call* Monks; *Men indeed for shape, but living like Swine, and openly committing innumerable villanies not to be named; who yet took it for a piece of Religion thus to despise the Divinity* (he means of *Serapis*:) *For then* (saith he) *whosoever wore a black coat, and would demean himself absurdly in publick, got a tyrannicall authoritie: To such an opinion of vertue had that sort of men attained. These* Monks *also they placed at* Canopus, *in stead of the intelligible Gods, to worship Slaves and those of no good conditions; thus bringing a bond of Religion upon men. For having pondered the bones and skuls of such as had been condemned of many crimes, and punished by a legal course of Justice, they made Gods of them, prostrating themselves unto them,*

them, and thinking themſelves the better for being polluted with Sepulchres: They called them forſooth Martyrs, and ſome Deacons, yea and Solicitors of their prayers with the Gods; being indeed but perfidious Slaves, who had been well baſted with the whip, and carried the ſcarrs of their lewdneſs upon their bodies: And yet ſuch Gods as theſe the Earth brings forth.

Thus the wretched caitiffe and damned dog blaſphemes the Saints and Servants of Chriſt, who loved not their lives unto death, the duſt of whoſe feet he was not worthy to lick up. Yet may we make a ſhift to gather hence what manner of offices *Monks* were then buſied in. And if *Baronius* took leave to uſe his teſtimony for the antiquity of *Saint-worſhip*, why may not I with the like liberty alledge it, to ſhew that *Monks* and *Friers* were Ring-leaders therein?

BUT when the Idolatry of *Image-worſhip* came to be added to that of *Saints*, whether *Monks* and *Friers* were not the chief ſticklers therein, judge, when you ſhall hear how it fared with them in that great Oppoſition againſt Idols in the *Eaſt*.

Of *Leo Iſaurus*, the firſt of thoſe Emperours that oppoſed Images, we have this in general out of the Greek Menology; That he raged moſt cruelly againſt Biſhops and *Monks* which maintained the worſhip of Images; and that he burnt a whole Cloiſter of ſuch kinde of people in their Monaſtery, together with a famous Library, and all their furniture.

But *Conſtantine* his ſon made a worſe fray amongſt them. For the Author of the Acts of Monk *Stephen* tells us, That he being reproved and convicted for what he had done (*viz.* againſt *Images*) by the religious and worthie profeſſors of *Monaſticall* life, he raiſed an implacable war againſt them, calling that noble Habit σκοτίας ἔνδυμα *the veſture of darkneſs*, and the *Monks* themſelves ἀμνημονεύτους, that is, *unworthy of memory*, and beſides terming them all *Idolaters* for the worſhipping of venerable Images.

The ſame is confirmed by *Theoſterictus*, another Author of that time, who ſaith, That the whole aime and ſtudy of this Emperour was to extinguiſh and root out the Order of *Monks*.

And for particulars, hear what *Theophanes* (himſelf a Monk, and a little ſindged too in this flame, before it ended) will inform us.

In the one and twentieth year of his reign he cauſed (ſaith he) Andreas Calybites, *a worthy Monk, who reproved him for his impiety*, (in demoliſhing Images) *to be ſcourged till he died.* Lib. 22. cap. 30. Hiſt. miſcell.

In the five & twentieth year of his reign he cauſed Monk Stephen *to be dragged by the heels in the ſtreets, till being rent in pieces, he died; both for the aforeſaid offence, & becauſe he drew & perſwaded many to a* Monaſticall *life.* Ibid. cap. 39.

The ſame year the Emperour (ſaith he) *diſgraced and diſhonoured the* Monaſticall *Habit, publickly commanding every Monk to lead a woman by the hand, and ſo to march through the* Hippodrome, *all the people abuſing them and ſpitting upon them.* Ibid. cap. 40.

In the ſeven and twentieth year (he ſaith) *the Monaſteries partly he deſtroyed to the very foundations, partly beſtowed them upon his Captains and Souldiers.* Ibid. cap. 49.

In the ſame year; when he could not draw Peter a Metra, *a famous* Stylite *or Pillar-Monk, unto his opinions, he cauſed him likewiſe to be dragged by the heels, and his body caſt out into the ſtreets.* Ibid. cap. 48.

In his thirtieth year, his Prætor *or Deputy* Lichanodraco *gathered all the* Monks *in his Juriſdiction together, and commanded them to obey the Emperour, to put on a white coat, and to* marry wives *inſtantly, or to have their eyes put out, and be ſent into exile.* Ibid. cap. 52. So the Emperour, when he would have *Conſtantine* the Patriarch abjure *Monkery, he made him* (ſaith the ſame Authour) *eat fleſh.* Lib. eod. cap. 29.

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In the one and thirtieth year the ſame *Lichanodraco* ſold all the *Monaſteries* both of men and women in his Juriſdiction, and ſent the money to the Emperour. If he found any one to have a *Relique* of any Saint in keeping, he burnt it, and puniſhed him that had it. He ſlew the *Monks*, ſome with ſtripes, ſome with the ſword; and left not a man, where he had to doe, that wore a *Monaſticall* Habit: whereupon the Emperour wrote thus unto him, Ὅτι εὗρόν σε ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιεῖς πάντα τὰ θελήματά μου· *I have found thee a man after mine own heart, who fulfilleſt my whole will.* Thus much of *Conſtantine.*

The like reports *Cedrenus* of *Michael Balbus*, That he abominated *Monks*, and diverſly afflicted them, ordaining one puniſhment after another againſt them. As alſo of *Theophilus* the laſt Emperour that oppoſed Images: *Theophilus* (ſaith he) *ordained* ἀβάτους πρεῖναι τὰς πόλεις τοῖς μοναχοῖς, *that no Monks ſhould have acceſs unto the Cities, and that they ſhould by all means be baniſhed;* μᾶλλον δὲ μηδὲ κατὰ χώραν ὀφθῆναι τολμᾶν, *& not ſo much as dare to be ſeen in the Countrey:* and that he cauſed the *Monaſteries* and places of holy retirement to become common & ſecular habitations. What the reaſon was, we may learn by that the ſame Author tells us: *Of thoſe* (ſaith he) *which reprehended the Emperour, the* Abramite Monks *were the chief; who freely adventuring into his preſence, did demonſtrate That* Monaſticall *life was not an invention of yeſterday or the other day, but an ancient & primitive inſtitution; and That holy Images were familiar in the Apoſtles times, and that S.* Luke *painted an Image of the Bleſſed Virgin*, &c. But it ſeems the Emperour was not convinced by their demonſtrations; for this their boldneſs coſt them full dear, as our Author relates.

By this time I know you underſtand what the matter was that this *Image-ſtorm* fell ſo heavily upon the heads of *Monks* and *Friers*; and yet notwithſtanding all this, they at length prevailed, and carried the day (ſo God would have it) for their Idols. For another *Theophanes*, whom they call the Presbyter, a Writer alſo of his time, tells, That *Theophilus* being dead, *Theodora* the Empreſs, (whilſt ſhe reigned in the minority of *Michael* her ſon) when ſhe meant to reſtore *Image-worſhip* which had been baniſhed now the ſecond time, ever ſince *Leo Armenius*, *Re cum illis communicatâ qui erant in magiſtratu & dignitate conſtituti, accerſit cum ipſis eos qui inter* Monachos *præſtabant, & de Imaginum inſtauratione quæſtionem proponit. Cúmque idem omnes conſentientes comperiſſet, diuturnóque ejus rei deſiderio teneri, atque animo excruciari propter Religionis in hac re mutationem, poſtulat ut ſe etiam Patrum authoritatibus ad veritatem confirmarent quas variis in libris inveniſſent; mandavítque quo in loco Palatii præfinito Cœtus Eccleſiaſticus univerſus cogeretur, & ad populum ea de re verba faceret*, &c. that is, *When ſhe had acquainted the Magiſtrates and thoſe that were in authority therewith, together with them ſhe ſent for the chiefeſt of the* Monks, *and propounded to them the queſtion concerning the reſtoring of Images: whom when ſhe found all men for the purpoſe, yea very eager in the buſineſs, ſhe called a Synod*, whereby *Idolatry* was again publickly erected in the Greek Church, 120 years after it firſt began to be purged thereof by *Leo Iſaurus* the Emperour.

Apud Baron. *An.* 842. §. 12.

For the *Idolatry* of the *Maſſe-God*, which was not in uſe, at the ſooneſt, till a thouſand years after Chriſt, (when the opinion of *Tranſubſtantiation* had gotten ſufficient ſtrength) we ſhall not need trouble our ſelves much to ſhew that *Monks* and *Friers* were the Authors and Advancers thereof, ſince by that time theſe kinde of men were become the only Maſters of Divinity; and therefore we need not doubt but what was then broached in the Church came out of their ſhops. Judge now, by what you have heard, how truly this Prophecie of S. *Paul* is fulfilled, who told us *That the Doctrines of Damons ſhould be brought into the Church* Ἐν ὑποκρίσει κωλυόντων γαμεῖν, καὶ ἀπέχεσθαι βρωμάτων, *Through the hypocriſie of thoſe who forbid to marry, and* command *to abſtain from meats.*

THREE

THREE

TREATISES

Upon ſome obſcure Paſſages

IN

DANIEL.

I. DANIEL'S Weeks explained, chap. 9. 24, &c.

II. *Regnum Romanum eſt Regnum quartum Danielis*, cap. 2. 40, &c. cap. 7. 7, &c.

III. *Revelatio Antichriſti*, ſeu *De numeris Danielis* MCCXC, MCCCXXXV. cap. 12. 11, 12.

BY

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DANIEL'S

WEEKS.

DANIEL 9. 24, &c.

THE *WEEKS* of *Daniel* are a Divine Chronology of the Time which the *Sanctuary*, with the Legal Service, ſhould continue, when it ſhould be reſtored after the Captivity of *Babylon*. During which time alſo the *City of Jeruſalem* it ſelf ſhould be re-inhabited, and the walls thereof re-builded; and ſome LXII Weeks after that began to be, ſhould *Meſſiah* the Redeemer be anointed, yea and cut off and rejected of his own: For which, when the whole Lxx Weeks (the time allotted) ſhould expire, their *Sanctuary* and *City* ſhould again be raſed, and their Commonwealth utterly diſſolved.

VERSE 24.

Seventy Weeks are allotted for thy people, and for thy Holy City, to finiſh tranſgreſſion, and make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to fulfill Viſion and Prophecy, and to anoint the MOST HOLY.

Seventy weeks are determined or *allotted.*] That is, The Holy City ſhall again be reſtored, and Lxx weeks of years are allotted and limited for the continuance thereof, and thy people with it: and that for this end, that during the ſtanding thereof, the *Meſſiah*, according to Viſion and Prophecy, may come to expiate ſin, and be anointed in his Kingdom.

The word חָתַךְ, here tranſlated *determined* or *allotted*, ſignifies properly *to be cut* or *cut out*, and ſo may ſeem to imply ſuch a ſenſe, as if the Angel had ſaid to *Daniel*, Howſoever your Bondage and Captivity under the Gentiles ſhall not altogether ceaſe, until that ſucceſſion of Kingdoms which I before ſhewed thee be quite finiſhed; yet ſhall God, for the accompliſhing his Promiſe concerning the *Meſſiah*, as it were *cut out* of that long Term a certain limited Time, during which the Captivity of *Judah* and *Jeruſalem* being interrupted, the Holy City and Commonwealth in ſome meaſure ſhall again be reſtored, and ſo continue till Lxx Weeks of years be finiſhed.

Here I diſtinguiſh the Beginning of the Times of the *Holy City* from the beginning of *Jeruſalem*. For the *Holy City* is ſo called of the *Temple* as the principal part; and therefore the Time of the reſtitution thereof to be reckoned from the Time the Temple was builded: But by *Jeruſalem* is underſtood (as appears in the next verſe) the external buildings and walls of the City, which were not reſtored till ſome time after the Temple and Sanctuary was finiſhed.

As for the impletion, all are now agreed, that the Beginning of theſe Weeks is to be reckoned from ſome Reſtoring either of the *Temple*, and that

that in the ſecond, third, or ſixth year of the Reign of ſome *Darius*; or of the *City*, in the ſeventh or twentieth year of ſome *Artaxerxes*, Kings of *Perſia*. But it cannot be from *Darius* the Firſt ſurnamed *Hyſtaſpis*; for then they would come out long before the Birth of Chriſt. Nor from the Firſt *Artaxerxes* ſurnamed *Longimanus*; for he was an hinderer of the work of the Temple, and forbade the building thereof, *Ezra cap.* 4. *à verſ.* 11. *ad finem.* Nor from the Second *Artaxerxes* ſurnamed *Mnemon*; for ſo they would far over-reach the Deſtruction of *Jeruſalem*. Therefore it remains that they be counted from *Darius* the Second ſurnamed *Nothus*; in the ſecond year of whoſe reign the work of the Temple, after a long interruption, began to revive, *Ezr.* 4. v. 24. *Hag.* c. 1, & 2. *Zachar.* c. 1, &c. and in the ſixth year of his reign was finiſhed, *Ezra* 6. ver. 15.

Secondly, Theſe Lxx Weeks are the Time allotted for the continuance of the Holy City, and therefore muſt they laſt as long as it laſted, and end with the end thereof. But this cannot be, unleſs we fix their *Epocha* in the beginning of *Darius Nothus. Ergo.*

Which in the event is moſt true. For from the third year of *Darius Nothus*, when the work of the Temple (by the incitement of *Haggai* and *Zachary* renewed the year before) was now confirmed by a new Edict from the King to be finiſhed, unto the Deſtruction of *Jeruſalem* by *Titus*, are exactly 490. *years*, that is, Lxx *Weeks of years* fully compleat.

Artaxerxes Longimanus died (ſaith *Diodorus li.* 11.) *Olymp.* 88. 4. that is—	*An. Olympiadico*	352,	*Menſ. Novembri*, or thereabout, for Winter was entred. *Thucyd. lib.* 4.
Ergo, *Xerxes* (who reigned next after him one year, *ex eod.*) dying—	*An. Olympiadico*	353,	*Menſ. Nov.*
Sogdianus alſo, who ſucceeded *Xerxes*, reigning but ſeven Months, *Darius Nothus* his *Ann.* 1. begins—	*An. Olymp. eodem*,		*M. Maio.*
Annus 2.	*Anno Olympiad.* 354,		*M. Maio.*
Annus 3.	*Anno Olympiad.* 355,		*M. Maio.*

In this third year of the King, and at the end of this *Olympiadical* year, in the beginning of *Auguſt* (as may be ſuppoſed) came forth the Edict of *Darius*, ſome ten months after *Zorobabel* and *Joſhua* had begun to renew the work the year before, *Hag.* 1. 14, 15. And ſo much time (half thereof being Winter) may well be allowed for their enemies to hear of the work, to goe ſee and doe their beſt to hinder it; when they could not, to write and ſend unto the King, the ſearching of the Rolls, and obtaining a new Edict.

The

The Deſtruction of *Jeruſalem* by *Titus*, I take as granted,	*Anno Olymp.* 845 *finiente*, 846 *ineunte.*	
The Edict of *Darius*, as is ſhewed,	*Anno Olymp.* 355 *finiente*, 356 *ineunte.*	
Diſtantia	490	490

The account by years of *Nabonaſſar*, *ex Canone Ptolemæi Aſtronomico.*

The laſt year, or year of *Nero*'s death (*June* 9.) in *Ptolemie*'s Canon anſwers to *An.* 815 *Nabonaſſ. Ergo*, the year of *Jeruſalem*'s Deſolation (2 years after) is concurrent with———	*An.* 817 *Nabonaſſ.*	*finiendus in Auguſto.*
The firſt of *Darius Nothus*, *in Canone Ptolemæi*, anſwers *An.* 325 *Nabonaſſ. Ergo*, the third year of *Darius* is concurrent with———	*An.* 327 *Nabonaſſ.*	*ordiendus à Decembri præcedent.*
Differentia	490	

Notwithſtanding all this, I had rather begin the Accompt from the ſixth year of *Darius*, in the month *Adar*, when the Temple was quite finiſhed, (for then it firſt began to continue, and not till then,) although the Deſtruction of *Jeruſalem* will then fall out three years and an half ſooner, namely, when the laſt week is but half run out. And what if it do? The Angel, as I conceive, tells us ſo much in the laſt verſe, when he ſays, *That in the midſt of a Week the Sacrifice and Oblation ſhould ceaſe, and the City be made deſolate.* But how will the Prophecy be made good, if the *Seventieth Week* be not compleat? I anſwer, It ſhould be obſerved (though it uſeth not to be) that the Angel reckons not by *ſingle years*, but by *Weeks*. If he had ſaid, there ſhould be 490 years to the *Excidium* of *Jeruſalem*; then indeed to make good the prediction, the City and Sanctuary muſt have been deſtroyed the laſt year. But when he ſays, there ſhall be Lxx Weeks allotted for the continuance of the Holy City, it is enough if it be made deſolate in the ſeventieth week. For if thoſe who reckon by *years*, when the year deſigned anſwers the Event, will not ſtand upon the compleatneſs of *months* and *days*; nor thoſe who reckon any thing by *days*, upon the compleatneſs of *hours* and *minutes*: no more in the Angel's reckoning here by *weeks*, if ſo the number of the weeks be compleat, are the parts of a week to be exacted.

The Temple was now finiſhed in 4 years; which argues it was well forwarded before, and much I ſuppoſe in the days of liberty under *Darius Hyſtaſpis*: For I take him to be that *Darius* mentioned *Ezra* 4. 5. and never to have hindred the building, but permitted the Jews to go on as their poverty would ſuffer them, which was but ſlowly.

The time of the Deſtruction of *Jeruſalem*, as before	*An. Olymp.* 845. *Menſ.* 6. *Auguſt.*
If the third of *Darius* began about *May* or *June*, *Anno Olymp.* 355. then the ſixth year of his reign begins in *May* or *June*, *An.* 358. But the latter part thereof in *February* or *Adar*, when the Temple was finiſhed, falls in	*An. Olymp.* 359. *Menſ.* 12. *Feb.* or *Adar.*
Diſtantia	*Anni* 486. *Menſ.* 6.
That is juſt	69 Weeks and an half.

The Accompt by years of *Nabonaſſar.*

The time of the Deſtruction of *Jeruſalem*, as before	*Anno* 817. *Nabonaſſ. Menſ.* 6.
If the third year of *Darius Nothus* were for the firſt and greateſt part concurrent with *An.* 327. *Nabonaſſ.* as is afore ſhewed; then his ſixth year (in like manner for the firſt and greateſt part) muſt concur with *An.* 330. But the head of the *Nabonaſſarean* year being then about the 5th of *December*, the latter end of this ſixth year in *Adar* or *February* will fall in	*Anno* 331. *Nabonaſſ. Menſ.* 12.
Diſtantia	*Anni* 486. *Menſes* 6.

VERSE

VERSE 25.

Alſo know and underſtand, that from the going forth of the Commandment to cauſe to Return and to Build Jeruſalem, unto MESSIAH the PRINCE, ſhall be Sevens of Weeks; even threeſcore and two Weeks the Street ſhall be built again and the Wall, even in a ſtreight of times.

FROM the going out of the Commandment] I take not this *Epocha* to be that of the whole Lxx Weeks, but a ſecond Root of another and leſſer period of time comprehended in them; whoſe Beginning was to be after the Lxx were begun, and the end before they ſhould be ended. The Root of this ſecond Computation is deſcribed to be a time when two things ſhould be done: A Commandment ſhould goe forth both to cauſe to Return and alſo to Build, not the Temple, (for that ſhould be done before) nor ſome few houſes onely, but the whole *Area* or Street, and the Walls of *Jeruſalem*, which ſhould then be re-edified, though in a *ſtreight of Times*; that is, it ſhould be ſuch a time, when a Commiſſion to cauſe the people to return and re-inhabite ſhould be ſeconded with another, to build the Wall of *Jeruſalem*, and the Plot within the Wall. For by חָרוּץ here I underſtand properly that Circuit bounding out the limits of the City, whereon the Wall was builded, and anciently uſed to be marked out with a Plough earing a furrow round about. By רְחוֹב, which implies a *broad place*, I underſtand the *Area* or Plot of ground within, whereon the houſes were to be builded. From ſuch an *Epocha*, and a Commiſſion thus characterized as ye have heard, muſt this ſecond Computation be reckoned.

Unto MESSIAH the PRINCE] That is, unto Χριστὸς Βασιλεὺς, *Luke* 23. 2. *Mark* 15. 32. or Χριστὸς Κύριος, as the Angel ſtyles him *Luke* 2. 11. There is no expoſition, no interpretation of any paſſage in this Prophecy could ſeem ſo harſh, but I would be content to admit it, rather then yield that by MESSIAH the PRINCE here named ſhould be meant any other then CHRIST our LORD and Redeemer. For I am perſwaded that the Church of *Iſrael* in the Goſpel (and from them the Apoſtles took it) had no other place of Scripture, whence they did or could aſcribe the Name of *Chriſt* and *Meſſiah* unto him they looked for, but only from this of *Daniel*. For there is no other Prophecy in all the Old Teſtament beſides this where that Name is directly given him, but only by way of Type.

Shall be Sevens of weeks; even LXII weeks] The numeral word שָׁבֻעָה I have here tranſlated diſtributively, underſtanding by שָׁבֻעִים *Hebdomadæ ſeptenæ*, that is, many ſeven Weeks, or, as our Engliſh handſomely expreſſeth, *Sevens of Weeks*: the ſenſe to be as if the Angel had ſaid; As the whole time limited for the continuance of the Holy City from the firſt beginning to the laſt ending conſiſteth of many *Sevens of Weeks*, *viz.* Lxx Weeks: ſo from this after-*Epocha* here mentioned unto MESSIAH ſhould be likewiſe *Sevens of Weeks*, (*plures ſeptenniorum hebdomades*) even *Sixty two Weeks of years*. For as in Lxx are ten Sevens of Weeks, ſo in Lxii are nine times ſeven wanting one; and that little want makes no matter, there being eight whole ſevens beſides in that number, and you ſhall ſee in that which follows examples of the like. The Hebrews want thoſe numbers which the Grammarians call Diſtributive or

Diviſive, *Terni, quaterni, quini, ſeni, ſepteni,* &c. which they moſt-what ſupply by repetition, as שבעה שבעה *ſeptem ſeptem*, but not alwaies; as may appear 2 *Sam.* 18. 4. *And all the people came out* למאות ולאלפים *ad centum & millia*, i. *centeni & milleni, by hundreds and by thouſands.* 1 Kings 18. 4. *Obadiah hid the Prophets of the* LORD חמשים איש במערה *quinquaginta viros in ſpelunca, id eſt, quinquagenos, by fifty in a Cave.* Gen. 6. 19. *Of all fleſh thou ſhalt bring into the Ark* שנים *duo, i. e. bina, Twoes*; and therefore afterward Ch. 7. verſ. 9. it is doubled שנים שנים *two and two:* yet of clean Beaſts, whereof he was to take ſeven, there is an odd one. To theſe I adde *Ezra* 1. v. 9, &c. *This is the number of the veſſels,* (to wit, of the Houſe of the LORD which *Cyrus* by the hand of *Mithredath* numbred unto *Sheſhbazzar* Prince of *Judah*) *thirty Chargers of gold, a thouſand Chargers of ſilver, twenty nine knives, thirty Baſins of gold, ſilver Baſins of a ſecond ſort four hundred and ten, and other veſſels* אלף (not *mille, a thouſand*, but *millena, Tremell. per millia*) *Thouſands*, to wit, almoſt three thouſand wanting but one hundred. Otherwiſe if we tranſlate it as a Cardinal number [*a thouſand*] the Summe will far exceed the Parts. For it follows in the next words, *All the Veſſels of gold and of ſilver were* 5400. But unleſs the laſt number be taken
* 30 *diviſivè*, the particulars * make but 2500 wanting one. Nor do I ſee
1000 how this difficulty would otherwiſe be ſolved.
29 Now whether theſe examples be ſufficient to make probable the Tranſ-
30 lation which I have given, I will not affirm; let others judge: I propound
410 it to the conſideration of the learned who can doe it, without whoſe ap-
1000 probation I ſhall not ſatisfie my ſelf. Yet thus much I am ſure of; that if
2499 this שָׁבֻעִים שִׁבְעָה, which we are wont to tranſlate *Seven weeks*, could be well beſtowed, the chiefeſt difficulty were taken from this Prophecy. For the *Threeſcore and two Weeks* alone counted from the *Epocha* here named, ſo well befits the diſtance from thence to CHRIST, that the Event ſeemeth to argue that they ſhould be there fixed, and not reckoned from any other Beginning.

Moreover that שָׁבֻעִים שִׁבְעָה ſhould be a general expreſſion of what in the LXII Weeks is after more particularly determined, may ſeem probable for theſe reaſons. 1. Becauſe the Angel aſcribes no proper Event unto them; but having preſently named the LXII Weeks, makes no farther reckoning of thoſe other, but follows and dwells upon theſe only, as though the other were implied and contained in them. 2. Thoſe who count them for XLIX years, and continue the LXII Weeks from the end of them to make up LXIX Weeks in all, can give no ſufficient reaſon why they ſhould be thus ſeparated and divided aſunder. For that which the followers of *Funccius* (who reckon from *Artaxerxes Longimanus*) aſſign to be done in ſeven Weeks of years (to wit, that during all that time *Jeruſalem* with the reſt of the Cities of *Judah* were building and repairing) is grounded neither upon Scripture nor other Story, but pure and mere conjecture. *Scaliger* finds (*Nehem.* Chap. 13. ver. 6.) that *Nehemiah* returned again to *Artaxerxes* his Court in the 32 year of his reign, and thence ſuppoſeth that the Building of the City, about which he was ſent, was finiſhed but the year before, and that to be the determination of thoſe *Seven Weeks*; there being then 49. years expired from the time the LXX began at the Building of the Temple under *Darius Nothus*. But to make this good, he is fain to raiſe the *Epocha* of the LXX ſo high in the reign of *Darius*, that they end before the deſtruction of *Jeruſalem*. Beſides, he ſeems not to be aware that theſe *Seven Weeks* are by the Text to be counted from a time when *a Commiſſion came out to cauſe to return and to build*

build Jeruſalem, and not from the time of building the Temple. Nor does it follow, *Nehemiah* ſtaid ſo long there, therefore the City was till then in building: Nay, what if the Text, rightly conſtrued, imports not that *Nehemiah* in the 32 year of *Artaxerxes* returned to the Court, but rather, that obtaining new leave of the King, he came then to *Jeruſalem* the ſecond time, whence he had been long abſent? For the particle כי Chap. 13. ver. 6. ſeems not to be taken *rationally* for [*Quia*,] but *diſcretively* for אם כי, *id eſt*, [*Sed*, *But*] as *Ezra* 4. 3. 2 *Sam.* 16. 18. *Gen.* 45. 8. and ſo that Text of *Nehemiah* to be read after this ſenſe, *And in all this time* (ſaith he) *I was not there*; *But in the* 32 *year of Artaxerxes*, &c. *I came to the King*, that is, into his preſence, to ask new leave; which after a little waiting he obtained. Nor is it very credible that the time he firſt ſet the King, Chap. 2. verſ. 6. ſhould be twelve years.

If therefore שָׁבֻעִים שִׁבְעָה be granted to be a general expreſſion of what the Lxii Weeks more particularly determine, the way whereby it may be tranſlated to ſuch a ſenſe is as I have before repreſented: yet is it not the only one; I can adde two ways more. As firſt this; שבעה *Seven* uſeth, we know, to be taken indefinitely for *plurimi*, *multoties*, &c. Thus שבעים שבעה would without any anomaly or novelty at all ſignifie indefinitely [*Many Weeks*,] if it might ſeem probable, that in a paſſage of reckoning by definite numbers ſome numeral word may be taken indefinitely. The ſenſe would be all one with that I have followed, *viz.* As the whole time limited for the continuance of the Holy City conſiſted of many Weeks, even Lxx Weeks; ſo alſo this leſſer period contained therein, from the *Epocha* mentioned unto MESSIAH, ſhall be a time of many Weeks, even Lxii Weeks. Another way, were it not ſomewhat harſh, might be this; The Hebrew Nouns of *Cardinal* numbers do ſometimes *ſubſtantivare*, ſignifying their numbers *in abſtracto*, like thoſe Greek Numerals *Monas*, *Dyas*, *Trias*, *Tetras*, *Hebdomas*. So *Gen.* chap. 7. 10. chap. 8. 12. we have שבעת ימים & שבעת הימים, i. *Hebdomas dierum*: *Exo.* 34. 28. עשרת הדברים, *Decas verborum*, *Decalogus*: *Gen.* 17. 12. בן-שמנת ימים, *Filius ogdoadis dierum*: *Joſhua* 14. 2. תשערת המטות, *Novenarius* or *Enneas tribuum*. If they be Subſtantives *in ſtatu conſtructo*, were they not or may they not be ſo *in abſoluto*? In the third Chapter and 19. ver. of *Daniel* שבעה *in abſoluto* ſeems to be a Subſtantive having an Adjective joyned with it, חַד שִׁבְעָה, which we tranſlate [*one ſeven times.*] If this therefore may be admitted, שָׁבֻעִים שִׁבְעָה in our Text of *Daniel* will ſound *per Ellipſin conjunctionis*, *Hebdomades & Hebdomas*, *Weeks* and *a Week*; the ſenſe being all one with the former, ſaving that one Week is implied as ſingular from the reſt, which may be that which the Angel afterward mentions ver. 27. If it were pointed שִׁבְעִים שִׁבְעָה, as by the conſonants it might be, there would be no great queſtion but it might be tranſlated *Weeks* and *a Week*.

Whereſoever beſides in Scripture *ſeven Weeks* are mentioned, the words are,
שבע
שבעות
or
שבעה
שבעות

But if שָׁבֻעִים שִׁבְעָה muſt needs import ſome limited time of 49. years, I would rather chuſe to count the Lxii Weeks from the ſame *Epocha* with them under *Artaxerxes Mnemon*, then from the end of them, and yet leave as probable a conjecture to be made of what was done in them, as thoſe who follow *Funccius* from the other *Artaxerxes* do uſe to give.

I have ſometimes conſidered whether, if it be tranſlated *Seven Weeks*, thoſe *Seven Weeks* might not be applied as *rotundus numerus* to thoſe *Fifty and two days*, *Nehem.* 6. 15. where it is ſaid, *So the Wall was finiſhed in the* 25th *day of the Month Elul*, *in fifty two days*; ſomewhat more indeed then *Seven Weeks*, yet ſhort of *Seven and an half*, and ſo not regarded in accompt by *Weeks*. If this could be, then the reaſon of the Angel's diviſion

ſion of weeks into 7 and 62 would be, becauſe of diverſe kindes of *Weeks* underſtood; the firſt of *days*, wherein the Wall of *Jeruſalem* ſhould be finiſhed, the ſecond of *years*, from thence unto the *Meſſiah*. If it ſeem impoſſible or unlikely that the Wall of the City ſhould be repaired in ſo ſhort a time, and therefore thoſe words (according to *Junius*) to be meant of ſetting up the doors and bars only: I could ſay, firſt, that the Wall was not new builded from the foundations, but repaired upon the old ruines; ſecondly, the ſpeedy diſpatch thereof was taken for a wonder, even by the Jews Enemies, who thereupon (ſaith the Text) *perceived it was the hand of their God.* So that, were there no worſe ſcruple then this, it were eaſily anſwered; nor would examples * be wanting to parallel with it, ſuch as might make it ſeem at leaſt poſſible. As that ſtrange and ſpeedy building of the Walls of *Athens* by *Themiſtocles*, after that *Xerxes* had demoliſhed them, reported by *Diodor. Sic. lib.* 11. Yea, to come more near to the thing in queſtion, *Joſephus*, *l.* 6. *c.* 13. *De Bell. Jud.* tells us, That *Titus*, dividing the work amongſt his Army, begirt *Jeruſalem* in three days ſpace with a Wall of thirty nine Furlongs, and thirteen Bulwarks, to hinder the Jews excurſions from within and all relief from without. What the materials were I know not, but he ſayes it was a thing beyond all belief, and might have ſeemed to be a work of ſome Moneths. But leaving this digreſſion, let us ſee the Computation and Impletion of our Lxii Weeks.

* That renowned Palace and Court of *Nebuchadnezzar*, within which were thoſe *Penſiles Horti*, was finiſhed (ſaith *Joſephus*) in fifteen dayes. *Antiq. Judaic. li.* 10. *c.* 11. in the Latine *c.* 13.

The Computation and Impletion of the LXII Weeks.

FROM the ſeventh year of *Artaxerxes Mnemon*, when *Ezra* had Commiſſion *to cauſe to Return* and carry with him as many of the Jews as would to *Jeruſalem*, *Ezra* c. 7. ver. 7, & 13: And from the twentieth year of the ſame *Artaxerxes*, when *Nehemiah* obtained leave to build *Jeruſalem* the City of his Fathers Sepulchres, *Nehem.* 2: From both theſe Commiſſions, though thirteen years diſtant the one from the other, are by divine diſpoſition unto MESSIAH the PRINCE *threeſcore and two Weeks*, from the firſt of *Solar*, from the latter of *Lunar* years. For Lxii weeks, or 434 *Lunar* years, are leſs then ſo many *Solar*, as much as is between the ſeventh and twentieth of *Artaxerxes*. Which admirable concordance I cannot impute to chance, but aſcribe to Divine providence ſo ordering it of purpoſe, that theſe two *Epocha's* and Commiſſions, *To cauſe to Return*, and, *To build Jeruſalem*, might be as one and the ſame. And as the *Lunar* year is contained within the *Solar*, and by it ordered and directed; ſo is the Period here from *Nehemiah's* Commiſſion *to Build the City* contained and reduced to that from *Ezra's* Commiſſion *to cauſe the people to return.*

In the laſt of theſe Weeks according to prediction was Chriſt our Lord anointed. In the beginning whereof exactly, between the firſt and ſecond Paſſeover after his Baptiſm, (when his Harbinger *John* had now finiſhed his Meſſage, and was caſt in Priſon; a time preciſely and purpoſely noted in the Evangelical Story) he firſt began to preach in *Galilee* the Goſpel of the Kingdom, ordained his Apoſtles, and proclaimed himſelf to be the MESSIAH. *After John was put in Priſon*, ſaith *Mark*, 1. 14, 15. *Jeſus came into Galilee, preaching the Goſpel of the Kingdom of God, And ſaying*, Πεπλήρωται ὁ καιρὸς, *The time is fulfilled*, (i. the laſt week of the ſixty two weeks is come) *and the Kingdom of God is at hand. From that time* (ſaith *Matthew*, c. 4. 17.) *Jeſus began to preach, and to ſay, Repent, for the Kingdom of heaven is at hand.* This was that day whereof Chriſt himſelf ſaid at *Nazareth*, *that that Scripture was fulfilled, The Spirit of the Lord*

Wherefore I would take that *Joh.* 3. from the 13. ver. to the 21. to be the Evangeliſt's own words interpoſed, and not the words of Chriſt to *Nicodemus.*

Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, &c. *and to preach the acceptable year of the Lord*, Luk. 4. 18, 19. This the *time* and *place*, whence S. *Peter* reckoned the beginning of Chriſt's Prophecy in his Sermon to *Cornelius*; *That word* (ſaith he) *which was publiſhed throughout all Judæa, and began from Galilee, after the Baptiſm which John preached*, &c. Acts 10. 37.

In the third year of this Week (two years and an half after he began his Prophecy, and three years and an half after his Baptiſm) being made our Prieſt, he offered himſelf upon the Croſs a Sacrifice for ſin, was dead, buried, and roſe again; then aſcended up into heaven to be inſtalled, and to ſit at the right hand of God, from thenceforth to reign untill he hath put all his Enemies under his feet. But you will ſay, This was all performed four years before the 434 years (which is ſixty two Weeks of years) were expired. I anſwer as before; The Angel reckons not by *ſingle years*, but by *Weeks*, the laſt whereof ſhould be *Meßiah's Week*, as we have ſhewed it to have been. If the Angel had ſaid, There ſhall be 434 years unto MESSIAH; then, to make good the prediction, MESSIAH muſt have been anointed the laſt year. But when he ſayes, There ſhall be Sixty two Weeks unto MESSIAH; it is ſufficient he was anointed the laſt Week. But how this Week will at length be compleat, we ſhall ſee in the next verſe. But firſt let us demonſtrate our Computation.

Ezra's Commiſſion.

Darius Nothus died (ſaith *Diodor. lib.* 13.) in the ſame year, but a little while after the Compoſition of the *Peloponneſian* war, (which was in *May*) *Olymp.* 93. 4. that is—— } *An. Olymp.* 372. *finiente.*

Ergo,

The firſt of *Artaxerxes* begins about *Auguſt*, and concurres with—— } *An. Olymp.* 373.

The ſeventh of *Artaxerxes* with—— } *An. Olymp.* 379.

N. B. If *Artaxerxes* had began before *Auguſt*, the number or date of his reign muſt have altered either in or between the firſt and fifth Moneth; but they are both of one year, *Ezra* 7. as alſo the firſt and the ninth, *Nehem.* c. 1. c. 2.

Chriſt's Prophecy.

Chriſt our Lord was Baptized *Anno Olympiadico* 805 *ineunte*, about the Feaſt of Expiation, in the ſeventh Month *Tiſri*, ſix Months after *John* began to baptize, and in that year natural and political, which began in the 15 of *Tiberius* towards ending, but was the 16 when he was baptized. For *John*, I ſuppoſe, began to preach and baptize in the firſt Month *Niſan*, (when the Summer was before him, and not when the Winter was to enter) in the 15 year of *Tiberius*, which ended *Auguſt* following. Now *John's* impriſonment was a year after the Baptiſm of Chriſt, namely, between the firſt and ſecond Paſſeover after it, as is clear and evident by the

Evangelicall Story, *John* c. 2. 23. c. 3. 22. & Chap. 4. The Beginning therefore of Christ's Prophecy, which began at the imprisonment of *John*, *Mark* 1. 14. was *Anno Olymp.* 806. about the end (I suppose) of the same Month *Tisri* or *September.*

The beginning of Christ's Prophecy	*An. Olymp.* 806. *Mens.* 7.
The Time of *Ezra*'s Commission	*An. Olymp.* 379. *Mens.* 7.
Differentia	*An.* 427. *M.* 0. 61. weeks compleat.

From hence *Mens.* 7. begins the last week: wherefore the Passion of Christ, at the Passeover, *Mens.* 1. firmly fixed by Chronologicall Characters in the 19 of *Tiberius*, *Anno Olymp.* 808. *Æræ Christian.* 33. (that is, agreeable to the received Tradition, but three year and an half after his Baptism) will fall to be in the third year of the week; which is wholly to be compleat, *Ann. Æræ Christ.* 37. when the 813 *Ann. Olymp.* shall be begun and current in *Septemb.*

VERSE 26.

And after the threescore and two Weeks shall MESSIAH be cut off, and [they] *none of his: Wherefore the Prince's people to come shall destroy the City and the Sanctuary, and the end thereof shall be with a floud, and unto the end of War desolations are determined.*

AND *after the threescore and two Weeks shall*, &c.] That is, When the *Threescore and two Weeks* aforesaid shall expire and be fully compleat, (for so the word [*after*] supposes they must be) *MESSIAH shall be cut off*, not only from the living, by the death he should suffer upon the Crosse, (for that was a little before) but from being any longer the King and Priest of that People; they refusing Him to be theirs, and he casting off them from being His, which is the meaning of the words following וְאֵין לוֹ, *And they none of his*: For יִהְיֶה is to be understood, that so the conjunction *Vau* may couple *similia tempora*, וְאֵין לוֹ יִהְיֶה עַמּוֹ *Et non erit ei populus ejus*, or וְאֵין לוֹ יִהְיֶה, *And they shall be none of His.* And for the Verb כָּרַת, that it signifies not only *a cutting off from life*, but also *from reigning as a King*, or *from being a Priest*; see for the first, 1 *Kings* c. 2. ver. 4. & chap. 9. ver. 5. 2 *Chron.* ch. 7. ver. 18. *Jer.* 33. 17. לֹא יִכָּרֵת לְדָוִד, &c. *There shall not be cut off to David a man to sit upon the throne of the House of Israel*: All which have reference to 2 *Sam.* c. 7. ver. 16. For the second, *cutting off from the Priesthood*, 1 *Sam.* 2. 33. to *Eli*, *And the man of thine whom I shall not cut off from mine Altar.* Jer. 33. 18. *Neither of the Priests the Levites* יִכָּרֵת *shall a man be cut off before me, to offer burnt-offerings*, &c. *and to doe Sacrifice continually.*

The

The Computation and Impletion.

From the ſeventh year of *Artaxerxes Mnemon*, at the time of the Commiſſion granted to *Ezra*, (*Anno Olympiad.* 379. as is already ſhewed) unto the fourth year after Chriſt's Aſcenſion (*Anno Olymp.* 813. *Æræ Chriſtianæ Dionyſiacæ* 37.) are LXII weeks of years, or 434 years fully compleat and expired. The next year after was Chriſt divorced and cut off from the Jews, and they לא לו caſt off from being His people; which may appear thus.

Anno Æræ Chriſtian. 33. Chriſt ſuffered upon the Croſs, roſe from the dead, and aſcended into heaven. The Holy Ghoſt deſcended at Pentecoſt, 3000 converted, more added; the Apoſtles forbidden, but ceaſe not to preach *Jeſus* Chriſt. So this year ends about *September*.

I begin and end theſe years in *Tiſri*, or *September*, that ſo they may agree with that time of the Commiſſion granted to *Ezra*, which I before ſuppoſed to have been about that month.

Anno Æræ Chriſtian. 34. The number of Diſciples much increaſed: Deacons choſen, and *Steven* one of them. *Act.* 6. 1, 2, 3, &c.

Anno Æræ Chriſtian. 35. *Steven* doth great wonders and miracles. The Word of God and the number of Diſciples increaſeth ſo, that a great company of the Prieſts were obedient unto the Faith. The Elders and people rage, and about the end of the year was *Steven* martyred. *Act.* c. 6. ver. 7, 8, 9, 10, 11. chap. 7. ver. 1. *ad finem*.

Anno Æræ Chriſtian. 36. Great perſecution againſt the Church at *Jeruſalem*. *Saul* makes havock, *Act.* c. 8. whereupon the Diſciples were ſcattered through the Regions of *Judæa* and *Samaria*, every where preaching the Goſpel, ver. 4, 5. Of whoſe ſucceſs the Apoſtles being informed, ſend *Peter* and *John* to *Samaria*, to lay hands on the new converts, ver. 14, &c. which done, and by the way preaching the Goſpel in the villages of *Samaria*, they returned again to *Jeruſalem*, v. 25.

Anno Æræ Chriſtian. 37. Thoſe which were ſcattered upon the perſecution of *Steven* proceed further, and travelled as far as *Phœnice*, *Cyprus* and *Antioch*, having by the way preached the Goſpel to the Jews at *Damaſcus* (how came they there elſe?) Chap. 11. Which *Saul* hearing of, gets letters thither, to bring thoſe he ſhould finde there of that way unto *Jeruſalem*. But in his journey himſelf was miraculouſly converted and baptized, &c. *Peter* in the mean time was gone again from *Jeruſalem* by *Lydda* unto *Joppa*, where he remained all this year at the houſe of *Simon* the Tanner.

The next year after (*Anno Æræ Chriſtianæ* 38. *Anno Olympiadico* 813.) (according as was foretold, *That after threeſcore and two Weeks were ended*, MESSIAH *ſhould be cut off, and they none of his*) when Chriſt had now one whole Week of years tendred himſelf unto his own people, and they not only refuſed him, but firſt by crucifying the Lord himſelf, and after that by perſecuting his Meſſengers ſent unto them, had made themſelves unworthy of everlaſting life; *Peter* was taught by viſion, that the Goſpel of the Kingdom ſhould be preached unto the *Gentiles*, and accordingly ſent to preach it to *Cornelius* a Centurion

turion of the Italian band, *Acts* 10. And here begins the *Epocha* of the Rejection of *Iſrael*, and the Calling of the *Gentiles*, which S. *Paul* ſpeaks ſo much of *Rom.* 11.

True it is, the *cutting off of Chriſt by death* was before the laſt week was compleat; but the *cutting him off from being King and Prieſt of the Jews* was not until after it was ended. Or if this *cutting off* here mentioned may not be extended to any other cutting off then by Death, yet the other part of the copulative ſenſe, וְאֵין לוֹ [*And they ſhall be none of His,*] was not fulfilled untill the whole Week was ended.

Wherefore the PRINCE'S *people to come*, &c.] עַם נָגִיד הַבָּא, *Populus* MESSIÆ *venturus, i. futurus, The people that ſhould be the People of Meſſiah the Prince, when Iſrael was rejected:* ſo the Hebrews call *Seculum futurum* עוֹלָם הַבָּא; whence *Mark* 10. ver. 30. *Luke* 18. 30. Αἰὼν ὁ ἐρχόμενος. *Eph.* 2. 7. Ἐν τοῖς αἰῶσι ἐπερχομένοις. According to which notion, *Apoc.* 1. 4. ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ Ἐρχόμενος. *Vid. Pſal.* 71. 18. *Eſay* 27. 6. *Eſay* 44. 7. וְאֹתִיּוֹת וַאֲשֶׁר תָּבֹאנָה, *Vulgat. ventura & quæ futura ſunt.* Thus I conſtrue the Text, and underſtand by *Populus Principis futurus*, the people of the Roman Empire, where Chriſt was principally to have his Church and Kingdom whilſt *Iſrael* ſhould be rejected. *Cornelius* therefore the firſt Gentile converted was a Roman Centurion. *S. Paul*, who is called the *Apoſtle of the Gentiles*, went not beyond the bounds of *this Empire.* This was that Οἰκουμένη whereof Chriſt ſaid, *Matth.* 24. 14. That before the Deſtruction of *Jeruſalem the Goſpel ſhould be preached* ἐν ὅλῃ τῇ Οἰκουμένῃ *in all the world*; as *Auguſtus* is ſaid *Luke* 2. 1. to have taxed Πᾶσαν τὴν Οἰκυμένην, according as the Romans themſelves uſed to call it *Imperium Orbis Terrarum*, &c. Antichriſt, who was to ſit in the Temple or Church of Chriſt, ſits in the midſt of this Empire: whence it appears that the Church which Chriſt ſhould have * after *Iſrael* diſclaimed him, ſhould chiefly be in it. This People therefore, which was in *Iſrael*'s ſtead to be the *People of Meſſiah the Prince*, ſhould deſtroy the City and Sanctuary with ſuch a Deſtruction as ſhould like a Floud overwhelm the whole Nation, and as an unreſiſtible torrent break down and waſh all away before it. All which we know they did.

* Whileſt.

And unto the end of Warre Deſolations are determined] That is, Untill the end of the Fourth Kingdom of the Gentiles, whoſe laſt period is that *Time, Times and half a Time*, whereof it is ſaid *Dan.* 7. ver. 21, 25. that Antichriſt *the eyed and mouthed Horn ſhould make War with the Saints, and prevail againſt them; and they ſhall be given into his hand untill a Time and Times and half a Time:* Untill the end of this *War* the Jewiſh Deſolations are determined. But of this more in the next.

VERSE

VERSE 27.

Neverthelesſs he ſhall confirm a covenant with Many one week: and in half a week, being * *a Deſolator, he ſhall cauſe the Sacrifice and oblation to ceaſe, and that* being *over a wing of Abominations, and untill the finall time (even that which is determined) it ſhall continue upon the deſolate.*

* Or, *making deſolation*, &c.

HERE the Angel tells us what ſhould be done in the laſt Week, both of the firſt Computation and of the ſecond, that is, the laſt of the LXX, and the laſt of the LXII. And of this firſt, as coming firſt in time.

Neverthelesſs (ſaith he) *he ſhall confirm a Covenant with Many one Week*] That is, Though the Body of the Jewiſh Nation ſhould be caſt off, and be לוֹ אֵין *None of the people of the* MESSIAH; yet for one whole week he ſhould offer himſelf unto them, and gather many of them into the Covenant of the Goſpel: And this Week was the laſt Week of the Threeſcore and two Weeks, which (as I ſhewed before) was wholly ſpent in preaching to thoſe of the Circumciſion. This therefore is as it were a *Prolepſis*, leſt *Daniel* might think that none of his people ſhould enter into the Covenant under *Meſſiah*. Theſe *Many* therefore are that Remnant whereof S. *Paul* ſpeaks *Rom.* 11. That, though *Iſrael* were caſt off, yet was there *A Remnant according to the election of grace*; and therefore he limits the *hardneſs happened unto Iſrael*, by Ἀπὸ μέρους, as not being univerſal.

And in half a Week, being a Deſolator, he ſhall cauſe the Sacrifice and offering to ceaſe] A *Deſolator*, מְשֹׁמֵם, a word which otherwiſe much troubleth the Tranſlator; but being thus made a *ſuppoſitum* or Nominative caſe to the verb יַשְׁבִּית, (which hath no other near it) it both much clears the ſenſe, and retains its propriety of ſignification. Nor is the poſtpoſition of the Nominative caſe to the Verb againſt the uſe of the tongue; nor the trajection here ſo great, but the Latine will admit the ſame order of the words, *viz. Et abolebit ſacrificium & munus, atque erit ſuper alam abominationum Deſolator:* or, *Et abolebit ſacrificium & munus, qui erit ſuper alam abominationum, Deſolator.* Howſoever the Tranſlation be, *this Week* the Angel now ſpeaks of is the *laſt* of the Seventy, which ſhould be but half run out when the Temple and City ſhould be deſtroyed and the Legal ſervice made to ceaſe. For if we reckon (as I think we ſhould) the *Seventy Weeks* from the ſixth year of *Darius Nothus*, (when the Temple was finiſhed) the Deſtruction thereof by *Titus* will fall out (as is ſhewed) in the *midſt of the laſt Week*; the whole half thereof, from the beginning till then, having been ſpent in warlike preparations and exploits, which ended with the burning and deſolation both of City and Sanctuary.

Of thoſe who end the *Seventieth Week* compleatly with the Deſtruction of *Jeruſalem*, ſome ſeem ſo to underſtand this firſt part of the verſe, as if the *one Week* here mentioned were the laſt of the Seventy, and the confirmation of the Covenant to be therein to reſpect only the firſt half thereof, wherein Chriſt made good his Covenant of preſervation to the believing Jews, namely, (as I would explain it) by ſending *Ceſtius Gallus* Preſident of *Syria*, in the middle or fourth year of the laſt Week, about ſeven days to environ *Jeruſalem* with an Army, for to be that ſign and watch-word

menti-

mentioned in the Goſpel of the near approching Deſolation thereof, *Luke* 21. 20. that ſo thoſe which were in *Judæa* being warned *might flee into the Mountains* (of *Arabia Petræa* to *Pella*,) and deliver themſelves from thoſe days of vengeance and wrath upon their people: and in the other half of the Week which remained, he ſhould *cauſe the ſacrifice and offering to ceaſe*, by ſending *Veſpaſian* with that ſecond and fatal Army which ſhould bring thoſe wofull and vengefull *Deſolations* upon them.

As for the phraſe of *Confirming a Covenant*, (if the reſt ſuted well) it would be no ſtraining to interpret it to be meant of preſervation and exemption from a common calamity: For we have the like ſpeech *Gen.*6.17, 18. where God having ſaid to *Noah*, that he would *deſtroy* by the *Floud* every thing *that breathed upon the earth*; addeth, *But with thee will I eſtabliſh my Covenant*; *and thou ſhalt come into the Ark, thou, and thy ſons, and thy wife, and thy ſons wives with thee*, &c. Thus much of the *Week* and *Half Week*: But for the *Deſolator* who ſhould *cauſe the ſacrifice and oblation to ceaſe*, whether and how it may be applied to *Meſſiah* himſelf, or otherwiſe conſtrued, we ſhall better underſtand when the next is expounded.

And that [being] *over a wing of Abominations*] וְעַל כְּנַף שִׁקּוּצִים, I think literally rendred, as was the former. If any man would alſo have the order of the words preciſely kept, and therefore מְשֹׁמֵם, *i. Deſolator*, to keep his ſtation here, as in the Hebrew, he may render the words thus, *He ſhall cauſe the ſacrifice and oblation to ceaſe*, וְעַל כְּנַף שִׁקּוּצִים מְשֹׁמֵם, *And* [commanding] *over a Wing of Abominations* [*be*] *a Deſolator* or *make Deſolation*; The ſenſe is yet the ſame: Or thus, *And over a Wing of Abominations* [*ſhall he be*] *who makes Deſolation:* All of them requiring nothing elſe but that ſo common *Ellipſis* of the Verb Subſtantive, which in ſome expreſſions of this language is perpetuall. Now for the conſtruing and expounding this and the reſt which remains of this verſe, I have always in mine eye that part of the Prophecy of our Saviour in the Goſpel, *Matt.* 24. 15. *Mark* 13.14. where he ſo expreſly referrs to this of *Daniel*, with an unwonted caveat not to paſſe it over ſlightly, *Let him* (ſaith he) *that readeth, underſtand:* which admonition as it implies the ſpecial need we have of our Saviour's Key to unlock it; ſo it may ſeem to intimate that neither the Septuagint before, nor the ordinary conſtruction of their Rabbies then, had hit the meaning of this Scripture. Wherefore S. *Luke* relates not here (as *Matthew* and *Mark* do) our Saviour's words *verbatim*, but exegetically, of ſet purpoſe (ſo I am perſwaded) expounding this place of *Daniel*, as will appear by that which follows.

* Auth. oper. imperf. in Matth. Hom. 49. initio hanc expoſitionem ad Petrum refert. *Hoc & Petrus apud Clementem exponit.*
* Verſ. 20.

Over a Wing of Abominations] * That is, An Army of Idolatrous Gentiles. Even the ſelf-ſame which S. *Luke* ſaith Chap. 21. 24. *Jeruſalem ſhall be troden down of the Gentiles*; who alſo expoundeth *Wing* by *Armies*, putting in ſtead of thoſe words of our Saviour, [*When ye ſhall ſee the Abomination of Deſolation ſpoken of by Daniel the Prophet, ſtand in the holy place*] theſe, * *When ye ſhall ſee Jeruſalem compaſſed with Armies*; and in both it follows, *Then let them which be in Judæa flee into the mountains.* The word כְּנַף Wing is of the Verb כָּנַף, (but once found in the Hebrew Scripture) which ſignifies according to the Chaldee and Arabick *To gather together*; beſides, in the Arabick, *circundare, to environ or compaſs about*: Both ſignifications ſute well to an *Army*, and the latter, that which beleguers and begirds a City or Fort beſieged. Had S. *Luke* any reference to this, when he ſpeaks of *Jeruſalem compaſſed with an Army?* The Metaphor alſo of a *Wing* leans moſt this way, whether we conſider their figure and motion being ſtretched out, or their poſture when Birds of rapine ſit couring over their prey. I will not ſay the *Roman Eagle* was here aimed

aimed at, though כָּנָף is uſed not onely for *Ala* a *Wing*, but for *Alatum & Volatile* a *Fowl* or *Winged Creature*. It is ſufficient that neither the nature nor name of a *Wing* is ſtrange or unaccuſtomed to an *Army*. But how (will you ſay) will *an Army of Abominations* be made an *Army of Gentiles*? I anſwer, The Scripture in many places calleth *Idols* by the name of *Abominations*, that is, שקוצים, & תועבות. So the *Egyptian Idols* (*Exod.* 8. ver. 26, &c.) are called the *Abomination of the Egyptians*. *Ezek.* 7. 20. the Jews are ſaid to have made the Images of their Abominations, תּוֹעֲבוֹת; *Jer.* 7. 30. to have ſet up שִׁקּוּצִים, that is, their Idols in the Houſe of the Lord. So 2 *Kings* 23. 13. *Aſhtoreth* is called שִׁקֻּץ the *Abomination* of the *Sidonians*; *Chemoſh* שִׁקֻּץ, the *Abomination* of the *Moabites*; but *Milchom* תּוֹעֲבָה the *Abomination* of the Children of *Ammon*. Wherefore 1 *Kings* 11. 5, 7. שקוץ is by the Seventy thrice tranſlated Εἴδωλον *Idol*.

This being a thing manifeſt, we are to obſerve further, That the Scripture uſeth alſo to expreſs and imply under the names of the Gods the Nations themſelves which worſhipped them. The Lord threatned to *ſcatter Iſrael among the Nations, and that there they ſhould ſerve other Gods day and night, Gods, the works of mens hands, wood and ſtone, which neither they nor their Fathers had known*: that is, they ſhould ſerve them not *religiouſly*, but *politically*, inaſmuch as they were to become *Slaves* and *Vaſſals* to Idolatrous Nations, even ſuch Idolaters as neither they nor their Fathers had ever heard of. Let it alſo be conſidered whether that of *David*, 1 *Sam.* 26. 19. be not to be expounded after the ſame Trope: *They have* (ſaith he) *driven me out this day from abiding in the inheritance of the Lord, ſaying, Go ſerve other Gods*; that is, They have driven me to ſerve a Nation of another Religion. Yea, *Ezra* 9. 14. fitly to our purpoſe, the Strangers with whom the people of *Iſrael* had contracted affinity are called expreſly עַמֵּי הַתּוֹעֲבוֹת *the people of Abominations*, which the Seventy render Λαοὶ τῶν γαιῶν, *the people of the Lands*, that is, *Gentiles*. And where we reade in the firſt verſe, *The people of Iſrael*, &c. *have not ſeparated themſelves from the people of the Lands according to their Abominations*, &c. it is the ſame phraſe with that of *Moſes*, *Cattel after their kind, creeping things after their kind*, that is, the ſeveral kinds of cattel and of creeping things; ſo the *people of the Lands according to their Abominations*, is the ſeveral kinds of Idolaters of the Lands about them. And thus we have ſhewed that כנף שקוצים *the Wing of Abominations* is as much as כנף עמי שקוצים *an Armie of people of Abominations*, that is, of *Gentiles* and *Worſhippers of Idols*.

Deuter. 4. 28. ch. 28. 64 Jer. 16. 13.

But who is this *Deſolater*, or *Maker of Deſolations*, who ſhould command over this *Wing of Abominations*, and bring theſe *Gentiles* againſt the Holy City? I anſwer, The words in the Original ſtand indifferent to be applied either to the *Roman General*, or *Meßiah*; but I could not render them ſo indifferently: For if I render them, *And in half a Week a Deſolater ſhall cauſe the ſacrifice and offering to ceaſe, and that* (being) *over a Wing of Abominations*, or, *Over a Wing of Abominations* (ſhall he be) *who makes deſolation*; this *Deſolater* would then ſeem to be ſome other then *Meßiah*, that is the *Roman General*. But render them as I do, *And making deſolation* (or *being a Deſolater*) *he ſhall cauſe the ſacrifice and offering to ceaſe, and that*, &c. or, *He ſhall cauſe the ſacrifice and offering to ceaſe, and* [*commanding*] *over a Wing of Abominations, be a Deſolater*; either way of theſe they will have reference to MESSIAH the Prince, who is the Perſon meant in the words immediately before, [*He ſhall confirm a Covenant with many one Week.*] And this I moſt incline to, that ſo the Perſon ſpoken of may be the ſame throughout: and a reaſon alſo appears of that

additament, That this *Deſolater* ſhould be over an *Army of Abominations*: For if a Forein General were onely meant, what needed this Addition? what other Army could ſuch a one lead but *Gentiles*? But that *Meſsiah* himſelf ſhould command over an *Army of Idolaters*, this needed a ſpecial intimation.

And ſurely the *Roman Army*, though an *Army of Abominations*, was in this ſervice the *Army of Meſsiah*. So the Parable aiming at this Prophecy tells us *Matt.* 22. 7. When the King heard how ſpitefully they entreated his Meſſengers who came to tell them the Wedding, whereunto they had been bidden, was ready, *He was wroth*, (ſaith the Text) *and ſent forth HIS Armies, and deſtroyed thoſe Murtherers, and burnt up their City.* Whence it is, that the coming of this *deſolating Army of the Romans* is
Verſ. 1. called the coming of Chriſt, *James* 5. *Weep and houl ye rich men* (he wri-
Verſ. 3. teth to Jews) *for the miſeries that ſhall come upon you* —— *for you have heaped up goods for the Laſt days*; that is, (according to *Oecumenius*) when the End of your State is a coming, and the *Romans* ſhall ſpoil you of all: which is expreſſed in the ſeventh verſe by Chriſt's coming, *Be ye patient* (ſaith he) *untill the coming of the Lord*, (he ſpeaks to the believing Jews whom the reſt perſecuted;) and in the next, *Stabliſh your hearts, for the coming of the Lord draweth nigh*: He meaneth (ſaith *Oecumenius*) ἡ Ῥωμαϊκὴν ἔφοδον, καὶ τὴν ἐκ τούτων αἰχμαλωσίαν τῶν Ἰουδαίων, *the expedition of the* Romans, *and their carrying away the* Jews * *captives into all Nations.* So he takes that of *John*, ch. 21. 22. *If I will that he ſtay till I come*, that is (ſaith he) ἕως τῆς ἁλώσεως Ἱερουσαλὴμ, *till the Deſtruction of Jeruſalem*: and proves that this *Coming of Chriſt* is ἡ τῆς Ἱερουσαλὴμ παρουσία θρία, *the deſtruction of Jeruſalem*, by that of *Malachi* Chap. 3. 1, 2. *Behold, the Lord ſhall come, and who ſhall abide the day of his coming?* And thus would I underſtand that *Heb.* 10. 37. *For yet a little while, and He that ſhall come will come, and will not tarry.* *Meſsiah* therefore himſelf ſeems to be that *Deſolater* here meant, who ſhould command over an *Army of Abominations* when he came to deſtroy the City and the Sanctuary.

* Luke 21. 24.

Thus it appears our Saviour's citation in the Goſpel is not of the very words of *Daniel* in this paſſage, but of the ſenſe onely ſummarily expreſſed; and that Βδέλυγμα ἐρημώσεως is to be expounded שקוץ אשר משמם עליו, Βδέλυγμα ἐφ' ᾧ ἔσται ὁ ποιῶν τὴν ἐρήμωσιν, *The Abomination*, or *Abominable Army, over which he ſhould be who ſhould make deſolation.* As for the Seventy, or whoſoever elſe (for S. *Hierome* doubts) tranſlated this Book, if their Tranſlation here were originally as we now have it, and not tranſlated thither out of our Saviour's words in the Goſpel, they ſeem to have accommodated the place, though of unlike conſtruction and circumſtance of ſenſe, unto two other places, Chap. 11. 31. Chap. 12. 11. where ſome ſuch kind of Abomination is mentioned, and likewiſe the participles מְשֹׁמֵם & שֹׁמֵם: But in all three of them, not well underſtanding what ſubject theſe participles included, they contented themſelves onely to expreſs by ἐρήμωσις or ἀφανισμὸς a general relation of *deſolation* in the abſtract, which might be diverſly interpretable, otherwiſe it is not poſſible by any alteration of the points to expreſs their Tranſlation *verbatim* out of this place, unleſs שִׁקּוּצִים were *in ſtatu conſtructo*, as it is not.

And untill the final time (even that which is determined) it ſhall continue upon the deſolate] Here I have choſen to tranſlate the verb יִתַּךְ *continue*, as the *Targum* renders it *Jer.* c. 7. 20. & c. 42. 18. and the Vulgar here *perſeverabit*, as a Metaphorical ſignification taken from a continued pouring of water. It is the Feminine Gender, and therefore to be referred to a Feminine *ſuppoſitum*, which I take to be כָּנָף *Ala.* This *wing of Abo-*

minations

minations, that is, *metonymicè*, the Deſolation wrought by it, or forein poſſeſſion brought in by it, ſhould continue upon the Deſolate until the final time which was determined ſhould be accompliſhed. Or thoſe Gentile people of the *Roman* Empire, by whom *Jeruſalem* was deſtroyed, ſhould continue their dominion and poſſeſſion, either of the place or deſolate inhabitants once thereof, until that final time be accompliſhed. Whether this or that ſutes beſt, the meaning in S. *Luke*'s language is thus expreſſed; *The Jews ſhall be carried captive over all Nations, and Jeruſalem troden down of the Gentiles until the times of the Gentiles be fulfilled*: that is, (as was ſaid before) until the Monarchies of the Gentiles ſhould be finiſhed. For, theſe times of the Gentiles are that laſt period of the Fourth Kingdom propheſied *of, *a Time, Times and half a Time*; at the end whereof the Angel ſwears unto *Daniel*, chap. 12. 7. *That God ſhould accompliſh to ſcatter the power of the Holy People*. This is that Fulneſs of the Gentiles, which being come, S. *Paul* tells us, *The Deliverer ſhall come out of Sion, and all Iſrael ſhall be ſaved*. And the Angel in *Apoc.* 10. 6. renews the ſame oath to S. *John*, which he ſware before to *Daniel*, *That when theſe Times* (N. B.) *ſhould end and be no longer, the myſtery of God ſhould be finiſhed, as he had declared to his ſervants the Prophets*. Amen.

Luke 21. 24.

*Dan. 7.

Rom. 11. 26.

APPENDIX.

ALthough I think that preciſeneſs of *days* is not to be much ſtood upon, when the Events and their Times do in the whole anſwer to Prediction: yet have I been ſo curious as to enquire whether the *Deſolation of the City and Sanctuary* (to be in the middle of the Seventieth Week) were fulfilled to a very day or not. And, as I think, I have ſo found it, very near, if not altogether.

For *Anno Judaico* 3344. *Æræ mundi Scaligerianæ* 3533. (the year the Temple was finiſhed) *Neomenia Tiſri*, according to the Jews Calendar, fell upon the 9 of *September Calendarii Juliani*, *Feriâ* 1. *Cyclo Solis* 12. *Literâ Dominic.* G.

Ergò Neomenia Adar was *Feb.* 4. *Fer.* 2. *Cyclo Solis* 13. *Literâ Dominicali* F. So the 3 of *Adar* (the day whereon the Temple was finiſhed, *Ezra* 6. 15.) will be the 6 of *February*. From whence to the 8. of *Auguſt* (whereon the Temple was fired, and two days after conſumed) are excluſive 182 days, that is, half a year *ad unguem*.

But this year (according to the Judaical Calendar) was *Annus Emboliſmæus*, and ſo had two *Adars*; which of them the Scripture meaneth is doubtful. But the *Neomenia* of the ſecond *Adar* was *March* 5. *Feria* 4. So the 3 day of this *Adar* was the 7. of *March*: From whence to the 8. of *September* (the day whereon the City was fired) are excluſive 184 days, which is a day or two too much. But it is more then probable that the Jewiſh Calendar was not in *Darius* his time ſo exact, nor the Moon's motion ſo well known, but the New Moon might ſometimes anticipate the beginning of their Months a day or two.

Howſoever thoſe who begin their reckoning from the 2 year of *Darius*, as *Scaliger* doth, cannot from the 24. day of the 6th Month (*Sept.* 16.) (which the Prophet *Haggai* names, chap. 1. v. *ult.* for the day whereon the work began) ſhew their compleat *Seventy Weeks* ſo exactly terminated upon any Event remarkable during the whole time of the War. For as for the deſtruction of *Jeruſalem* it ſelf, they come not near it by whole years.

Of the Opinion of Funccius.

FUNCCIUS his computation of the Lxx Weeks from the ſeventh of *Artaxerxes Longimanus* (whence to Chriſt's Paſſion he findes juſt 490 years) hath three great and unavoidable inconveniences.

1. That it ends the 70 Weeks (which by the Text were allotted for the Holy City) long before the Times of the Holy City were fulfilled.

2. That this *Artaxerxes* might not be *Artaxerxes* the Hinderer of the Building of the Temple, but that ſecond *Artaxerxes* that gave Commiſſion to *Ezra* and *Nehemiah*, they are fain to beſtow the names of *Ahaſuerus* and *Artaxerxes* mentioned *Ezra* 4, upon *Cambyſes* and the counterfeit *Taniox-arces* or *Smerdis* (whom others call *Sphendates*) the *Magus*, without any ground in Scripture or prophane Hiſtory, nay, againſt probability. For if *Ahaſuerus* be *Cambyſes* (as by order he ſhould be) and *Artaxerxes* be *Smerdis* the *Magus*, how will that buſineſs in the days of *Artaxerxes*, *Ezra* 4. 7. befit the 7 Months reign of *Smerdis*? Or if prepoſterouſly (as ſome will have it) *Ahaſuerus* be that *Smerdis*, what needed the Holy Ghoſt ſo preciſely to mention the * Beginning of his reign, if he reigned but ſeven Months in all? Secondly, Neither *Cambyſes* nor *Smerdis* can be *Ahaſuerus*. For *Ahaſuerus*, *Eſther* 3. 7. (and why ſhould we feign any other *Ahaſuerus* of *Perſia* then the Scripture deſcribeth, and ſo diligently diſtinguiſheth from *Ahaſuerus* the *Mede*, as if there had been then no other? *Eſther* 1. 1.) reigned at leaſt twelve years, whereas *Cambyſes* reigned but ſeven years, and *Smerdis* but ſo many months.

* בתחלת מלכותו Ezra 4. 6.

3. They cannot ſhew how 69 Weeks, or 62 Weeks added to 7 Weeks, (for they have no other way) are determined upon *Meſſiah* the Prince; ſince they out-reach his Nativity, and end 7 years before his Paſſion (which was in the 19.) and therefore three years at leaſt before *John*'s Baptiſm, which was in the 15 of *Tiberius*. Wherefore neither beginning nor ending, neither part nor whole of the ſixtie and ninth Week can point us out any time of the manifeſtation of *Meſſiah*.

REGNUM ROMANUM
E S T
REGNUM QUARTUM DANIELIS.

Regnum hîc intelligo, non pro eorum ſenſu qui diverſas Rerumpublicarum formas diverſis vocabulis diſtinxere; ſed notione priſcâ, cui & ſacri codicis ſtylus aſſuevit, quâque non Unius duntaxat imperium, ſed & Optimatum ſtatus, & Populi dominatio comprehenditur. Nam apud priſca ſecula quoſvis Rerumpublicarum Summates, quâcunque regiminis formâ, *Reges* nuncupârunt, ſive Uni fuerint & Monarchæ, ſive Plures ejuſdem poteſtatis conſortes ſummæ rerum præfuiſſent. De Gentium uſu ſi quis indicium aliquod aut exemplum requiſierit, *Homerum* adeat, cujus ut alia præteream, qui mihi nuperrimè legenti occurrebat locus non gravabor adducere. Is verò eſt *Odyſſ.6.* ubi de *Alcinoo* Rege ad Procerum concilium eunte, *Egredicbatur*, inquit,

——μετὰ κλειτὺς Βασιλῆας
Ἐς βυλὴν, ἵνα μιν κάλεον Φαίηκες ἀγαυοὶ,

Ad Inclytos Reges, ad Concilium, quò ipſum vocârunt Phæaces Generoſi. Audi hîc Procerum Senatum *Regum* cognomine inſignitum; ut non immeritò *Cyneas Pyrrhi* Legatus (teſte *Plutarcho*) hero ſuo retuliſſe fertur, *Senatum Romanum multorum Regum conſeſſum ſibi viſum eſſe*, Βασιλέων πολλῶν συνέδριον.

Sed profanorum Scriptorum teſtimonia conquirant alii; Nos in argumento ſacro Sacræ Scripturæ uſum videamus. Et primò quidem animadverſione dignus mihi videtur *Abimelechi* ſermo ad *Sechemitas*, Jud. cap. 9. verſ. 2. eos quaſi ab Optimatum imperio in hunc modum diſſuadentis; *Utrùm*, inquit, *melius eſt vobis, An ut Regnum habeant in vos ſeptuaginta viri, omnes filii Jerubbaalis; an verò ut Regnum habeat in vos vir unus? Philiſtæorum* quoque Regimen Ariſtocraticum fuit, & penes quinque Satrapas, qui à civitatibus ſuis nominantur, Joſ. 13. 3. *Azzathæus, Aſdodæus, Aſcalonæus, Gathæus, & Ekronæus*; quorum tamen *Gathæus* Satrapa, ad quem David confugit, in primo libro Sam. cap. 21. מֶלֶךְ גַּת *Rex Gathi* vel *Rex Gathæus* non ſemel * dicitur, cùm ad id uſque temporis Regni rationem minimè mutatam fuiſſe tam frequens quinque iſtarum Satrapiarum mentio indicat. Mitto quòd Urbium ſingularum Rectores & quaſi Conſules etiam alibi *Reges* nominari videntur. Mitto quòd omnes in univerſum Orbis terrarum Politiæ, ut alibi, ità Matthæi 4. verſ. 8. Βασιλεῖαι manifeſtè nuncupentur, cùm Diabolus Chriſtum Servatorem tentaturus, ei in montem ſublimem aſſumpto oſtendiſſe legitur *omnia mundi Regna & gloriam eorum.* Magis prope ad rem noſtram facit, quòd Joannis in Apocalypſi Septem Beſtiæ Romanæ Capita (in quibus *Conſules, Tribuni, Decemviri, Dictatores, Pontifices*) totidem *Reges* interpretatur Angelus, (hoc eſt) tot *Summates*, penes quos vicibus ſuis *Majeſtas* erat *Regnantis* Populi Romani. Quapropter etiam Daniel *Quarto Regno*, quod hoc ipſum *Romanum* eſſe contendo, plures *Reges* ſeu *Regias* poteſtates attribuit, quando iſtius Regni deſcriptioni ſubjicit, *In diebus* (inquit) *iſtorum Regum ſuſcitabit*

* *Et quatuor reliqui* Jer. 25. verſ. 20. כָּל־מַלְכֵי אֶרֶץ פּוּ׃

Deus cæli Regnum quod in ſecula non deſtruetur: hoc eſt, temporibus *Reipublicæ* iſtius *multiregiæ* ſuſcitabitur Regnum Chriſti in ſecula duraturum.

Sciendum igitur eſt ſtatum *Romanum*, capitibus utcunque varium admodum, corpore tamen unum fuiſſe. Atque ut Daniel, propter multiformem capitum varietatem, *Quartam* hanc *Beſtiam* nulli in terris Beſtiæ aſſimilare potuit; ità neque unitas *Regni Romani* ex capitibus æſtimari poteſt aut debet, ſed ex unitate *populi regnantis* ſuper orbem terrarum. Civitas enim una eadémq; ſub tam multiformi Majeſtate regnabat ſuper populos terræ, ut Joannes loquitur, unde *Caput orbis* & *Urbs orbis Domina* audiebat. Atq; ex iſtis facile cernere eſt, quàm malè obtinuit uſus, ut quatuor iſta Danielis Regna quatuor Monarchiæ nuncuparentur. Ut enim de Romano taceam, de quo nunc lis eſt; certum eſt Græcorum Regnum, de quo nemo dubitat quin Danielis Regnis accenſeri debeat, poſt Alexandrum ampliùs Monarchiam non fuiſſe, ſed in plures Reges diſpertitum.

Cap. 7.

Dixi ſatìs quid *Regnum* mihi ſit, & quid *Romanum*.

Sequitur jam ut *Danielis Regna*, quid ſint, cúrque ità nominentur, breviter oſtendam. *Danielis* igitur *Regna* dico quatuor iſta Regna, ſeu Regnorum ſeriem, quam primò ex Nebuchadnezaris Babylonii ſomnio de ſtatua quadruplicis materiæ Daniel divinitus edoctus expoſuit, Dan. cap. 2. de iiſdémque poſtea Daniel ipſe quatuor Beſtiarum ſibi oblatâ viſione pleniùs ab Angelo eruditus eſt, Dan. cap. 7.

Eſt autem Quaternio iſte Regnorum Danielis (quod imprimis obſervari velim) Chronologia quædam Prophetica, non tam Annorum quàm Regnorum intervallis diſtincta, ubi Regnorum in præcipua orbis terrarum parte, ſimul Eccleſiam & populum Dei complexa, ſibi invicem ſuccedentium ſerie, monſtratur tempus quo Chriſti Regnum à tot ſeculis promiſſum & primùm * inchoandum ſit, idémque demum certis temporibus * conſummandum.

* A & Ω.

Et primum quidem Vaticinium, quod *Imaginis* eſt ſive *Statuæ*, utrumque Regni Chriſti momentum deſignat, tam inchoandi, quàm olim conſummandi: Alterum verò, quod quatuor Beſtiarum viſo adumbratur, ad alterum tantùm illius momentum intendit, quando, omnibus hoſtibus devictis, univerſa mundi Regna Chriſti imperio & legibus ſubjicientur; *Oportet enim eum Regnare* (teſte Apoſtolo) *uſque quò omnes inimicos ſuppoſuerit pedibus ſuis*, 1 Cor. 15. 25.

A.

Hujus autem Prophetiarum harum in meta intuenda diſcriminis ea ratio eſt, quòd utrumque illud Regni Chriſti momentum non conſummandi tantummodo, ſed etiam inchoandi, & hujus quidem ad ſolas Gentes, pertinebat, id quod rejectione & obduratione Judæorum indè ab initio Chriſtianiſmi huc uſque ſatìs ab eventu comprobatum eſt.

Hinc igitur quæ Nebuchadnezari, homini ſcilicet Gentili, viſio oblata eſt, ea utrumq; deſignabat Regni Chriſti momentum. At verò ad Judæos alterum duntaxat momentum (quo conſummandum eſt Regnum Chriſtianum) pertinebat. Nam *Hieroſolyma calcabitur à Gentibus donec impleantur tempora Gentium*, Luc. 21. verſ. 24. & *occupavit eos ira εἰς τέλος*, 1 Theſſ. cap. 2. verſ. 16. Quando verò *plenitudo Gentium introierit, tunc totus Iſrael ſalvabitur*, ad Rom. c. 11. v. 25, 26. Idcirco quæ Danieli ipſi homini Judæo viſio oſtenſa, illud tantùm Regni Chriſti momentum, quaſi in hujus rei Myſterium, ſpectare debuit.

Ω.

Jam ex his quæ dicta ſunt ratio quoque elucet, quare ex omnibus mundi Regnis quatuor hæc ſola ſelegit Spiritus Sanctus, quorum fata tam inſigni ornaret Prophetiâ; nempe quia ex his ſolis inter omnia mundi Regna Periodus temporum ejuſmodi contexi potuit, quæ rectâ ſerie & ordinatâ ſucceſſione perduceret ad tempora & momenta Regni Chriſti. Non verò

quia

quia nulla iſtis paria Imperia, forſan & aliquibus majora, per omnia ſecula orbis viſurus eſſet. Nam neque Saracenorum olim, neque hodie Turcarum, neque Tartarorum Regna ditionis amplitudine Perſico aut Græco, puto nec Aſſyrio, quicquam concedunt; imò, ni fallor, excedunt. Fatendum eſt nihilominus unumquodque ex quatuor iſtis Regnis, vel quod minimum eſt, ità eſſe comparatum, ut meritò ſummis & præcipuis Orbis terrarum Imperiis annumeranda ſint; ut quorum omnium poteſtas non unius populi ambitu, ſed plurimarum Gentium & Nationum Imperio terminaretur; unde ſtatua Nebuchadnezari oſtenſa ampla, excellenti ſplendore & terribili formâ deſcribitur, & Danieli Beſtiæ quatuor magnæ è mari aſcendentes apparuere.

His ità ad Problematis intellectum expoſitis, venio ad Argumenta quibus firmiſſimè me aſſertum ire confido, *Regnum Romanum* eſſe *quartum Regnum Danielis.* Et primum quidem ſic habet.

Argumentum I.

Quo rerum potiente Chriſti Regnum jam olim cœptum eſt, illud eſt quartum Regnum Danielis: *At Regno Romano rerum potiente Chriſti Regnum cœpit: Ergó.*

Major ex Daniele conſtat, qui quarto Regno in ſtatua Nebuchadnezaris deſcripto ſubdit, *In diebus autem Regum iſtorum ſuſcitabit Deus Cæli Regnum quod in ſecula non deſtruetur, neq; populo alieno relinquetur. In diebus Regum iſtorum*, vel, ad verbum, *In diebus illorum Regum illorum*, id eſt, *quarti Regni temporibus*, quod, ut dixi, *multiregium* erat futurum: vel, ſi cui hoc minùs placuerit, *Temporibus Regum iſtorum*, hoc eſt, conſtante adhuc, & nondum abſolutâ aut peractâ, quatuor iſtorum Regum ſeu Regnorum ſerie. Alterutra interpretatio neceſſaria eſt, & utrâvis idem planè obtinebo, Chriſti Regnum ſuſcitatum iri aliquo ex quatuor iſtis Regno nondum elapſo, ſed adhuc rerum potiente: illud verò cùm *Tertium* certum eſt non fuiſſe, neceſſariò *Quartum* erit. Id quod adhuc evidentiùs ex Somnio ipſo confirmatur. Regnum enim Chriſti (Daniele interprete) eſt *Lapis iſte exciſus ſine manibus*, (id eſt, ſine ope humana) *qui Imaginem percuſſurus erat ad pedes ipſius ferreos & luteos, adeóque comminueret illos ut locus iis non eſt inventus amplius*, cap. 2. verſ. 34, 35. At verò quî potuit Lapis *Imaginem percutere ad pedes*, niſi ſaltem pedes iſti manſiſſent adhuc cùm Lapis è monte exſcindebatur?

Minor quoque, Romanis imperantibus (non Græcis aut Perſis) cœpiſſe Regnum Chriſti, non minùs eſt manifeſta. Quid enim? Annon naſcente Chriſto *tota Terra cenſebatur* ab Auguſto? & non tantùm Judæi, ſed & Joſeph ipſe cum Sponſa Maria, Luc. 2? Annon eodem prodente decimo quinto Tiberii Cæſaris, Baptiſmus & initium prædicationis Jeſu Chriſti? Et quid voluit vox illa Chriſti, *Date Cæſari quæ ſunt Cæſaris?* Quid illa Judæorum Chriſtum Regem reſpuentium, *Non habemus Regem niſi Cæſarem?* niſi ut ſciamus Romanos ſolos, non verò Græcos aut alios, tunc rerum potitos. *Item--Paſſus ſub Pontio Pilato Præſide Rom.*

Et priuſquam hinc abeam, facere non poſſum quin admoneam, hoc, de quo loquimur, tempus illud eſſe de quo Paulus ad Hebr. 1. 2. ait, *Deum* ULTIMIS DIEBUS *locutum eſſe nobis in Filio*; itémque ad Galatas cap. 4. 4. *Poſtquam venit* PLENITUDO TEMPORIS, *emiſiſſe Deum filium ſuum, factum è Muliere*; denique ad Eph. 1. verſ. 10. *notum feciſſe nobis* Deum *Myſterium voluntatis ſuæ, ut in diſpenſatione* PLE-

NITUDINIS TEMPORUM omnia in Chriſto recolligeret tum quæ in cœlis ſunt, tum quæ in terra: Nimirum ἔσχατοι iſti χρόνοι, illud πλήρωμα τῶν χρόνων, & πλήρωμα τῶν καιρῶν nihil aliud in N. T. deſignant quàm ultimi Regni tempora in hac ſerie Danielis; tum quòd hujus Regni tempora Quaternionis iſtius revera ſunt ultima tempora; tum quòd Regno hoc ultimo Quaternio Propheticus plenitudinem ſuam ſortitur, ſeu plenum numerum.

Item 1 Cor. 10. 11. Εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.

Item Heb. 9. 26. Νυνὶ δὲ ἅπαξ (ἐπὶ συντελείᾳ τῶν αἰώνων—At συντέλεια τῶν αἰώνων Matth. 24. item 28. & c. 13. aliud eſt, viz. *Finis durationis mundi*, vel *Finis hujus ſeculi in quo verſamur*, non ſcculorum de quibus Daniel.

Argumentum II.

Quo demum abſoluto & abolito conſummabitur Regnum Chriſti, illud eſt quartum Regnum Danielis: At Regno Romano ſemel exacto & abolito conſummabitur Regnum Chriſti: Ergó.

Majoris veritas evidentiſſima eſt ex utraque Danielis Prophetia. De Somnio Nebuchadnezaris: * *Vidiſti* (inquit) *uſquedum exciſus eſt Lapis ſine manibus, & percuſſit Imaginem ſuper pedes ipſius ferreos & luteos, ut comminueret eos. Ità abſtulit ea ventus, & nullus locus inventus eſt eis. LAPIS autem qui percuſſerat Imaginem effectus eſt MONS magnus adeò ut impleret totam terram.* Hoc eſt, ipſo Daniele interprete, *In diebus* Regni quarti *ſuſcitabit Deus cœli REGNUM* (hic eſt *Lapis* iſte è Monte exciſus) *quod in ſecula non deſtruetur, quódque populo alteri non relinquetur,* (ut prioribus ſcilicet Regnis factum eſt:) *ſed comminuet & conſumet omnia iſta Regna; ipſum autem ſtabit in ſecula:* Hoc eſt, *Lapis* Regni Chriſti jam à pluribus ſeculis ex Monte hujus Mundi exciſus, tandem cùm tempus à Deo decretum advenerit, exterminatis, & abolitis penitus, quæ huc uſque vigent, Imaginis hujus partibus noviſſimis, ſeu poſtremis; Ipſe, qui hucuſque *Lapis* duntaxat fuerat, & quidem offenſionis, tunc evadet in *Montem Ingentem*, implebítque totum terrarum orbem.

* Cap. 2. v. 34, 35.

Altera verò Prophetia, quâ Quaternio iſte Regnorum quatuor Beſtiarum viſione adumbratur, hujus rei demonſtrationem ſuppeditat planè invictam. Nam ibi de quartæ Beſtiæ ſeu Regni quarti poſtrema Dynaſtia, quæ ſub *Cornu* iſto *monſtroſo* futura erat, cui & *Oculi erant & Os loquens grandia*, de hoc, inquam, *cornu* affirmatur, quòd *Bellum cum Sanctis geſturum erat, eíſque prævaliturum; Uſquedum veniret Antiquus dierum, & judicium daretur Sanctis excelſorum, tempúſque veniret quo Regnum poſſiderent Sancti:* id eſt, ut ſtatim ſubdit, *donec Regnum Dominatúſque & Amplitudo Regnorum ſub toto cœlo dabitur populo Sanctorum excelſorum; cujus Regnum erit perpetuum, & omnia Dominia ei ſervient & auſcultabunt.* Dan. 7. 20, 21, 22, 27. Potuítne quidquam apertiùs dici, quo probetur ultimi Regni dynaſtiam ultimam eouſque permanſuram, donec hæc omnia de Regno Sanctorum, quodcunque illud ſit, compleantur?

Jam de Minore propoſitione, quòd ſcilicet Romano Regno ſemel exacto & abolito conſummabitur Regnum Chriſti, ex N. Teſt. facilis eſt probatio. Nam ab abolitione Antichriſti conſummabitur Regnum Chriſti: Ità Paulus 2 Theſſ. 2. 8. *Et revelabitur Sceleratus ille, quem Dominus abſumet Spiritu oris ſui, & abolebit ſplendore adventûs ſui*; vel, (ut Syrus) *interficiet eum Revelatione adventûs ſui.* Ità quoque ex Apocalypſi conſtat ad ſeptimæ, id eſt, ultimæ, Tubæ clangorem permanſurum Antichriſtum; quâ ſemel clangente, *fiunt voces in cœlo magnæ, Facta ſunt Regna mundi Domini noſtri & Chriſti ejus, qui regnabit in ſecula ſeculorum:* id quod Angelus his verbis paulò antè prædixerat clangente Tubâ ſeptimâ, *conſummatum iri Myſterium Dei, ſicut annunciavit ſervis ſuis Prophetis*, c. 10. v. 7. cum c. 11. v. 15. At verò Antichriſtus exoriturus erat ex Imperio Romano,

Romano, ejúſque pars futura. Paulus 2 Theſſ. 2. 7. *Jam peragitur Myſterium Iniquitatis, tantùm qui nunc detinet* [detinebit] *uſquedum è medio ſublatus fuerit*, (id eſt, Romæ Imperator) *& tunc revelabitur Sceleratus ille.* Et Joannes apertiſſimè Apoc. 16. affirmat futurum *Antichriſtum* unum ex ſeptem capitibus ſepticipitis Beſtiæ, cui Urbs illa magna inſidebat, quæ (Joannis ſcilicet ævo) *Regnum habebat ſuper Reges terræ.* Si jam *Urbs* illa *Roma* ſit, *Beſtiá*que iſta *Romanum Regnum*, quod apud omnes, (credo) ſaltem veteres, in confeſſo eſt, erit tunc Antichriſtus, utpote caput iſtius Beſtiæ poſtremum, pars Regni Romani; Ergóque Regnum *Romanum* durabit ad conſummationem Regni Chriſti, quò præter hoc nullum quod in Serie Danielis ſucceſſionem habere poteſt pertinget unquam. Id quod Sole meridiano clarius eſt. Imò (ut hoc tanquam ſuperpondium adjiciam) *Antichriſtus* iſte Novi Teſtamenti ipſiſſimum eſt *Cornu monſtroſum* Danielis, penes quod ut Ille ultimam quartæ ſuæ Beſtiæ Dynaſtiam prædixit futuram, ità quoque Joannes ſub Antichriſto ſuo ſive Pſeudopropheta ultimam Regni Romani Scenam peragendam eſſe. Quódque de cornu ſuo prodigioſo Daniel, *Gerebat bellum cum Sanctis, & prævalebat iis*, cap. 7. verſ. 21. idem Joannes de ſuo Monſtro, *Datum eſt ei* (inquit) *bellum gerere cum Sanctis, & eos vincere*, Apoc. 13. 7. Daniel cornu ſuo attribuit *Os loquens* GRANDIA, & quòd *verba adverſus Excelſum loqueretur, & Sanctos ejus contereret*, cap. 7. verſ. 8, 11, 20, 25. Idipſum Joannes de ſuo *perdito* refert; *Datum eſt ei os loquens magna & Blaſphemias, & aperuit os ſuum ad Blaſphemandum adverſus Deum, ut conviciis afficeret Tabernaculum ejus, & eos qui in cœlo habitant*, cap. 13. verſ. 5, 6. *Ex ungue Leonem*, quod dici ſolet. Neque mores tantùm, ſed & tempus Tyrannidis ad amuſſim convenit. Quod enim Daniel de *Cornu* portentoſo, *Tradentur* (inquit) *Sancti in manum ejus uſque ad tempus, tempora, & dimidium temporis*; idipſum Joannes de *ſanato* iſto & *redivivo* Beſtiæ Romanæ *Capite*; *Data eſt* (inquit) *illi poteſtas agendi* (ſeu, ut nonnulla exemplaria habent, *bellum gerendi*) *menſes quadraginta duos*, verſ. 5. cap. 13. Annon menſes XLII ſunt tres anni cum dimidio, id eſt, Tempus, tempora, & dimidium temporis? Ecce autem capite præcedente verſ. 14, non rem tantùm, ſed & ipſa verba Danielis: *Mulier*, (inquit) id eſt Eccleſia, regnante Antichriſto fugit à conſpectu Serpentis in deſertum, ubi aleretur per *tempus, tempora, & dimidium temporis.* Verſ. 25.

Idem ergò prorſus eſt Danielicæ Beſtiæ *cornu prodigioſum* cum *Antichriſto* Joannis in Apocalypſi. Et quoniam utrumque duraturum ſit ad conſummationem Regni Chriſti, ſequitur Regnum Romanum, cujus pars poſtrema eſt Antichriſtus, eſſe ipſiſſimum quartum Regnum Danielis, cujus itidem pars extrema eſt illa prodigioſi Cornu Dynaſtia. Fruſtrà enim ſunt qui *Cornu* iſtud aliud à *Beſtia*, è cujus capite enaſcitur & pars eſt, Regnum eſſe volunt. *Cornua* enim *poteſtates* tantùm, *Beſtiæ* verò *Regna* diſtinguunt.

Argumentum III.

Quod occupavit Regnum Tertium, eidémque ſucceſſit, eſt Quartum Regnum Danielis: At Regnum Romanum occupavit Regnum Tertium, (nempe Græcorum) eidémque ſucceſſit: Ergó.

De Majore nullus dubitandi locus, quin illud quartum fuerit quod tertium proximè ſecutum eſt, eidémque ſucceſſerit. De Minore itidem patet ex Hiſtoria, Quicquid eouſque reſtabat de ditione Regni Græcorum, id omne Romanis armis & Imperio ceſſiſſe. Prædixerat autem Daniel Regnum

num Græcorum à primi Regis Alexandri morte finibus ſuis diminutum iri, neque eâ ditionis amplitudine Regnaturos ſucceſſores ejus atque ipſe iis reliquerat. Verba ſunt cap. 8. v. 22. *Effracto Hirci cornu magno,* (qui eodem interprete eſt *primus Rex Græciæ*) *quatuor Cornua pro illo,* hoc eſt, inquit, *quatuor Regna ex* [*ea*] *gente aſſurrectura ſunt; ſed non cum robore illius.* Item cap. 11. v. 4. *Frangetur Regnum ejus,* (nempe Regis Potentis Alexandri) *& dividetur in quatuor partes cæli; ſed non poſteritati ejus, neque ſecundùm Dominatum ejus quo dominatus fuerat.* Et hoc innuere volebam, eo quod dixi, quicquid eouſque reſtabat de ditione Regni Græcorum: nequis fortè (quod non neminem feciſſe ſcio) requirat ut ad Indos uſque propagetur Imperium Romanum, quartum Regnum alioquin non futurum.

Illa autem Regni Græcorum per Romanos occupatio ineunda eſt à morte Antiochi Epiphanis, quando, Perſeo ultimo Rege Macedonum ab Æmilio Conſule devicto, Macedonia primarium Regni Græcanici caput in Provinciam redacta eſt, atque ità cum reliqua ferè Græcia in Imperii Romani Jura conceſſit: nec indè quieverunt Romani, donec, continuis quaſi victoriis uſi, reliqua, ſive *capita* ſive *cornua*, penitus ſubegerant. Ab hac igitur Græciæ occupatione putandum eſt initium Regni quarti, non ab ultima, quæ Ægypti fuit, devictâ Cleopatrâ. Nam ubi Regnum Græcanicum primùm exortum eſt, ibi fatum quoque ſuum & excidium accepiſſe æquum eſt exiſtimare. Unde videmus Prophetam nuſquam Regnum Græcorum, quamvis de Regibus ejus ſingillatim egerat, ultra Antiochum Epiphanem produxiſſe: quia nimirum ab eo tempore Romanus ordinem ſuum capeſſebat in Quaternione Prophetico; atque idcirco qui ſecuti ſunt Aſiæ aut Ægypti Reges, eorum rationem in hac Regia Chronologia deinceps non habendam eſſe. Imò, quod obſervari volo in ipſo Propheræ textu, Tyrannis Antiochi expreſsè ſtatuitur in fine Regni Græcorum, c. 8. v. 23. בְּאַחֲרִית מַלְכוּתָם, *In fine Regni ipſorum* (id eſt Græcorum) *exſurget Rex durus facie, & intelligens ænigmata*, &c. Is, ſcilicet, de quo in viſione dicit, quòd *uſque ad Principem exercitûs cæleſtis magnificaret ſe, & jugem cultum tolleret, & abjiceret habitaculum Sanctuarii illius*, &c. v. 11.

Vide Lactant. *lib.* 7. *cap.* 15. Sublatâ Carthagine, quæ tam diu æmula Romani Imperii fuit, manus ſuas in totum orbem terrâ marique porrexit, *&c.*

Et hucuſque quidem Argumentum hoc mihi optimè proceſſit, nec uſquam impingere viſum eſt. Non eſt tamen diffitendum habuiſſe olim Porphyrium, & habere etiam qui noſtro primùm ævo contra totius Eccleſiæ indè ab initio per tot ſecula conſenſum opinionem Porphyrianam ab inferis revocârunt, quod diſputationi huic opponant: Græcorum nimirum Regnum non unum, ſed duo eſſe Regna; Alterum ipſius Alexandri, quod tertium eſt in Quaternione prophetico; Alterum ſucceſſorum ejus, quod quartum eſt & ultimum Regnum Danielis. Regnum igitur Romanum, tanquam fabulâ jam tranſactâ ſuperveniens, ab hoc numero penitus excludendum eſſe.

Contra hanc interpretationem ſic inſurgo. Quod unicâ Beſtiâ adumbratum eſt, id unicum eſt Regnum, & non duo Regna, ſcilicet alioquin unica Beſtia eſſet duæ Beſtiæ; quod ab omni ratione alienum eſt. Jam verò omne Regnum Græcorum, tam Alexandri quàm ſucceſſorum ejus, unicâ Beſtiâ adumbratur. Ergò, &c. Minorem leges apud Danielem cap. 8. verſ. 20, 21, 22. *Aries* (inquit Angelus) *bicornis quem vidiſti, ſunt Reges Mediæ & Perſiæ: Hircus autem ille villoſus eſt Rex Græciæ; cornu autem magnum interjectum oculis ejus eſt Rex PRIMUS.* (Audin' hîc Regem primum? at Rex primus & Reges ſecundi non de diverſis dici poſſunt Regnis, ſed uno eodémque.) Pergit; *Atque hoc effracto, quòd conſurgent quatuor pro illo, quatuor Regna ex gente ſunt aſſurrectura, ſed non cum robore illius.* Hîc clariſſimum eſt Alexandrum cum ſucceſſoribus ſuis fuiſſe unius ejuſdémque *Hirci cornua*; ideóque unius Regni *poteſtates.* Ecquis jam

dixerit

dixerit Beſtiam & cornua ejus eſſe duas Beſtias? Me judice, ipſe merebitur illis annumerari, nè tertia deſit Beſtia.

At, inquient, potuit Propheta aut Spiritus Sanctus, quod hîc unum facit Regnum, ideóque unâ figurat Beſtiâ, alibi tamen pro arbitrio duo facere, & duabus adumbrare Beſtiis. Sed reſpondeo, Non arbitrii res eſt, ſed veritatis, ut unum ſit duo & duo unum: neque Deus poteſt efficere ut cornu cornu ſit & nihilominus Beſtia. Unitas Regni in ipſa rei veritate poſita eſt, à ſigno non pendet. Si igitur hoc verum eſt, unicum eſſe Regnum, & non duo, tum falſum erit duo eſſe Regna, & non unum; ut qui alterutrum affirmaverit, alterum ſine mendacio affirmare nequit. Et quorſum quæſo Prophetia, quæ duo in principio Regna repræſentâſſet, poſtea in unum confunderet? Nam ſi omnino id factum fuiſſet, non ſine ratione factum fuiſſe credendum eſt. Taceo quòd in ipſa quatuor Beſtiarum viſione, quò adverſarii dum effugium parant reſpiciunt, Tertia Beſtia Pardo ſimilis, quæ ipſis fatentibus ad Regnum Græcorum aliquatenus pertinet, & alas quatuor in dorſo habet, itémque capita quatuor; quæ, quid (quæſo) aliud ſunt, ſaltem capita, quàm quatuor Regni iſtius Satrapiæ, in quas poſt mortem primi Regis diſſipatum erat? Num hîc quoque dicere audent, quatuor Pardi capita eſſe aliam & diverſam à Pardo Beſtiam? Cap. 7.

His denique omnibus illud tanquam Palmarium adjungam, quod jam in ſuperioribus demonſtravi, nimirum quarto Regno adhuc ſuperſtite exoriturum eſſe Regnum Chriſti, à quo tandem in pedibus ſuis fictilibus percutiendum ſit, & penitus abolendum. At verò quicquid erat Regni Græcorum, diu ante natum, nedum regnantem Chriſtum, penitus eſt extinctum; ut ibi quoque probatum eſt.

Quoniam autem ſententiæ hujus authores *Prodigioſum* quartæ Beſtiæ *cornu* exponunt de *Antiocho Epiphane*, (neque enim de ullo alio exponere potuerint, omnes licèt ingenii nervos intenderint) ſcire pervelim, quomodo ſic viſioni Propheticæ ſua conſtabit Veritas, quæ non tantùm ex viſione ipſa facilè colligitur, ſed interpretatione Angeli expreſsè diſertis verbis affirmatur, *Cornu* iſtud *bellum geſturum cum Sanctis, iiſque pravaliturum, uſquedum venerat Antiquus dierum, & judicium daretur Sanctis, & tempus veniret quo Regnum poſſiderent Sancti.* Namque Antiochus iſte Epiphanes mortuus eſt annis quatuor minùs ducentis ante paſſionem Chriſti, id eſt, multò pluribus quàm Regnum Græcorum duraverat à morte Alexandri ad eundem Antiochum Epiphanem. Hoccine eſt bellum cum Sanctis gerere uſquedum veniret Antiquus dierum, & regnum Sanctorum conſtitueret? Sed jam manum de tabula: & quamvis longè plura adferri poſſunt, hæc tamen ſufficient Quæſtioni tum explicandæ tum demonſtrandæ.

REVE-

REVELATIO ANTICHRISTI,

Sive

De Numeris DANIELIS, Mccxc, Mcccxxxv. Cap. 12. vers. 11, 12.

Quò spectent; Eousque nempe Mysterium Extremorum Temporum, ejúsque qui tunc rerum potiretur, clausum & obsignatum fore; deinceps resignatum iri.

VT hoc adstruam; primò submovendum est præjudicium sententiæ *Broughtoni*, *Junii* & sequacium, qui hosce Numeros calamitatis *Antiochianæ* angustiis includere, ejusdémque terminos & metas, nec aliud quidquam, designare volunt. Quod ut absque omni contextûs fundamento faciunt, (neque enim illic scopus iste vel uno verbulo innuitur) ità tam manifestè contra historiæ reíque gestæ fidem, ut mihi non exiguam admirationem habeat, tot illius sententiæ admiratores fautoréque hactenus reperiri potuisse.

Priorem enim Numerum, dierum 1290, à pollutione Templi ad Diploma illud ἀὐτονομίας Judæis 2. Mac. 11. 27. concessum supputant. Alterum verò, dierum 1335, ab eodem principio ad ipsius *Epiphanis* mortem.

Sed rem gestam omnimodo pervertunt, & bis falluntur insigniter. Nam primò, Diploma illud datum est non ab *Epiphane*, sed ab *Eupatore* filio post mortem Patris, nedum, ut isti statuunt, ante mortem ejus. Vide locum Maccab. Deinde, à Pollutione Templi, neque ad *Antiochi* mortem, neque ad Diploma ἀὐτονομίας interceserunt plusquam triennium, & quatuor ad summum menses, id est, non ampliùs diebus 1200; quod hâc ratione ostenditur.

Repurgatio Templi facta est tribus à Pollutione annis exquisitè evolutis, anno utique Regni Græcorum 148, die 25 mensis Casleu, qui, Josepho teste, (nec dubitationi locus est) respondet Appellæo Macedonum. Videsis 1. Macc. 4. 52. Joseph. Antiq. lib. 12. cap. 11.

Huic *Antiochum Epiphanem* non quatuor ampliùs mensibus supervixisse constat; cùm nempe eodem anno (putà ab Autumno incipiendo) mense Xanthico fato jam concessisset, rerúmque potiretur *Eupator* filius; utpote à quo, illo mense, die 15, ἀὐτονομίας diploma (in quo de Patris sui morte testatur) Judæis indultum fuerat. Vide 2. Macc. 11. v. 23, 33. Atqui in anno Macedonico sive Syro-Græcorum Xanthicus mensis ab Appellæo sive Casleu consecutione quartus est. Ecce enim mensium Macedonicorum seriem ab Autumno.

1. Hyperberetæus.
2. Dius.
3. APPELLÆUS. *Heb.* Casleu.
4. Audynæus.
5. Peritius.
6. Dystrus.
7. XANTHICUS. *Heb.* Nisan.
8. Artemisius.
9. Dæsius.
10. Panemus.
11. Lous.
12. Gorpiæus.

Ergò

Ergò *Antiochus Epiphanes* Repurgationi Templi ultra quartum menſem non fuit ſuperſtes.

Ut autem fons erroris obſtruatur, quo factum eſt ut *Antiocho Epiphani* vita adhuc ulteriùs prorogaretur, illud mentè probè tenendum eſt, Annos Græcorum ſive Seleucidarum, quibus Author primi Libri Maccabæorum utitur, Judæorum more, inchoari à Verno menſe Xanthico ſive Niſan; Annos autem Alexandræos, quibus utitur Author ſecundi Libri Maccabæorum, (Alexandrinus ipſe) inire ab Autumno ſequenti, id eſt, ab Hyperberetæo. Hinc factum eſt, ut cùm anni prioris Libri ſex menſium intervallo poſterioris antevertant initium, neceſſe fuerit, quoties res geſta in æſtivalem anni ſemeſtrem inciderit, ut Liber poſterior priori annos uno minùs numeret; quod illis qui rem non ſatis attendiſſent fraudi fuit. Nam alioquin diligenter conferenti, illud de diverſo anni initio indubium erit. Vide *Petavium* Rationarii Temporum Parte ſecundâ Lib. 3. c. 13. pag. 219. qui accuratè confert. Conſule quoque *Sethum Calviſium* Iſagog. Chronolog. c. 43.

Quare cùm 2. Maccab. 11. 23, 33. *Antiochus* mortuus habeatur Anno Græcorum 148. in primo autem cap. 6. 16. anno 149. illud neceſſariò colligitur, eum menſe Xanthico ineunte mortem obiiſſe. Neque enim citiùs potuit, cùm nondum Annus 149. Græcorum à Vere incepiſſet; neque ſeriùs, cùm quindecimo Xanthici Filius, eo jam mortuo, Reſcriptum Judæis dediſſet. Imò & illud quoque ſponte ſequitur, non dies 45, prout ſententiæ *Funianæ* adſtipulatores ſibi perſuadent, ſed 13 tantùm, aut 14 ad ſummum, inter *Antiochi* mortem & Reſcriptum ἀὐτονομίας intercedere potuiſſe; ità ut eò jam **gemini hujus numeri* interſtitium accommodari non poſſit.

* *Scilicet Differentia inter 1290 & 1335.*

Ut hæc omnia clarè & citra difficultatem cognoſcantur; Quinquennalis intervalli ſeriem, diſpoſitis continuè cujuſque Anni, tum à Vere tum ab Autumno inchoati, menſibus, (adſcriptis quoque ſuis locis quæ huc conducant eventibus) ob oculos tibi (Lector) ponendam duxi; ut ipſe rem totam viſu dijudices.

Anni Græcorum à Vere 1. Mac.		*Anni Græcorum ab Autumno* 2. Maccab.
	XANTHICUS	
	Artemisius	
	Dæsius	
	Panemus	
	Lous	
	Gorpiæus	
145	HYPERBERETÆUS	
	Dius	
	APPELLÆUS Casleu	Templum profan. 1 Macc. 1. 54.
	Audynæus	
	Peritius	
	Dystrus	
	XANTHICUS	145
	Artemisius	
	Dæsius	
	Panemus	
	Lous	
	Gorpiæus	
146	HYPERBERETÆUS	
	Dius	
	APPELLÆUS	Primus Annus Templ. prof. exit.
	Audynæus	
	Peritius	
	Dystrus	
	XANTHICUS	
	———	146
	———	
	———	
	———	
	———	
	HYPERBERETÆUS	
147	———	
	APPELLÆUS	Secundus Annus Templ. profan. exit.
	———	
	———	
	———	147

Anni Græcorum à Vere 1 Mac.		*Anni Græcorum ab Autumno* 2. Maccab.
	XANTHICUS	
	———	
	———	
	———	
	———	
	———	
148	HYPERBER.	
	———	
	APPELLÆUS	Templum Repurgatũ. 1. Mac. 4. 52.
	———	
	———	
	———	148
	XANTHICUS	*Antiochi Epiphanis* mors; & Diplom. αὐτονομίας per *Eupat.* eod. mense. 1. Macc. 6. 16. 2 Macc. 11. 33.
	———	
	———	
	———	
	———	
	———	
149	HYPERBER.	
	———	
	APPELLÆUS	
	———	
	———	
	———	
	XANTHICUS	149
	———	Intra hoc semestre *Eupator* cum exercitu Hierosolymam venit contra *Judam*: sed paulò pòst pacem fecit. 1. Maccab. 6. 20. 2. Maccab. 13. 1.
	———	
	———	
	———	
	———	
150	HYPERBER.	
	———	
	APPELLÆUS	
	———	
	———	
	———	150

Ex iſtis jam ſatìs liquere arbitror geminum hunc Numerum (quæcunque tandem ejus mens ſit dicenda) cladi Religionis Judaicæ per *Antiochum Epiphanem* nullo modo adaptari poſſe. Quid igitur hîc reſtat quàm ut Diebus iſtis (prout alibi ſolet) Annos totidem ſignificari putemus? Neque ad triennalis quadriennalíſve paulò minùs intervalli, quinimo ad longinqui temporis eventum aliquem (quicquid tandem id fuerit) exitu ſuo deſignandum pertinere.

Illud Judæi animadvertentes, tot annos (de initio tamen numerationis incerti) ad Meſſiæ ſui adventum (quod unicè in votis habent) fluxuros arbitrati ſunt; non hodie ſolùm, ſed jam à multis retro ſeculis: unde factum, ut re temere in calculum datâ, aliquoties vanâ ſpe deluſi ſint, imò bis *Pſeudo-chriſtorum* laqueis irretiti.

Anno enim quinto Imperii Leonis (ait Theophanes Author Lib. 21. Hiſtor. miſcel. cap. 16.) id eſt, Anno Æræ Chriſtianæ 720. *apparuit quidam Syrus Pſeudo-chriſtus, & ſeduxit Hebræos, dicens ſe eſſe Chriſtum.* Credibile eſt huic impoſturæ captatam occaſionem ex calculo horumce Danielis Dierum, ab excidio Hieroſolymitano ſub Rege Zedechia; à quo ad Annum Chriſti 705 fluxerunt Anni 1290. Aberratum eſt in Computo annis quindecim, quod leviuſculum eſt.

Iterum tempore *Maimonidis* circa annum Chriſti 1130. exortus eſt alius Pſeudo-meſſias ſeu Meſſiæ Prodromus, *David El-David* dictus, quem Rex Perſarum decollari fecit. Supputârunt dies Danelis à profanatione Antiochi; unde ad Chriſti annum 1123. ſunt itidem anni 1290. neque hîc multùm in calculo, licèt in re ipsâ nimiùm, aberratum fuit. *Vide Epiſt.* Maimonidis *apud* Buxtorf. *in fine Theſauri Gram. & Helvicum.*

Simili fundamento innixus videtur R. *Abraham*, qui Meſſiæ adventum prædixiſſe fertur in Annum Chriſti 1466. ducto videlicet poſteriori numero prophetico ab Anno Chriſti 131, quo *Adrianus* in loco ubi Templum Domini ſteterat βδέλυγμα ἐρημώσεως, putà Delubrum *Jovi Capitolino*, exſtruxit. Indè enim ad annum Chriſti 1466. numerantur ad amuſſim anni 1335. Sed nullus tunc, quod ſciam, apparuit qui ſe pro Meſſia venditaret.

Ex Chriſtianis autem quotquot de Annis cenſent, non Diebus, iis ferè in eo cum Judæis convenit, quòd ut illi *Numeros hoſce* ad *Primum* Chriſti adventum, ità iſti ſaniore fide ad *Secundum* referunt; vel (quod non multùm intereſt) ad Judæorum collectionem, quam ipſi quoque Judæi ſperant, ſed in Epocha ſtatuenda omnino laborant; imò quædam hîc ſupponunt neque Textui neque Rationi ſatìs congrua. Sed qui ſententias eorum particulariùs ſcire volet, ex ipſis petat. Mihi eas ultrà referendi non eſt animus, ut nec refellendi.

Quin meam quoque ſymbolam in numerum interpretationum conferre liceat, quam virorum doctorum judiciis lubens ſubmittam.

Sic igitur ſtatuo: Eventum quem *geminus iſte Numerus* exitu ſuo deſignat, nec eſſe Adventum Chriſti, nec Reſtaurationem Iſraelis; quinimo Vaticinii de temporibus quarti Regni noviſſimis, ſeu Antichriſti, (quo Angelus Dan. 12. 6. קֵץ הַפְּלָאוֹת *finem mirabilium* retulerat) Reſignationem; eouſque, putà quid illis occultaretur, quóve pertinerent, etiam cùm impleri cœperint, ignorandis. Hunc eſſe *Numerorum iſtorum* ſcopum, fidem tibi faciet *Angeli* & *Danielis* hoc capite Dialogus; quem ſic ex Textu repræſento, intellectu ſanè perfacilem, modò illud ex capite ſeptimo memineris, Quartæ Beſtiæ, ſeu Regni, tempora extrema ſeu noviſſima eſſe intervallum illud *TEMPORIS, TEMPORUM, ET DIMIDII TEMPORIS Cornu oculato* attributum: de quo item Regno Cornúque Angelus iterum poſt *Epiphanis* hiſtoriam (quâcum Scriptura Regnum tertium ſemper terminare * ſolet) ſuperiore capite finiente diſſerverat; ut ità nimirum temporis rerúmque geſtarum ſeriem à Perſica Monarchia, unde inceperat,

* *Vid. Dan.* 8. 23. *Nempe quia tunc Regnum quartum ſeu Romanum evehi cœpit, ſubjugatâ ſibi Macedoniâ Regni tertii capite.*

inceperat, ad Resurrectionem usque & Secundum Christi adventum perduceret. Sed ausculta Dialogum.

ANG. *Tu verò, Daniel, claude verba, & obsigna librum usque ad tempus* FINIS; *tum autem discurrent multi, & crescet scientia.*

DAN. *At quousque erit* FINIS *iste rerum mirabilium quem indigitas?*

ANG. *Quoad Tempus, Tempora, & Dimidium Temporis,* (id est, quoad erunt Regni Quarti tempora illa extrema, jam antea tibi à me indicata, quæ sunt *Tempus illud* FINIS quod tibi inculco:) utique *cùm consummata fuerit dispersio manûs populi sancti,* (quod nempe ad finem illorum temporum futurum est) *consummabuntur universa ista.*

DAN. *Ah! Domine mi, nihilo magìs intelligo.* Audio quidem nomenclaturam *Novissimorum temporum:* Sed quid sibi velit nomenclatura isthæc, adhuc juxtà cum ignarissimis scio. Dic igitur mihi, quæso, explicatè, *quid sit Res ista Novissimorum temporum; Temporis, Temporum, & Dimidii Temporis.* סוֹף אַחֲרִית אֵלֶּה

ANG. *Abi, Daniel, quoniam res ista clausa est & obsignata usque ad Tempus ipsum* FINIS. *Tunc purificabunt se, dealbabuntúrque, & conflabuntur multi; Et impiè quidem agent impiè, neque intelliget Impiorum quisquam; sed Sapientes* [rem hanc] *intelligent.*

A tempore verò quo ablatum erit juge sacrificium, positáque Abominatio desolationis, (illa scilicet quam tibi paulò antè exposui) *erunt* [ad tempus reserandi mysteria] *Dies* 1290. *Beatus qui exspectat & pertingit ad Dies* 1335.

Tu verò abi usque ad FINEM; *nam quiesces & stabis in sorte tua in Fine dierum,* id est, in Fine temporum istorum novissimorum, quando scilicet *multos è dormientibus in pulvere terræ experrectos iri* * modò audivisti.

* Vers. 2.

De Epocha Numerorum.

CAlculi Prophetici scopo sic ostenso & perspecto, Epochæ quoque illius fœneremur lucem, vel potiùs reddamus à Spiritu Sancto accensam; eâ constitutâ & firmatâ, postea complementi Prophetiæ historiam exhibituri.

Epocha igitur *Calculi Prophetici,* juxta characterem ab Angelo datum, est *Templi Hierosolymitani ab* Antiocho Epiphane *profanatio*; & quidem convenientissimè, ut ità Typus Antichristi ad Antichristi manifestationem nos manuducat. De ea enim profanatione Angelus in hoc ipso Vaticinio paulò antè egerat, nec aliam hîc *Ablationem jugûs sacrificii* & *Abominationem desolationis,* sed eampse quam ibi descripserat, intelligi debere, arguunt primò verba utrobique eadem. וּמֵעֵת הוּסַר הַתָּמִיד וְלִתֵּת שִׁקּוּץ שֹׁמֵם hîc Dan. 12, 11. וְהֵסִירוּ הַתָּמִיד וְנָתְנוּ הַשִּׁקּוּץ מְשֹׁמֵם illic Dan. 11, 31. Atqui ultima desolatio Hierosolymorum ad finem LXX Hebdomadum, quam nonnulli volunt Angelum sibi Epocham Numerationis hîc statuere, secùs aliísque verbis prædicitur. Deinde, quòd à ratione prorsus alienum sit, neque cordato cuiquam, saltem qui rem expenderit, probabile videbitur, Angelum, *Ablationis jugis sacrificii, & Abominationis desolationis,* tanquam rei Prophetæ, quocum verba faciebat, jam notæ, mentione factâ, non ad eam respicere quam paulò antè (continuatâ adhuc oratione) descripserat; verùm eâ transultâ, ad aliam, de qua ante * triennium scilicet eidem vaticinatus fuerat. Cui, inquam, hoc ut verisimile persuadebitur? Hoc igitur fixum ratúmque esto, Calculi Prophetici Epocham esse Profanationem *Epiphanianam.* Atque

* *Nempe anno primo* Darii Medi, *cùm præsens Angeli colloquium* (*in quo de Abominatione* Epiphaniana *inter alia agit*) *habitum sit anno tertio* Cyri.

que hinc mihi, Lector, Demonſtratio conſurgit hujuſcemodi: Si Profanatio *Epiphaniana* ſit hujus Numerationis Epocha, ea verò non poſſit (ut oſtenſum eſt) Cladis iſtius durationi applicari; neceſſariò ſequitur *Dies* hîc in *Annos* convertendos, & de longinqui temporis Eventu aliquo capiendos eſſe. Qui quàm probè & ad amuſſim Prædictioni reſpondeat, jam faxo intelligas.

De Eventu.

PRIOR numerus à Profanatione *Epiphaniana* numeratus exit ad Annum Domini 1123.

POSTERIOR ad Annum Domini 1168.

Sed cùm *Peccatum* illud *deſolationis* (הַפֶּשַׁע שֹׁמֵם ut appellatur Dan. 8. 13.) ultra ſexennium duraverit; haud incommodè à ſingulis ejus Annis duci poteſt Calculi prophetici initium, atque ad totidem annos in exitu terminari. Anni autem quos jam poſui à medio Sexennii numerantur, quando *Fuge ſacrificium ſublatum eſt*, Anno ante Æram Chriſtianam 167.

Fama πρόδρομος *Oraculi implendi.*

ANno 1106 (inquit Urſpergenſis apud Baronium) *Paſchalis Papa ordinavit profectionem——in Galliam Ciſalpinam, ubi & Concilium celebrandum menſe Octobri indixit——Dum in itinere poſitus Florentiam perveniſſet, de ADVENTU ANTICHRISTI proximè futuro ſparſam famam inveniens, Florentiæ ſubſtitit: Cùm verò audiſſet quæ ferrentur, ut nullius fidei & authoritatis aſſertionem contempſit, & cœptum iter eſt proſecutus.*

Addit Baronius, fuiſſe opinionem non vulgarium virorum, *Antichriſtum iſto ſeculo fore revelandum*, & inter alios Norberti, viri temporis iſtius famâ celeberrimi; de quo ità Bernardus Ep. 56. ad Gaufridum Carnotenſem Epiſcopum.

Cùm (inquit) *ante hos paucos dies ejus faciem videre, & de cæleſti fiſtula, ore videlicet ipſius, plurima haurire meruerim; hoc tamen ab ipſo non audivi* (ſcilicet iturum eum Hieroſolymam:) *verùm de Antichriſto cùm inquirerem quid ſentiret; durante adhuc eâ quæ nunc eſt generatione revelandum illum eſſe, certiſſimè ſe ſcire proteſtatus eſt. At cùm eandem certitudinem unde haberet ſciſcitanti mihi exponere vellet; audito quod reſpondit, non me illud pro certo credere debere putavi. Ad ſummam tamen hoc aſſeruit, non viſurum ſe mortem, niſi priùs videat generalem in Eccleſia perſecutionem.*

Sabellicus Enneadis nonæ lib. 4. *Prodigia per id tempus* (id eſt ſub Paſchali ſecundo) *aliquot apparuerunt: Mare vicenis paſſibus, alii centenis ſcribunt, præter ſolitum littora inundavit; apparuit & Cometes miræ magnitudinis. His fortaſſe prodigiis motus affirmare non dubitavit Fluentinus Antiſtes, eſſe Antichriſtum natum. Quâ prædicatione Paſchalis motus, in Hetruriam profectus, conventúq; ſuper ea re Florentiæ habito, cùm appareret hominem nullâ aliâ ratione ſubnixum, quàm ut alicujus magnæ rei author videretur, ejuſmodi prædicatione uſum; tantùm admonuit ut temerario incepto deſiſteret. Recognovit indè Paſchalis in Ciſalpina & Comata Gallia Eccleſiarum ſtatum.*

Platina rem ſic narrat. Poſtquam de Cometa dixerat qui tunc temporis apparuit, eum Paſchalem tanquam rem naturalem neglexiſſe, ſubdit, *Verùm cùm intellexiſſet Florentinum Epiſcopum affirmare ſolitum Antichriſtum natum eſſe, eò ſtatim proficiſcitur; concilióque habito, re ipsâ admodum diſcuſsâ, cùm levitate quadam, ut alicujus magnæ rei author videretur, motum Epiſcopum cerneret, hominem verbis caſtigatum dimittit; atque indè in Ciſalpinam proficiſcitur.*

Omnino existimo *Famam hanc* eo præcipuè subnixam fundamento, quòd vidissent Calculum Danielis pro annis computatum tum propemodum elapsum fuisse. Cùm igitur Episcopus iste Fluentinus seu Florentinus priorem periodum fortè observâsset intra vicennium aut circiter evolutum iri, porrò putaret Antichristum non nisi ætate jam maturâ revelandum, & adultum ad bellum contra Sanctos proditurum; ideo eum affirmavit *jam tum natum esse*, minimè verò (ut perperàm Centuriatores acceperunt) jam tum in Ecclesia dominari. Nondum enim Romanum Pontificem esse magnum illum & ὑπέρτατον dictum *Antichristum* vel Florentinus Antistes, vel alii suspicati sunt; sed alium Triennalem & Semestrem exspectabant.

Natam verò *hanc Famam*, ut dixi, ex supputatione *Dierum Danielis*, quasi ad *Antichristi* adventum deducentium, (nempe *prioris Calculi*, nam *Secundum* fortasse ad extremum Judicium retulerint) mihi, ut faciliùs credam, suadet non absimile conamen *Gualteri Bruti* nostratis, qui diu postea, circa annum viz. 1390, eampse rationem allegaverit revelati suo tempore in Britannia Antichristi, in * Tractatu quem ea de re exhibuit Episcopo Herefordensi. Sed Epocham statuit in Excidio Hierosolymitano, ut ità exitum suo & *Wickleffi* ævo accommodaret. Quidni credam idem aliis, longè ante *Brutum* natum, in mentem venire potuisse; præsertim cùm Epochæ verisimilioris ab *Antiocho* periodus ab exitu suo haud multùm abesset? Præterea Cometa appareret, & alia prodigia humanis mentibus commovendis nata: Fortè enim natum putaverint Antichristum eo temporis momento quo Cometa apparuisset; sicut Magi Christum apparente Stellâ. Sed paulò diutiùs *Fama* nos detinuit, jam *Eventum* referemus.

* *Habetur in* Foxi *Martyrologio, ad Annum* 1391. *sub Rich.* 2.

Eventus ad exitum prioris periodi 1290. *Annis Christi* 1120, 1121, 1123, &c.

ANno Domini 1120. Indictione Rom. LIV. post biennium ineunte, quorundam Fidelium nomine emissus est Tractatus *de Antichristo*, annum quo primùm in lucem prodiit quasi de industria in fronte præferens, hisce verbis, *Qual cosa sia l' Antichrist, en datte de l' an Mille cent & vigint*; unà cum Symbolo tali, * *Sicut fumus præcedit ignem, victoriam pugna; sic & gloriam Christi tentatio Antichristi.*

* *In Opere imperfecto in Matt. Hom.* 49. *ad vers.* 27. *cap.* 24.

In hoc Libro admonentur Fideles "Antichristum illum magnum jamdudum venisse, frustrà adhuc exspectari, esse jam Dei permissione ætate provectum:

"Præsentem Rei Ecclesiasticæ Statum Pseudoprophetarum regimine & "mendaciorum ministris constantem, unà cum populis ei in errore subditis:

"Qui utrâque potestate armati, aliisque omnibus ad Errorem fundandum "latéque provehendum præsidiis instructi, sub specioso *Sponsæ Christi* ti"tulo, cultûsque & sanctimoniæ Christianæ larva, viam Salutis per Chri"stum mundo annunciatam fraudulentis erroribus & damnationis doctrinis "oppugnent; Christi meritis, gratiæ & officio mediatorio derogent; uni "Deóque Christóque debita, sibi, creaturis, hominúmque operibus adscri"bant; Sanctos Sanctásque Numinum vice colant, Reliquiis Imaginibús"que divinam venerationem deferant; Eucharistiam pro Deo, ipsóque "Jesu Christo, adorent; verbo, Christianitatis titulo reipsâ Idololatriam "exerceant; denique, in Dei amantes & vera Christi membra odiis & per"secutionibus sæviant.

"*Hunc hominum Statum* (non singularem hominem) esse *Antichristum*, "Meretricem Babylonicam, quartam Bestiam Danielis, (nempe in statu

"ejus

"ejus noviſſimo, ut dictum eſt) Hominem illum peccati, & Filium perditio-
"nis, qui extollitur ſuper omnem Deum, ità ut in Templo Dei, id eſt,
"Eccleſia, ſedeat, oſtendens ſe tanquam ſit Deus; qui jam venit in omni
"genere ſeductionis & mendacii in iis qui pereunt.

"Quapropter ſe ab hoc Iniquitatis Myſterio, ſicut mandavit Deus, ſe-
"ceſſionem facere tam intrinſecè quàm extrinſecè; hortaríque omnes,
"quibus Deus Opt. Max. eandem veritatem revelaverit, ut idem ſecum
"facerent; Civitatíque Sanctæ Jeruſalem, veritati Chriſti, & Sponſæ
"ipſius perpuſillæ ſeſe adjungerent.

"Quem in finem ſe jam mundo notum facere qualis ſit ipſorum Cœtus,
"& quas habuerint ſeceſſionis ſuæ cauſas.

Hæc Scripti illius ſumma eſt, quod Dei providentiâ ad noſtra uſque tempora ſervârant Reliquiæ Waldenſium Alpinorum, à quibus acceptum typis non ità pridem vulgavit ex antiquo Manuſcripto *Joannes Paulus Perrin* in * Hiſt. Waldenſ. & Albigenſ. Gallica. Videſis eum, Lib. 1. cap. 7. & Parte tertiâ, (quæ de Doctrina & Diſciplina Waldenſium agit) Lib. 30.

* *Quam Anglicè vertit* Samſon Lennardus, *Anno* 1624.

Atque hoc fuit ſeceſſionis Piorum à Romana Eccleſia initium; neque ante hoc tempus quicquam ex omni Chriſtianorum memoria auditum fuiſſe crediderim de Papatu magno illo & κατ' ἐξοχὴν dicto *Antichriſto*, neque alium exſpectandum eſſe.

Quæ tamen ſententia ab hoc tempore in plurimorum animis gliſcere, atq; indies magis magíſque invaleſcere cœpit.

Nam quod unicum hîc excipi poteſt de *Hildebrando*, in quem aliquot antè annis hujus nominis jaciebantur contumeliæ, id aſſertionem meam non labefactat: Siquidem in perſonam illius eæ dirigebantur, & aliam ob cauſam, ſdque ab illis qui Romanæ Eccleſiæ cultum & dogmata nondum improbârunt; propterea non alio cenſu habendæ quàm pro parabolicè & κατ' αὔξησιν dictis, Declamatorum more.

Sed enim fuiſſe hoc tempore Cœtum aliquem qui à Romana Eccleſia ſeceſſionem fecerat, & ſeorſim conventus ageret, id porrò ex *Bernardo* colligitur Serm. 65. & 66. in Cantica Cantic. ubi in *vulpeculas* quaſdam declamitat vineam Eccleſiæ demolientes. *Quos tamen* (inquit) *ſi fidem interroges, nihil Chriſtianius; ſi converſationem, nihil irreprehenſibilius; & quæ loquuntur, factis probant:* præterea *jactare ſe eſſe ſucceſſores Apoſtolorum, & Apoſtolicos nominare.* Lege (Lector) ſi lubet; contuliſſe non pœnitebit.

Affingit quidem ille ex auditu *vulpeculis* iſtis errores aliquot Manichæorum de prohibitione conjugii & interdictione ciborum; ut facilè hinc agnoſcas *Waldenſium* progenitores, quibus & ſimiles Manichæiſmi affícti ſunt; ſed falsò, ut luculenter oſtendit Reverendiſſimus & omnis Antiquitatis Eccleſiaſticæ peritiſſimus Archiepiſcopus Armachanus. Quin & omnis ævi experientia teſtatur, etiam noſtri, quàm parùm fidei in hujuſmodi criminationibus adverſario tribuendum ſit. Hoc tamen eò à me dictum putari nolim, quaſi Segreges iſtos omni prorſus erroris labe expertes crederem. Nihil opus eſt. Quippe in eo non vertitur res quam adſtructam velim. Ultro igitur dare non verebor, præ* ἀμαρτίᾳ τῆς ἀνθρωπίνης (ut eſt hominum ingenium) cùm iſtos, tum poſtea Waldenſes & Albigenſes (quidni & noſtros?) in nonnullis tam quæ ad dogmata, quàm quæ ad mores ſpectent, (quæ tamen eſſentiam Fidei Chriſtianæ non lædant) ab errore excuſari non poſſe nec debere. Hoc tamen non prohibere aſſero quò minùs fuerint *Cœtus* ille Jeſu Chriſti *electus, vocatus, & fidelis.* In hoc enim Religionis examine illud nos (ut opinor) ſentire decet, Veros & legitimos Dei cultores non ex omnimoda erroris, etiam non-fundamentalis, immu-

* *exceſſu tractionis in contrariam partem.*

Apoc. 17. 14.

nitate censendos esse, quinimo ex puritate cultûs & immunitate ab Idololatria. Qui sic comparati, Deo Patri, per Jesum Christum Filium Mediatorem, sincerè placere studeant, ei gratos esse & acceptos. Quis enim mihi præstabit, septem illa millia qui tempore Eliæ Baali genua non flexerant, quósque Deus sibi superfuisse testatur, ab omni errore graviore fuisse immunes? aut Ecclesiam Judaicam aliquot ante Christum seculis, quâ parte sinceriſſima fuit, pluribus de Religione erroribus non laborâsse?

Eventus ad exitum Posterioris Periodi 1335. *Annis Christi* 1166, 1167, 1168, 1169, &c.

INter Annum Christi 1160 & 1170, (nam quo præcisè anno inter Scriptores non convenit) quodam quasi *Antichristi* jam patefacti classico excitati, magnus hominum numerus, alii *Waldenses* ab Authore *Waldo*, alii *Albigenses*, alii aliis dicti nominibus, ab Ecclesia Romana secessionem fecerunt; Eam esse *Babylonem* illam Apocalypticam, *Matrem scortationum & abominationum terræ*, mirabili planè consensu & constantiâ denunciantes. In quos ingens statim persecutio exorta est, imò integri exercitus adversùs eos ducti; tantáque strages (priusquam cessatum est) edita, ut per Galliam solam, si *Paulus Perionius* in ejus Belli historia rectè calculum inierit, occisa sint ad DECIES CENTENA hominum MILLIA: Sed *Beati mortui qui in Domino moriuntur; ámodo dicit Spiritus*, Apoc. 14. 13. Id quod & Angelus hîc apud Danielem spectâsse videtur, cùm dixerat, *Beatus qui exspectat & pertingit ad Dies* Mcccxxxv: nisi illud fortè potiùs ad illustriorem *Antichristi* patefactionem tunc futuram referendum, quâ beatus esset cui eam videre contigisset. Utcunque, hi fuerunt isti, de quibus ibidem Angelus, *purificandi, dealbandi & conflandi*; quósque sapientiæ & in Dei mysteriis perspicaciæ testimonio exornat. Hostes autem illorum, *Impii isti, qui impiè agerent, nec intelligerent.*

Cur Deus voluerit isto potiùs quàm alio seculo Antichristum *primitùs revelandum?*

1. QUia tum ad ἀκμὴν suam perveniret, eóque omnes *Antichristi* characteres pleniſſimè repræsentaturus, ut clariùs cerni cognoscíque potuerit, sicut Sol Meridie.

2. Quia seculo isto in neminem alium suspicio *Antichristi* cadere potuerit; quippe Imperio *Saracenico* tum ad occasum & ruinam indies præcipitante, *Ottomanico* nondum cœpto.

3. Quia Deus hâc ratione fidelibus suis prospectum voluit, nè persecutioni *Antichristi* tum præ foribus exsistenti animis fracti succumberent; sed omnino persuasum haberent, se esse Sanctos illos à Bestia vincendos, Apoc. 13. proindéque rabiem ejus hâc consolatione freti animosè contemnerent.

Quare

Quare Spiritus hujuſcemodi Numerorum periodos hîc aſſumpſerit, qui neque ad Septenarios neque ad ullam omnino Numeri perfectionem revocari poßint?

R. QUia tempus quo Res accideret ad Fatum Romanum ſpectans deſignaturus, ad eam temporis putandi rationem ſeſe accommodare voluit, quâ ſoli Romani (& quidem temporibus iſtis noviſſimis) uſuri eſſent, tum in Imperatorum ſuorum Conſtitutionibus & Edictis, tum in Pontificum Decretis ſubnotandis; Epochæ nimirum *Indictionum*. Utriuſq; enim periodi Angelicæ, ab Anno Profanationis *Epiphanianæ* putatæ, exitus concurrit cum initio ſeu primo Anno *Indictionis Romanæ*: Siquidem Annus Chriſti 1123. primus eſt *Indictionis Romanæ* LIV, Annus item 1168. annus primus eſt *Indictionis* LVII. Quæ enim inter utrumque Numerum differentia eſt annorum, ſeu dierum annalium, 45, ea tres *Indictiones* (15 ſcilicet Annorum in orbem recurrentium periodos) ad unguem comprehendit. Quæ omnia caſu contigiſſe quis facilè crediderit; & non potiùs Spiritum Sanctum deditâ operâ iſtiuſmodi Numerorum periodis uſum, ut ad initia *Indictionum Romanarum* collinearet, quibus futurum eſſet ut Prophetia reſignaretur?

Indictio Romana *eſt quindecim annorum ſpatium.*

Idem enim hoc facto mihi innuere videtur acſi dixiſſet, Primam hujus Myſterii reſerationem futuram ad *Indictionem Romanam* LIV, cujus Annus primus eſſet à profanatione *Epiphaniana* 1290^us. *Beatum* verò *qui exſpectaret & pertingeret* ad *Indictionem* Quinquageſimam, cujus Annus primus eſſet à profanatione *Epiphaniana* 1335^us. Indictionem autem eam aſſumpſit, non quæ magnam partem jam præteriiſſet, ſed quam Eventus primùm integram amplexu ſuo occuparet; ut Applicatio, quam ſuprà ex hiſtoria rei geſtæ dedimus, conſideranti manifeſtum faciet. Neque ſanè Res ipſa, ſiquis ad rationem & indolem ejus bene attenderit, ejuſmodi eſt, cujus Initii obſervationem uni alicui anno commodè alligaveris; ſed quæ annorum aliquot ſpatiolum requirat. Huic igitur rei, temporis per Indictiones deſignatione, ſapientiſſimè proſpectum erit.

CONSECTARIA.

DATA, quam hucuſque aſtruere conati ſumus, de mente hujus Vaticinii hypotheſi, Tria magni momenti Πορίσματα conſequuntur.

1. Patrum authoritatem in negotio *Antichriſti* & noviſſimorum temporum (utut in aliis multum iis tribuendum ſit) omnino nullam eſſe: utpote quorum ætate Myſterium iſtud juxta Angeli prophetiam adhuc clauſum & obſignatum foret: non igitur eſſe cur hîc Patrum opinationibus tantopere moveamur, ut multi ſolent.

2. Si *Antichriſtus* Seculo iſto XII revelandus erat; Ergò jam venerit, ipſiſſimúſque eſt qui tunc revelatus fuerat, non alius.

3. *Waldenſes, Albigenſes*, ſimiléſque cæteros tunc temporis à Romana Eccleſia

Ecclesia Segreges, tot adversariorum suorum præjudiciis gravatos, quibusdam etiam è nostris, nimiùm hâc parte credulis, de Schismate si non Hæresi suspectos, hujusmodi calumniarum de Spiritûs Sancti sententia absolvendos esse, próque legitimis Dei Patris per *Jesum* Christum cultoribus, quibus utique sapere & intelligere solis, in tam caliginoso (heu!) Ecclesiæ statu, datum fuit, hujus Scripturæ vi agnoscendos.

[*In the following Book are several Epistles explaining other difficult passages in* Daniel: *particularly in the Author's Second Letter to Mr.* Haines *is inserted a Treatise intituled*, The purport of the Four Kingdoms in Daniel, *or* The A.B.C. of Prophecy; *and another in his first Letter to Dr.* Meddus, *viz.* The Description of the Great Day of Judgement, Dan. 7.]

The End of the Third Book.

The Fourth Book
OF
THE WORKS
OF
The Pious and Profoundly-Learned
JOSEPH MEDE, B.D.
SOMETIME
Fellow of *Chriſt*'s College in
CAMBRIDGE.

CONTAINING
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Corrected and enlarged with the Additions of ſeveral EPISTLES.

Eccleſiaſtic. 14.
Bleſſed is the man that doth meditate good things in wiſedom, and that reaſoneth of holy things by his underſtanding.

LONDON, Printed for R. Royſton.

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THE

THE FOURTH BOOK;

CONTAINING

Mr. *MEDE's*

EPISTLES:

BEING

ANSWERS to divers LETTERS OF Learned Men.

EPISTLE I.

The Fellows of *Trinity* College near *Dublin*, their Letter to Mr. *Mede*, desiring him to accept of the Provostship of their College.

Worthy Sir,

THE vacancy of the place of Provost of this College, happening by the death of our late Governour Sir William Temple, *hath drawn us the Fellows of the same to seek abroad for a Successor, on whom that place might be conferred: among many whom we have had recommended unto us, especially by the Lord Primate of* Ireland, *your worthy self is one. Upon which consideration, being of all other the weightiest, we have fixed our resolutions upon your person, and have accordingly settled the Election. And howsoever we are as yet ignorant of your intentions, as unacquainted with your person; yet the hope of your acceptance is so much advanced by the Lord Primate his confidence of the same, as we conceive you will not expect we should use many words to that purpose. A long-continued uncertainty in your determinations will (as matters now stand) be a means to lay us open to many disadvantages, which we hope you will stop by your freely accepting of what we so freely tender unto you. What the Affairs are that require your speedy settlement in the Government, we refer to the Relation of Mr.* Tem-

ple *and Mr.* Lloyd, *two of the senior Fellows, to whom you may give credit as our Agents, whose Commission is from us, and Imployments in the behalf of our College have our approbation. And thus ceasing to be further troublesome unto you, we commit you to the protection of the Almighty, ever resting*

Your assured Friends,

Trinity College,
March 15.
1626.

Jo. Brodley, Jo. Wigget,
Jo. Johnson, Nath. Linch.
Edw. Parry, Ranulph. Adams.

Epistle II.

Mr. Mede's *Answer to the foregoing Letter.*

Worthy Gentlemen,

YOur love and good opinion of me, a person so unknown unto you, hath so far obliged me to your Society, that I confess an Answer by Letter is no way sufficient to acknowledge it: Yet both the great difference accompanying your Election, with such inconveniences as I saw must needs have followed thereupon, besides the consciousness of mine own disabilities and infirmities, which gave me just cause to suspect I should not satisfie that expectation which would be of a Stranger in such a place, hath deterred me from accepting that honour which was by you so lovingly conferred upon me: which therefore I must, and do fully and freely resign into your hands, hoping that God will direct you in the choice of some other, both more able and worthy to take that charge upon him. Howbeit, as I shall never forget this so undeserved a favour, so will I ever account my self to have that relation to your Society, which shall bind me as affectionately to love and pray for the prosperity thereof, as if I were a Member; and, if God should ever give me opportunity, no less to endeavour the same. In the mean time I heartily desire Almighty God to bless you, and will ever remain

Your obliged Friend,

Christ's Coll. 10 *April*,
1627.

Joseph Mede.

Epistle III.

Jos. Medi Epistola ad R. *Ja. Usserium*, Archiepisc. *Armachanum.*

This Epistle contains the Author's thankful acknowledgement of the L. *Primate*'s favours and encouragement in his *Apocalyptical* studies, as also his judgement of the *Lutheran*'s Treatise *De rebus in Novissimo die eventuris*. Of which see also Epist. XX.

Reverende Primas,

EX nuperrimis Domini *Loei* ad *Capellum* nostrum literis, haud mediocri cum animi molestia intellexi, quos numero Apocalyptico septem ad R. D. tuam in *Hiberniam* transmiseram Libellos, in itinere *Dublinum* & *Droghedam* inter deperiisse. Hem, itáne eos in fraterculorum *Hibernorum*, quibus minimè laboraveram aut sumptus feceram, manus deveniisse? Ut ut sit, jacturam istam, Reverende Antistes, quantum possum, nunc resarcio, missis, numero quidem propter inopiam meam paucioribus, sed paris omnino meæ in R. Paternitatem tuam, tot mihi nominibus honorandam, observantiæ & officii testibus. Unum autem me malè habet, quòd cui præcipuè atque inprimis debueram hoc quicquid sit literarii muneris, ei jam, malo infortunio meo, postremo ferè omnium obveniat quod destinaveram. Tu enim, Reverende Præsul, primus mihi ad hæc ulteriùs excolenda stimulus. Tu torpentem

tem animum alloquio, comitate, & plauſu tuo excitâſti. Imò, quod nunquam mihi niſi cum gratiſſimi animi ſignificatione memorandum eſt, Tu illuſtri illâ tuâ ad Collegii *Dublinienſis* Præpoſituram commendatio effeciſti, ut nullius antea neque meriti neque exiſtimationis homuncio, exinde tamen aliquid eſſe videar ab æſtimatione Veſtra. Quidni igitur ægerrimè feram, tam ſerò ad Te perventuram eſſe hanc qualemcunque officii mei & devotionis teſſeram?

Huic igitur malo ſive infortunii, ſive culpæ fuerit, aliquatenus ut medicer, conſultum fore putabam ſi *Auctariolum* aliquod Libellulis hiſce meis adjungerem, *Diſſertatiunculam de gemina illa apud Danielem periodo Dierum*, c. 12. v. 11, 12. præterea *Specimen interpretationis Millennii Apocalyptici*, à reliquo ſimilium Speciminum corpore reſectum. Nam rogatu, ſeu magis inſtantiâ amicorum, quibus inſtitutum meum in Libellulo meo præter omnem opinionem placuit, factum eſt, ut *ſpecimina* quædam exinde concinnaverim Interpretationum *Apocalypticarum* ad amuſſim *Clavis Apocalypticæ*. In quibus quæ *de ſeptima Tuba ejúſque mille annis* diſſeruerim, limatiſſimo judicio tuo, R.P. eâ quâ par eſt humilitate ſubjicio. De quo etiam quid paulò pòſt mihi acciderit apud Paternitatem tuam tacere non poſſum; nimirum vixdum me hæc conſcripſiſſe, atq; cum amicis de iiſdem contuliſſe, cùm ecce in Catalogo *Francofurtenſi*, propter tumultus bellicos & marinorum itinerum pericula poſt quadrimeſtre demum ad nos allato, Libellum deprehendo hoc titulo, *Veroſimilia Hiſtorico-Prophetica De rebus in noviſſimo die eventuris, è ſacris utriuſque Teſtamenti Oraculis collecta, pio & accurato ſtudio cujuſdam* ἀγαπητοῦ Θ. τὴν ἐπιφάνειαν τοῦ Κυρίου. Protinus animum meum ſuſpicio inceſſit (quam poſtea veram comperi) de *Millennio Apocalyptico* agi. Proinde Bibliopolis noſtris id negotii dedi, ut omni ſtudio Librum iſtum perquirerent. Duo tantùm aut tria exemplaria *Londinum* advecta ſunt. Unum ego nactus ſum. Author *Lutheranus* eſt, ſed Anonymus; vir quidem, ut videtur, doctus &, quod in iſtius ſectæ homine rarum, permodeſtus. Haud temere ſuſpicatus ſum de argumento; nam eandem planè tuetur de *Die* ſuo *Noviſſimo* ſententiam quam ego de *Die Judicii* conceperam. Ut Libro perlecto non mediocriter in ſententia mea confirmatus ſim, tum propter hoc ipſum, tum quòd multa Scripturæ loca in eo reperi adeò ad meam mentem interpretata, ut conſenſionem in talibus à communi ſententia abeuntibus oppidò mirarer. Vides, Reverende Præſul, quò me rapit Contemplatiunculæ meæ nimium fortaſſe ſtudium, ut etiam tibi hiſce narrandis importunus ſim. Sed ultrà Paternitatem tuam à gravioribus tuis meditationibus non diſtinebo. Deus te, Reverendiſſime ac Illuſtriſſime Domine, quàm diutiſſimè incolumem & ſuperſtitem velit Eccleſiæ & Patriæ tuæ bono.

E Collegio *Chriſti*,
24 *Aprilis*
An. 1628.

Reverendiſſimæ Paternitatis
tuæ ſtudioſiſſimus,

Joſephus Medus.

Epistle IV.

Mr. Mede's *Second Letter to Archbiſhop* Uſher *touching the* Millennium, *and the Chronology of the* Samaritan Pentateuch, *&c.*

My Reverend Lord,

HAving underſtood by Mr *Lowe*'s Letter to Mr *Chappel*, that my* Books were loſt between *Dublin* and *Droghedah*, as they were coming to your Lordſhip; I preſumed a ſecond time to obtrude upon your Grace three or four more of them: howſoever the worth were not ſuch that the firſt loſs was much material. I ſent with them a Letter, and a *Speculation or two with it, which yet, through ſome defect in ſending, I fear wil come after them. I beſeech your Lordſhip pardon me, if I have offended (as I am afraid I have) either againſt diſcretion or good manners: For I confeſs I have been ſince ſomewhat jealous, that the Books I firſt ſent were not ſo loſt, but that they were found again: which if they were, how can I but bluſh to think, that I have with ſuch either ſhew of ſelf-love or unmannerly importunity again troubled your Lordſhip with them, who ſhould not have preſumed at the firſt to have offered any more then one? But my confidence is in your Grace's experienced humanity to accept any thing in good part from a Scholar's hand, though perhaps accompanied with ſome melancholick vanity.

* He means his *Clavis Apocalyptica*, ſeven Copies whereof he ſent into *Ireland*.

* viz. *Diſſert. De numeris Dan.* cap. 10, 11, 12. & *Specimen interpret. Millen. Apocalypt.*

My Lord, I ſent in the Letter I mention the laſt Paragraph or piece of ſome *Specimina Interpretationum Apocalypticarum*, namely, that which concerned the *Millennium*. Whereto I added, for further probability of my Conceit, ſomewhat more out of my *Adverſaria*, and in ſpecial that one of *Carpentarius*'s *Com. in Alcinoum Platonis p.* 322. **Septimum Millenarium ab univerſa Cabbaliſtarum Schola vocari* MAGNUM DIEM JUDICII. Wherein I had no intent or thought, nor yet have, to avow that old conceit of the *Chiliaſts*, That the World ſhould as it were labour 6000 years, and in the Seventh thouſand ſhould be that glorious *Sabbath* of the Reign of Chriſt, (I inclined to think it much nearer:) But onely to ſhew how fitly in the Hebrew notion, not onely a long time of ſome Years and Ages, but even this very time of a *Thouſand years*, might be ſtyled a *Day*. Howbeit I deſire your Lordſhip to give me leave (if but for your recreation) to relate the event of a piece of my Curioſity ſince that time; the rather, becauſe the means thereof is beholding to your Grace.

* That the *Seventh Millenary* is by the whole School of the Cabbaliſts call'd *The Great Day of Judgement.*

I chanced to light upon Mr *Selden*'s *Marmora Arundelliana*, and found therein, together with an honorable and deſerved mention of your Grace's name, the Chronologie of your *Samaritan Pentateuch*, publiſhed to the view of the whole world. I had thereby opportunity to take more curious notice thereof then I had done when your Lordſhip was in *England*; and obſerved, that it much more exceeded the *Jewiſh* in the Genealogie of the Patriarchs after the floud, then it came ſhort in thoſe before it. It came therefore into my mind to try how near the 6000 years of the world would be by that computation: I found it would be *Anno Æræ Chriſtianæ* 1736, which is juſt the very year when the 1260 years of the Beaſt's reign will expire, if it be reckoned from the Depoſition of *Auguſtulus* the laſt Roman Emperour.

Depoſitio

Depoſitio Auguſtuli Anno Æræ Chriſt.	476
Anni Regni Beſtiæ	1260
Sum.	1736
A Condito Mundo ad Æram Chriſt. juxta Scaligeram	3949
Adde quadriennium quo idem anticipat initium Nebuchadnezzaris, nam in cæteris nihil muto	4
Exceſſus Chronologiæ Samaritanæ ſupra Judaicam	311
Ità à conditò Mundo ad Æram Chriſt. erunt Ann.	4264
Adde annos Æræ Chriſt. quando exibunt Tempora Beſtiæ ſeu Ἀποστασίας, ſi ducantur à depoſitione Auguſtuli	1736
Sum.	6000

I began here to conſider, whether this difference of the Account of the years of the world were not ordered by a ſpecial diſpoſition of Providence, to fruſtrate our Curioſity in ſearching the time of the Day of Judgement.

My Lord, I would trouble your Lordſhip with a Conceit or two more, if I had time. As that I conceive *Nebuchadnezzar*'s dream, *Dan.* 2. to have been ſome years before he ſought for the interpretation, which was the reaſon he had forgotten it: the words in ver. 29. רַעְיוֹנֶךָ סְלִיקוֹ may be taken for the dream, and may be well ſo conſtrued, *viz.* That his dream *came upon him*, or *came into his mind.* Alſo that the 40 years, *Ezek.* 4.6. ſhould be the time of *Manaſſes* Idolatry, for which God threatens ſo often that he would deſtroy that Kingdom. But Mr Provoſt will not ſtay for me. I beſeech the Almighty long to bleſs your Grace, and grant you life: and thus I end with my humble Service, and am

Chriſt's Coll. 22 *May*, 1628.

Your Lordſhip's moſt ready to be commanded,

Joſeph Mede.

Epistle V.

Mr *Hayn* his Firſt Letter to Mr *Mede*, about ſeveral paſſages in *Daniel* and the *Revelation*.

SALUTEM in CHRISTO.

Worthy and Learned Sir,

Some kind friend have lately imparted to me your Synchroniſms *of the* Apocalyps *printed, and ſome other written paſſages on* Daniel's *times and other parts of Scripture. The world muſt needs give good entertainment to your painful and learned labours, who have undertaken paths troden by few,*

with much care of ſure footing, eſpecially in your Synchroniſms: *Yet ſee how it falls out (as in this kind it cannot be avoided) in all things you ſhall not find aſſent. For my part I know well* quàm ſit mihi curta ſupellex; *yet partly that I may be better inſtructed my ſelf, partly to give you occaſion of further clearing the Truth, I have ſent here included ſome* Poſitions, *with Arguments confirming them, contrary to ſome of your Tenets; deſiring your favourable interpretation of my meaning, and your Anſwer at your beſt leiſure: and aſſuring you that I doe this not* contradicendi ſtudio, ſed amore veritatis indagandæ, *and minding (if you encourage me thereto) to ſhew hereafter my Reaſons of ſome diſſent in other matters, I commend you and your ſtudies to God's bleſſing, and reſt*

From *Chriſts-pariſh in London, June* 5. 1629.

Your very loving Friend,
Tho. Hayn.

I. Posit. DAniel *ſhews not the* Roman *Monarchie's perſecution of the Church, and the Fall of the ſame Monarchy.*

Argum. 1. *If the* Romans *perſecution of the Saints and the Fall of the* Romans *were not revealed till Chriſt revealed them to* John *in the* Apocalyps, *then* Daniel *revealed them not. But the* Romans *perſecution of the Saints and their Fall were not revealed till Chriſt revealed them to* John *in the* Apocalyps. *Ergò* Daniel *revealed them not.*

The Major Propoſition is evident. The Minor is thus proved.

The Romans *perſecution of the Saints and their Fall are revealed in the* little Book, Apoc. 5. *&c. by opening ſeven Seals and blowing ſeven Trumpets, all concerning ſeven-headed* Rome: *and none was able to open the Seals of this Book till Chriſt opened them to* John. *Ergò the* Romans *perſecution and Fall were revealed to none till Chriſt revealed them to* John.

The former part of the Antecedent is granted by the general conſent of Interpreters on the Apocalyps. *The latter part is clear in the Text,* Apocal. 5. None was able to open the Book, none in heaven, or earth, or under the earth. *Now if* Daniel *had ſhewed theſe perſecutions,* Paul, *who delivered to his hearers all the counſel of God, could have opened theſe alſo: But* Apocal. 5. *denies that he could, or that any man elſe could.*

Argum. 2. *The perſecutions of Chriſt's eternal Kingdom mentioned in* Dan. 2. 44. *& Chap.* 7. 26, 27. *and frequently in the New Teſtament, are not propheſied of in* Daniel. *But the perſecutions brought by the* Romans *on the Church are againſt Chriſt's eternal Kingdom, to be preached over the world after Chriſt. Ergò the perſecutions brought by the* Romans *on the Church or eternal Kingdom of Chriſt are not ſpoken of in* Daniel.

The Minor Propoſition *is clear. The Major is confirmed by all ſpeeches of that eternal Kingdom in* Daniel. *The* Stone *which became a Mountain is not battered, nor the Mountain any way aſſailed, Chap.* 2. *The eternal Kingdom breaks the former Kingdoms; but it ſelf is not broken, Chap.* 2. 44. *When the four Beaſts Chap.* 7. *are deſtroyed, then comes the Son of man in the clouds, and receives the eternal Kingdom, which* John *Baptiſt, Chriſt himſelf, and the Apoſtles preached. There alſo is no perſecution of this Kingdom mentioned, Chap.* 7. 13, 14. *nor Verſe* 27, *&c. The Battel againſt the Saints, Verſe* 21. *and the conſuming of them, Verſe* 25. *concerns the Saints before the ſetting up of Chriſt's Kingdom over all the world; as the endeavour* to alter [a] Times and [b] Laws *plainly ſhews.* Antiochus Epiphanes *was the man that attempted this.*

[a] namely ſuch as *Moſes* Law had preſcribed for their Feaſts and Solemnities.
[b] namely them of old about Sacrificing and Circumciſion, &c.

II. Posit. *The* fourth Beaſt, Dan. 7. *is not able ſufficiently to expreſs the* Roman *Empire; and therefore it expreſſeth it not.*

Argum.

Argum. *That which is but sufficiently expressed by all the four Beasts, or the chief parts of all four, cannot be sufficiently expressed by one of the four alone, namely the fourth. But the* Roman *Empire is but sufficiently expressed by all the four Beasts,* Dan. 7. *or the chief parts of them. Ergò the* Roman *Empire cannot be sufficiently expressed by the fourth Beast alone.*

The Major is evident. The Minor is thus confirmed.

If the Roman *Empire,* Apoc 13. *be resembled by a Beast which is composed of all* Daniel's *four Beasts,* Dan. 7. *or the chief parts of the four, then it is but sufficiently expressed by them all. But the* Roman *Empire,* Apoc. 13. *is resembled by a Beast which is composed of all* Daniel's *four Beasts, &c.* Dan. 7. *Ergò the* Roman *Empire, &c.*

The Major is proved thus.

Either the Major is true, or else the Composition taken from the three former Beasts and their chief parts is needless. But it is not needless, for God hath nothing needless in his Word. Ergò the Major is true.

The Minor is proved thus.

That the Roman *Empire is expressed by a Beast composed of all* Daniel's *four Beasts,* Dan. 7. *or the chief parts of them, is plain thus.*

It is like a Leopard.	*It hath 7 heads.*	*The Leopard*	1.
It hath a Lion's mouth.		*The Lion*	1.
A Bear's pawes.	*So had the four Beasts in* Daniel.	*The Bear*	1.
The 10 horns of the 4. Beast.		*The Last Beast*	4.
			In all 7 heads.

It blasphemes, hath large authority, warrs against the Saints, overcomes and prospers. Therefore it is composed and is extracted out of the 4 Beasts, Dan. 7.

Epistle VI.

Mr Mede's *Answer to* Mr Hayn's *First Letter about several passages in* Daniel *and the* Revelation.

SIR,

THE last week I could not get any time to answer your Letter, and therefore I thought good to make use of your indulgence, that I should answer at my best leisure. And though I have not now that leisure I expected, yet I will not frustrate you any longer. What passages of mine you should have seen upon *Daniel's times*, I cannot imagine; for I remember not to have done any thing directly upon that Prophecie, but only occasionally in some Discourses upon other places of Scripture: whether any body hath extracted those parcels from their body, I cannot tell, but wish they had not, lest I may have wrong by being mistaken.

For your *Two Positions* about the *Fourth Kingdom* in *Daniel*, your Grounds do as much mistake as contradict my Tenets. And therefore I shall either answer or decline your Arguments by setting down my own opinion in these following *Theses*.

1. The *Roman Empire* to be the *Fourth Kingdom* of *Daniel*, was believed by the Church of *Israel* both before and in our Saviour's time; received by the Disciples of the Apostles, and the whole Christian Church for the first 400 years, without any known contradiction. And I confess, ha-

ving ſo good ground in Scripture, it is with me *tantùm non Articulus fidei, little leſſe then an Article of faith.*

2. I acknowledge alſo the ſubject of the *Apocalyptical* Viſions to be *Fata Imperii Romani poſt primum Chriſti adventum uſque ad ſecundum ſuperfuturi*, "*The Fates of the Roman Empire, which after the firſt coming of Chriſt was ſtill to continue in being even till the ſecond.* And this I affirm, the *Roman* Kingdom was revealed unto *Daniel*, but not according to that diſtinct ſucceſſion of things and ſpecification of the Fates thereof (which was firſt made known unto S. *John*,) but onely *in general* and *in imagine confuſa*, not to be explicated but by Chriſt himſelf. I ſay, the *Roman* Kingdom was revealed to *Daniel* in *general*, but the order of the times thereof, and the *ſeries rerum gerundarum* or courſe of things to be acted therein, not until the Revelation unto S. *John*.

3. Nor is it ſtrange or unwonted, that a thing may be revealed *in general*, and yet moſt of the particulars concerning the ſame to be unknown and ſealed. The calling of the Gentiles, or the Kingdom of Chriſt among the Gentiles, by way of *ſurrogation* to the *Jews*, was revealed unto S. *Peter* and the reſt of the Apoſtles; but the *particular Fates* and *States* of that Kingdom were never known till Chriſt revealed them to S. *John* in the *Apocalyptical* Viſions. The like I ſay of the Fourth or *Roman* Kingdome; the general revelation whereof could not but be before the opening of the *ſealed Book* in the *Apocalyps*, ſince it had then been ſo long a time in the world, as it was grown paſt the ἀκμὴ, and had fulfilled what it was to fulfil upon *Daniel*'s people.

4. As for the Perſecutions of the Church, I deny the argument either of the *Seals* or *Trumpets* to be the *Roman* perſecutions of Chriſt's Kingdom, or that any of them have reference to perſecutions ſave the *Fifth Seal* only; or that any thing contained in them was made known to *Daniel*, ſave the *Cataſtrophe* onely repreſented in the laſt Trumpet, which the *Angelus tonitruum* proclaims there to be *Conſummatio Myſterii Dei, prout annunciavit ſervis ſuis Prophetis*, *The finiſhing of the Myſtery of God, as he hath declared to his ſervants the Prophets*; and therefore cannot be denied to have been both foretold and expected for the general, although not for the Manner, Time, and Order *in ſerie rerum gerundarum*, till now.

Revel. 10. 7.

5. Howſoever my Tenet here be, yet your Aſſertion, *That the* Romans *perſecution was revealed to none till Chriſt revealed it to* John, cannot ſtand, unleſs you deny the coming of *the man of ſin* (who is a limb of that Kingdom) to be any part of the Churche's afflictions: For this was revealed unto S. *Paul*, both for the *quality* and the *fall* thereof, *viz.* That Chriſt ſhould deſtroy it ἐπιφανείᾳ τῆ παρουσίας αὐτοῦ· which I make no doubt but S. *Paul* learned out of the ſeventh of *Daniel*, where that *ruffling Horn* alſo is not deſtroyed until the *Son of man comes in the clouds of heaven*, to receive that Univerſal Kingdom which ſhall never ſuffer perſecution.

2 Theſ. 2. 8.

6. But whereas you ſay, that the *ruffling Horn* of the Fourth Beaſt is *Antiochus Epiphanes*; I demonſtrate the contrary by this one Argument.

The *ruffling Horn* reigns until the Ancient of daies comes in fiery flames to deſtroy him, and to give judgement unto the Saints of the moſt High; and until the time comes that the Saints poſſeſſed the Kingdom, *viz.* until the *Son of man comes in the clouds of heaven, to receive a Kingdom wherein all Nations, People and Languages ſhould ſerve and obey him*, Daniel 7. verſes 9, 10, 11, 13. expounded, ver. 22, 26, &c. But *Antiochus Epiphanes* reigned not until this time, (for he died 160 years and more before the Birth of Chriſt, and almoſt 200 years before his Aſcenſion; the leaſt of which numbers is a longer ſpace of time then was from the death of *Alexander*

under unto *Antiochus.*) Ergò *Antiochus Epiphanes* is not that *ruffling Horn.*

The *changing of Times and Laws* (whereby the power of this *Horn* is deſcribed) is an Oriental phraſe to expreſſe *poteſtatem αὐτοκρατορικήν.* Nor are *Times* here to be taken in ſo abſtract a notion, but concretely for *ſtatus rerum tempora variantium*, or *Res quibus variatur ſtatus temporum*, as are *mutationes Rerumpub. & regiminis rerum*; *Times*, for things done in time, whereby the Times are altered; ſuch as are the alterations of States and Governments: According to which notion, *Dan.* 2. 21. it is ſaid of God, that *he changeth times and ſeaſons, he removeth Kings and ſetteth up Kings*; and 1 *Chron.* 29. 30. that the Acts of *David* were written in the Books of *Samuel*, *Nathan*, and *Gad, the Seers, with all his reign, and his might, and the times that went over him, and over Iſrael, and over all the Kingdoms of the Countries.* And whether the *Pope* (if, I ſay, he is that *Horn*) took not upon him a power of changing ſuch *Times* as theſe, I ſhall not need to tell you. And yet take *Times* in your own Notion, and it would make a ſhift to fit him as well as *Antiochus.*

To your *Second Poſition.*

The proof of your Second Poſition, *That the Fourth Beaſt*, Dan. 7. *is not able ſufficiently to expreſſe the Roman Empire*, is in the maineſt part *Petitio principii*, wherein that is taken for granted which is in queſtion: For you take for granted, that the Type of the *Roman* Empire in the *Apocalyps* borrows his *Ten horns* from *Daniel*'s fourth Beaſt, as a diſtinct Beaſt from it: But I ſay, he borrows them not, they are his own proper and native horns; *Daniel*'s Beaſt and he being one and the ſame Beaſt. I grant that the *Apocalyptical* Beaſt for the ſhape of his body is beholding to *Daniel*'s three firſt Beaſts, but that he borroweth any from the fourth, I deny. Nor do *Horns*, more or fewer, diſtinguiſh the *Species* of a Beaſt: For in the *Apocalyps* there is a *Lamb with ſeven horns*, and *a Lamb with two horns*, and yet for kind a *Lamb* ſtill: So *Daniel*'s *He-goat* had firſt one horn, and afterward four horns, and yet the ſame *Goat* ſtill, &c.

The correſpondence in number of the ſeveral Heads of *Daniel*'s four Beaſts put together, with the *ſeven heads* of the *Apocalyptical* Beaſt, is but caſual: Neither can it be proved that the Fourth of *Daniel*'s Beaſts had but one head, as is here to be ſuppoſed: for the third Beaſt hath the four heads, and the other three but one apiece. For the mentioning of the *Head* which bore the *ten horns* in the ſingular number, Verſe 20. proves no more it had but one head, then the mentioning of *mouth* likewiſe in the ſingular number, *Apoc.* 13. ver. 2, 5, 6. proves the *Apocalyptical* Beaſt had but one mouth. For indeed the *Ten horns* were all upon *one head*, as well in the *Apocalyptical* Beaſt (*viz.* upon the ſeventh or uppermoſt head) as in *Daniel*'s Beaſt; and the mouth of the *Apocalyptical* Beaſt was the mouth alſo of the ſeventh head, to act the ſtate of which head S. *John* ſaw him **riſe out of the Sea*, &c. * Revel. 13. 1.

And whereas you ſpeak of an inſufficient expreſſion of the *Roman* Empire by *Daniel*'s Fourth Beaſt; you may perceive by that I have ſaid before, that it would well enough agree with my Principles to grant it; my Tenet being, That the *Fourth Beaſt* ſhould not be ſo diſtinctly with all accoutrements revealed unto *Daniel* as it was unto S. *John*, becauſe the ſpecification of the ſeveral *States* and *Fates* thereof was yet ſealed and unrevealed. And the third Kingdom was not ſo diſtinctly revealed to *Daniel* in the *Leopard*, Chap. 7. as it was two years after to the ſame *Daniel* in the great *He-goat*, Chap. 8. &c. The diſpenſation of God in theſe Revelations is to be meaſured according to his pleaſure and the uſe of the Church, &c.

But

But it is now three a clock, and I have no more time. I had much rather confer of these things by word of mouth, wherein perhaps I could give better satisfaction. Conference by writing is wont to multiply it self into so much paper, as takes away a great deal of my time, and gives me no leisure to perfect that whereby I might perhaps prevent a great part of the Objections which now are made. Thus hoping you will accept this tumultuary Answer, I rest, commending your Studies and endeavours to the Divine Blessing.

Your loving Friend,

Christ's College,
June 17. 1629.

Joseph Meáe.

Epistle VII.

Mr *Hayn's* Second Letter to Mr *Mede*, about several Prophetical passages in *Daniel* and the *Revelation*.

To the First Thesis.

Before Christ's time all the East (as Tacitus *saith,) expected a King to rule over all the world: whence could this be, but from the expectation of the* Jews *of the Kingdom which was to spread over all the world after the ruine of the* fourth Beast *in* Daniel; *and that they now saw the divided Kingdom of the* Greeks *after* Antiochus Epiphanes *his time decaying, and likely to be extinguished?*

And in Christ's time the faithful, (the rest were blind guides not to be followed) believing Christ and the Apostles preaching the coming of the Kingdom of God, against which Hell gates should not prevail, must necessarily conceive that the Fourth Kingdom in Daniel *was at the last cast, and therefore understand the Fourth Kingdom to be the parted* Greeks *lately expiring in* Cleopatra, *her Brother* Ptolemy, *or others, and not the* Roman *still flourishing, and not likely yet to fall: For the Fourth Kingdom in* Daniel *was to fall before the setting up of the everlasting Kingdom of Christ. And if in Christ's time the faithful did conceive thus of the Fourth Kingdom in* Daniel; *then succeeding Ages to those Primitive times, so long as they retained a right judgement, were of the same mind.*

The Jews *in after-times went about to perswade that the* Romans *(calling them* Edom *also) were the Fourth Kingdom in* Daniel, *because they might be thought to hold aright that* Messias *was not yet come, who should be the* Stone *falling on the toes of the Fourth Kingdom.* Eusebius *and some others have fallen into this trap set by* Jews. *Seeing it is a course to harden* Jews *against the true* Messias *already come, we shall doe well to avoid it.*

Object. *If you demand, Why then did not Christ and the Apostles use this Argument to prove him the true* Messias?

Answ. *In effect they did. They preached that* the Kingdom of God was at hand: *the coming whereof implies the Fall of the Fourth Kingdom; and that was then ocular, and to be understood of the Successours of* Antiochus *falling, not of the* Romans *flourishing. And seeing that in the preaching of Christ's Kingdom it was to be taught, that his Kingdom was not of this world, (at which point the* Jews *stumbled) Christ's main Argument was,* The works which I doe, they testify of me.

To the Second Thesis.

You affirm that the Roman *Kingdom was revealed to* Daniel in imagine confusa

confuſa, *but explicated to* John *by ſpecification of the Fates and the order* rerum gerundarum.

This cannot ſtand good.

For the Fourth Kingdom in Daniel *is more particularly and diſtinctly ſet down then any of the other Three. And if the other Three be not revealed* in imagine confuſa, *but fully enough for the ſpecification of their Fates and the order of their acts; then much more the Fourth Kingdom, which is farr more amply in types and explication ſet out in* Daniel.

Then, ſecondly, It cannot be ſaid to be ſet down in imagine confuſa; *for it is orderly and in ſpecial manner handled: Firſt, for the Original; It* riſes out of the Sea. *Then for the power; It is* ſtrong as iron, *able to* break in pieces and ſubdue all, Dan. 2. 40. *It is fearful, very ſtrong, and hath* ten horns. *It hath iron teeth, and nails of braſs. In concluſion, It hath one* little horn, *that pulls away three of the former ten; It hath ten Kings, and one unlike the reſt; It in the end ſhall be partly ſtrong as Iron, partly weak as Clay. For the ſtirrs it ſhould make, and the perſecution brought on the Church thereby; It* ſubdued *and did* break in pieces all things, *as iron bruiſeth and breaketh all,* Dan. 2. 40. *It* devours *and* breaks in pieces, *and* ſtamps the reſidue under feet, Dan. 7. 7. *As the* ten horns *doe miſchief, ſo eſpecially the* little horn *which made warr with the Saints, and prevailed againſt them, and conſumed them: It* waxed great even to the hoſt of heaven, and caſt ſome of the hoſt and the ſtarrs to the ground, and ſtamped on them, *Chap.* 8. 10. *It thought to* alter times and laws, *Chap.* 7. 25. *Then alſo (as you hold in your Explication of* Dan. 11. *verſe* 36. *and after) the* Roman *Kingdom is there propheſied of, that he ſhould conquer* Macedon, *and every King and Nation ſhould perſecute, mock, and crucify Chriſt, and perſecute Chriſtians till* Conſtantine's *times. Then the Pope ſhould ariſe worſhipping* Dæmonia, *and countenancing ſingle life, ſhall not regard any God, but magnify himſelf above all; In the Seat and Temple of God, ſhould worſhip* Mahuzzims *with gold and with ſilver and precious ſtones, and diſtribute the earth among his* Mahuzzims; *deal with Saracens and Turks, enter into* Palæſtine, *&c. Chap.* 11. *Then for the blaſphemy of this Kingdom, mention is made of the* mouth ſpeaking preſumptuous things, *Chap.* 7. 8. ſpeaking againſt the moſt High, *Verſe* 25. *and* ſpeaking marvellous things againſt the God of Gods, *Chap.* 11. 36. *—The Fall alſo of this Kingdom is plainly expreſſed, Chap.* 2. 34, *&* 45. *& Chap.* 7. 11, *&* 26. *by being* broken in pieces, *and* blown as chaffe, *by being* deſtroyed and given to the fire, *by* periſhing unto the end. *Laſtly, the time of this Fourth Kingdom's domineering, or at leaſt of the chief violence of it, is expreſſed,* A time, times, and half a time, *anſwerable to the time of the woman's keeping from the Serpent,* Apoc. 12. 14. *Then the time of taking away the daily ſacrifice continues* 2300. *days.*

Thus it is evident how particularly Daniel *hath laid open the Original, the Acts, the Sufferings, and Fall of the Fourth Kingdom in* Daniel. *And yet I have not brought all particulars. Hence it is manifeſt that this cannot be a general decyphering of the* Roman *Kingdom, but a particular deſcription of ſome other Kingdom which fell before Chriſt's time.*

Here now if you ſhall object that the Beaſt, Dan. 7. *doth ſhew the very ſame kingdom that is ſet out* Apocal. 13. *becauſe in Original, and Power, and Perſecution, and Fall, and Time, it ſo much agrees with the ſame:* Object.

I anſwer, That God is unchangeable, and inflicts puniſhments alike on ſinners alike, and expreſſes after-matters by words uſed in narrations of former matters of like nature; which much helps our weakneſs for underſtanding of theſe depths. And therefore the Apocalyps *is as it were made up with the Alluſions, Metaphors, and* Formulæ loquendi *of the Books of the Old Teſtament:* Anſw.

ment: yet do not almoſt all the Viſions of the Apocalyps *(as one unjuſtly judges) handle* imprimis Res Judæorum, *but* Res Chriſtianorum *in the words of former Prophets: So we may expreſs a matter that* Tully *never dreamed of in* Tullie's *Phraſes and Metaphors.*

Then theſe Beaſts as they agree in many things, ſo they differ in many; in Heads, Mouth, Paws, in one little Horn, &c. but eſpecially that the Beaſt, Dan. 7. *is deſtroyed before the ſetting up of Chriſt's Kingdom over all the earth.*

To the Third THESIS.

I deny not but that a matter may be revealed in general, and yet the particulars ſealed. So all the Perſecutions of the Church are told in this, I will put enmity between thy ſeed and her ſeed: *the particulars then ſealed are opened in the whole Bible. But you ſee above, that the Fourth Kingdom in* Daniel *is particularly deſcribed, and therefore that deſcription cannot be a general revealing of the* Roman *Empire: Eſpecially ſeeing we are told that the* Lamb ſlain *was the revealer of them, and none before. We have alſo general Prophecies of the* Romans *perſecuting Chriſt and his Church: as that* Pſal. 2. Why do the heathen rage? *and that* Dan. 9. Meſſiah ſhall be ſlain, and Jeruſalem ruinated: *But the* Roman *Kingdom is there in no ſhape or form pictured. Some other Prophecies in general Terms there may be of the* Roman *Empire, the particulars whereof (as you well ſay) are ſhewed to* John; *ſo that* Daniel's *Fourth Kingdome particularly deſcribed cannot belong to them.* Daniel's *Book begins with* Babel's *waſting the City* Jeruſalem, *and ends with the utter overthrow of the City and Temple by the* Romans. *After* Jeruſalem's *overthrow in* Domitian's *time, Chriſt reveals to* John *what ſhould befall to the Church to the end of the world: and here the* Romans *are fully and plainly painted out to us.——Here you object,*

Object. *But the* Roman *power had been long in the world, and was now paſt the ἀκμὴ, and had fulfilled what it was to fulfil on* Daniel's *people.*

Anſw. *I anſwer, God in his Book deigns not to meddle with the actions of Kingdoms, otherwiſe then as they perſecute his people, or favour them, or are inſtruments to puniſh them, or are puniſhed for perſecuting them. The* Babylonians *and* Nebuchadnezzar *did worthy deeds before the firſt Captivity of* Judah, *which God paſſes over, and begins the count of* Nebuchadnezzar's *reign from the firſt Captivity.* Cyrus *and* Darius *were of good years when they overthrew* Babel, *and had not ſpent their former years idlely: their reign alſo is counted by God but from the overthrow of* Babel *and rule over the* Jews. *So what the* Romans *firſt did in* Italy, *afterward againſt Neighbour-nations, and then in divers parts more remote, God paſſes over, and onely foretells what they were to doe againſt the* Jews *falling from God, and how to kill the* Meſſiah, Dan. 9. *And then in* Apocal. *what they were to doe againſt his Church, or ſuffer for afflicting his Church.*

Nor had the Romans *fulfilled what they were to fulfil on the* Jews, Daniel's *people, before the revelation to* John: *For ever ſince the overthrow of* Jeruſalem, *the* Jews *have been ſcattered and oppreſſed by the power and laws of* Rome *in divers parts of* Europe *and elſewhere.*

To the Fourth THESIS.

I wrote (or elſe it was lapſus pennæ) *that the opening of ſeven Seals, and blowing ſeven Trumpets, were concerning Seven-headed* Rome; *that is, as either it perſecuted the Saints, or was plagued for perſecuting them: which I know you will grant. The perſecution of the Saints of God is plain in other parts of the* Revelation. *Now ſeeing* Daniel *in all ſpeeches of the everlaſting Kingdom never mentions any perſecutors of it, and their carriages and falls, but the perſecutions of* Daniel's *people the* Jews, *and not the Chriſtian Church;*

Church; it seems evident to me, that he meddles not with the Roman *Empire's doings after the destruction of* Jerusalem, *or the Pope's doings long after.*

The consummatio Mysterii Dei, prout annunciavit servis suis Prophetis, *The* finishing of the Mystery of God, as he hath shewn to his servants the Prophets, *proves not that the* Roman *matters were foretold to the ancient Prophets. The words* Apocal. 10. 7. *are,* ὁ εὐηγγελίσατο τοὺς δούλους αὐτοῦ τοὺς προφήτας· *which construction intimates the glad tidings of the Gospel since Christ, brought to the present Prophets or Preachers of the times from Christ: so the speech of* God's Servants the Prophets *is understood* Rev. 22. 9.

To the Fifth Thesis.

The Romans *persecuting the Christian Church was revealed to none till Christ revealed them to* John, *namely, so as that the* Romans *were plainly decyphered, and by evident marks distinguished to be the Nation spoken of. The coming of* false Prophets *was foretold* Matt. 24. *the* Man of Sin *and his consuming,* 2 Thess. 2. *but there was nothing to shew of what People and Nation and City he should be. What knowledge soever* Paul *had of these things concerning* Rome's *persecution of the Church, he may well be said to have it by Revelation from Christ,* Gal. 1. 12. *the opener of this* little Book. *There is no circumstance of the* ruffling Horn Dan. 7. *which could teach* Paul *that the* Romans *were the Fourth Beast,* Daniel 7. *for any thing that I know.*

Coming in the Clouds, Dan. 7. *is not to the last Judgement at Doomsday, but Christ's coming to take the Kingdom which he preached to be at hand, of all power being given to him. The phrase of* coming in the Clouds *is borrowed from the Cloud in the Wilderness, and God's presence in the Cloud on the Tabernacle often; intimating God's defence and direction of his Church. See* Isa. 4. 5. *most pertinent to this sense. The heathen have the like phrase.* Iliad. ε'. *God is present to* Diomedes,

——νεφέλῃ εἰλυμένος ὤμους· *and* Virg. 7. Æn.

Pater omnipotens——radiis ardentem lucis & auro
Ipse manu quatiens ostendit ab æthere nubem:

When Jupiter *came to assist* Æneas *now to settle in* Italy.

It is not said of the Universal Kingdom in Daniel, *that it should never suffer persecution; but that it never should be destroyed: because 'tis built on the Rock Christ, no power shall prevail against it. That it should never be destroyed, implies that it should be impugned: But how in these later Times,* John *in the* Apocalyps *shews from Christ.*

To the Sixth Thesis.

I answer to the Assumption, That Antiochus Epiphanes, *whom God suffered much to prevail against the* Jews, *reigned till God came to destroy him by his own hand, as unresistible as fire: For* destruction by fire *in Scripture is an high Metaphor, and expresseth often unresistible destruction. After* Epiphanes's *death, (who was the last hot persecutor) God gave often victory to the* Jews *against the* Greeks; *which verifies that in the* Greeks *which was typed in the* Feet, *part of* Iron, *to break the* Jews, *part of* Clay, *not able to harm others or defend themselves. And so much the weaker were those* Feet, *because the* Iron *and* Clay *could not be mixt together to strengthen each other. God now shewed himself favourable to the* Jews, *and gave judgement or defence to them, partly by their own valour, partly by the* Romans *interposing themselves as friends. Now the Throne of the Ancient of days was set, and the* Jews *had defence (till Christ's time) from the weak* Greeks.

And now the Romans *having an inch given them, take an ell, and usurp authority over the* Jews; *and with them kill Christ the* Messiah. *But Christ overcame death, and had* all power in heaven and in earth given him, *Matth.* 28.

This his Kingdom we acknowledge in our prayers, and the Church celebrates, Apocal. 5. *by the voice of* all such as were made Priests and Kings to reign on the earth, *even such as were gathered out of all nations, tongues and kindreds.*

That which you adde about Times *put for* Things done in time, *is very true for the signification of the Phrase when it comes alone in diverse places: But here changing of* Times *and* Laws *goe together.* Antiochus Epiphanes *his dealings wonderfully agree to this.* 1 Mac. 1. 42. *He would* make every one leave his Laws. *He* forbids burnt-offering and sacrifice, *Verse* 45. *He commands the* Books of the Law to be burnt, *Verse* 56, 57. *He* slew *the Jews* for circumcising their children, *Verse* 60. *He* puts down their Laws, 2 Macc. 4. 10. & 6. 1, 2. *He* uses threats and cruelty, *then* flattery, *to* make them forsake the Law, 2 Macc. 7. *All these stirrs grew from the* Greeks *attempting to make them leave their Lawes,* 1 Macc. 6. 59. *Then* Epiphanes *his attempt to alter Times is clear in his command to put down the Sabbaths and Feasts, and his making them to keep* Bacchus *Feasts,* 2 Mac. 6. 7.

To the Seventh THESIS.

The Fourth Beast, Dan. 7. *and the First Beast,* Revel. 13. *are not one and the same: They differ much in shape of body, and in their acts, and in their falls and plagues. Besides, that in the* Apocal. *is made as it were of all the four in* Daniel, *and is so described as if it came in stead, and was comparable to them all; as indeed it was.*

Horns, more or less, distinguish not a Beast. *That infirms not what I said. By the way onely I here observe, That the Beast with seven horns was a Lamb indeed, that is Christ. The Beast* Apocal. 13. *with two horns, had these two horns like a Lamb's, but in truth he might be a Wolf.*

Seeing it is not said that Daniel's *Fourth Beast had four heads, (therein I mistook in my former writing) it is to be presumed he had but one, as Beasts usually have no more; except in Vision, for expression of some special matter, more heads be attributed to them. The Third Beast,* Dan. 7. *had four heads. The number of which four heads, with the three heads of the other three Beasts, fits so well with* John's *Beast, besides the resemblance to the* Lion, Bear, Leopard, *that I believe it cannot be casual, especially seeing it is in God's Booke.*

Concerning that you say of Mouth *put singularly, I answer, that the Beast* Apocal. 13. *had seven heads with names of blasphemy: This will imply that each had a mouth, and that a blasphemous mouth, which is more. Besides, the very nomination of* head *implies a* mouth, *and seven heads, seven mouths. And whereas there is mention of a* mouth given the Beast *Verse* 5. *methinks that should intimate the extremity of blasphemy proceeding from the seventh head beyond all the rest.*

Whereas you say the third Kingdom in Dan. *was not so distinctly revealed Chap.* 7. *as afterwards Chap.* 8. *That is true. And further I adde, That in Visions and Prophecies God hath spoken πολυμερῶς, and revealed things to come by parts; so that several Visions or Prophecies laid together make up the whole. In each of* Daniel's *Visions something is passed over to be supplied by the rest. In the second Chapter there is nothing to type* Alexander's *four chief Captains, nor is it told what people should be trode on by the Iron legs. In Chap.* 7. *the Exposition of the three former kingdoms is very brief, the Exposition of the fourth very large. The weakness of* Antiochus *his Successors is unexpressed. In Chap.* 8. *nine of the horns coming out of* Alexander's *Captains are passed over, and the* little Horn *fully set out. The Kingdom of Christ over all Nations is not spoken of at all. These things*

things thus passed over, are supplied by the rest. So it is in the Revelation: *The afflicting of God's Church is diversly expressed, and the afflicters thereof, and the afflicted by them. So that no one Vision, but the several Visions laid together, do give us a perfect and whole delineation of what was to come from that time to the end of the World.*

EPISTLE VIII.

Mr. Mede's *Answer to Mr.* Hayn's *Second Letter, about several passages in* Daniel *and the* Revelation.

SIR,

I Received yours at the Commencement: wherein I found, if I should answer to every part, I should have as many Questions to dispute as I sent you *Theses*: The experience of which multiplications in that kind makes me so backward in Collations by writing. So that I can with much more patience endure to be contradicted, then be drawn to make Reply. But all this time, the truth is, I had no leisure, nor yet have, and am presently also to go into the Country, where I shall stay some weeks, and have no opportunity to write. That I might not therefore in the mean time seem too much to neglect you, I have caused a Scholar of yours to write out something I had by me in a Paper long agoe written, wherein you may further see my Opinion, and some part of the grounds thereof.

When I return, and have more leisure, I shall answer to what I find Principal in your Replies; but not to what is Circumstantial: for so the business would grow too tedious for my pen. In the mean time I would desire you to believe that I have read the most that hath or can be said for that Opinion, either by the chief Patrons thereof, *Broughton* and *Junius*, or their followers, *Polanus*, *Piscator*, D^r *Willet*; and that whilst I was yet free, and first began with these kind of studies; and yet found nothing that could in the least measure perswade me to be of their mind: And I see now that the modern Writers, and even some of their Scholars, return to the ancient opinion, and forsake their Masters in this point. This I speak, not to boast of my reading in this controversie, but to shorten your Discourses which you may send hereafter; you shall need but touch, and spare the labour of so much enlargement. But a word or two to your Reply.

Whereas you say, *The ground of the expectation of the coming of Christ when he came, was the Fall or expiration of the Fourth Kingdom*; I utterly deny it. The ground was the near expiration of *Daniel*'s 70 *weeks*, concurring with the ἀκμὴ of the Fourth Kingdom, the *Roman*; during which his Kingdom was to be first revealed, and at the end of which consummated. Besides, I acknowledge no place, in this account of Kingdoms, for the *Greeks* after *Antiochus Epiphanes*, when the Holy Ghost expresly placeth the end of that Kingdom; much less will admit *Cleopatra* to prolong it, and that too after the *Romans* had subdued *Judæa*.

You mistake my Answer, That the *Roman* or Fourth Kingdom was revealed to *Daniel in imagine confusa*. For I meant it neither absolutely, as if it had no distinction in its description, nor in comparison with the former Three, then which in that place it is more particular and distinct. But I meant it was *in imagine confusa*, in respect of those distinct States and times thereof which were revealed unto S. *John*, and not unto *Daniel*: that it was *confused* in comparison of that which was more particular of the same subject: As is *Daniel*'s description of the second and third Beast in

the seventh Chapter, compared with that more particular description of the same in the eighth and eleventh Chapters.

Whereas you say, *The Jews since Christ brought in this opinion of the* Roman *to be the Fourth Kingdom, that so they might the better maintain their expectation of* Messiah *yet to come, because that Kingdom was yet in being*; I say, it was affirmed by whosoever first affirmed it without all ground, authority, or probability; the contrary also being easie to be proved, *viz.* That the *Jews* were of this opinion before our Saviour came; as appears in *Jonathan ben Uziel*, the *Chaldee Paraphrast*, and by the fourth Book of *Esdras*, which, whatsoever the authority thereof be, is sufficient to prove this, being written by a *Jew*, (for it is, saith *Picus*, the first of their seventy Books of *Cabbala*) and before our Saviour's coming, as appears by many passages of *Messiah* expected, and yet to appear within four hundred years after that supposed time of *Esdras*. Certainly he that wrote it meant no hurt to *Christians*; as will easily appear to him that reads it, and finds the Name *Jesus*, and so often mention of *the Son of God*. Which I note, in case you should rather think it written after Christ. If it were, it was certainly by a Christian. The ancient mention thereof is by *Clemens Alexandrinus Anno* 200. though I know some body affirms the first mention thereof is by S. *Ambrose*, two hundred years after; *sed fallitur*. Yet I take not the Book to be *Canonical Scripture*.

As for the Christian Doctors, it is well known that both *Justin Martyr* (within 30 years of S. *John*'s death) and *Irenæus* were of this opinion, and knew no other amongst Christians; and yet they both lived and conversed with the Apostles immediate Disciples, and the latter of them brought up at *Polycarpus*'s feet, who was S. *John*'s Disciple, and could relate to *Irenæus* (as himself saith) what S. *John* was wont to doe and speak. Therefore *Eusebius* was not worth the naming, as caught with this trap; seeing it cannot be proved that ever any Christian before him or after him, till after S. *Hierom*'s time, held the contrary; and then too was soon checked, and not heard of again till the last *Seculum*.

But as for the opinion you would perswade to, it was first broached by *Porphyrie*, an enemy of Christ, to the end he might prove the Prophecy of *Daniel* counterfeit, and written about the time of the *Maccabees*, soon after the death of *Antiochus Epiphanes*, and so propheſied nothing but *ab eventu*, as meaning by the Fourth Kingdom the *Seleucidæ*, &c. not the *Roman*. See S. *Hierome* upon those Chapters of *Daniel* 7. & 11. and you will admire the Expositions and Evasions of *Porphyrie* should be the same almost, yea in circumstances, with those of *Junius*, &c. But S. *Hierome* in his time knew no Christian that had been of that opinion. Let any man shew as much for what you affirm of the Jews, as insinuators of this opinion *in præjudicium fidei Christianæ*.

The Purport of the Four Kingdoms in DANIEL: or *The* A. B. C. *of Prophecie.*

THE FOUR KINGDOMS in *Daniel* are twice revealed: First, to *Nebuchadnezzar*, in a glorious *Image* of Four sundry Metalls; secondly, to *Daniel* himself, in a *Vision* of Four diverse Beasts arising out of the Sea. The intent of both is by that succession of Kingdoms to point out the time of the *Kingdom of Christ*, which no other Kingdom should succeed or destroy.

Nebu-

Nebuchadnezzar's Image *Daniel* 2.

Nebuchadnezzar's Image points out *Two States* of the Kingdom of Chriſt. The *Firſt* to be while thoſe times of the Kingdoms of the Gentiles yet laſted, typified by a *Stone hewen out of a Mountain without hands*, the *Monarchical Statue* yet ſtanding upon his feet. The *Second* not to be until the utter deſtruction and diſſipation of the *Image*, when *the Stone* having ſmote it upon the feet, ſhould *grow into a great Mountain, which ſhould fill the whole earth.* The *Firſt* may be called, for diſtinction ſake, *Regnum Lapidis*, the *Kingdom of the Stone*; which is the State of Chriſt's Kingdom which hitherto hath been: The other, *Regnum Montis*, the *Kingdom of the Mountain*, (that is, of the Stone grown into a Mountain, &c.) which is the State of his Kingdom which hereafter ſhall be. The *Intervallum* between theſe two, from the time the *Stone* was firſt hewen out (that is, the Kingdom of Chriſt was firſt advanced) until the time it becomes *a Mountain* (that is, when the Myſterie of God ſhall be finiſhed) is the Subject of the *Apocalyptical Viſions.* Rev. 10. 7.

Note here, firſt, That the *Stone* is expounded by *Daniel* to be that *laſting Kingdom* which the God of Heaven ſhould ſet up. Secondly, That the *Stone* was hewen out of the *Mountain* before it ſmote the *Image* upon the feet, and conſequently before the *Image* was diſſipated; and therefore that the *Kingdom* typified by the *Stone*, while it remained a *Stone*, muſt needs be within the times of thoſe Monarchies, that is, before the laſt of them (*viz.* the *Roman*) ſhould expire: Wherefore *Daniel* interprets, Ver. 44. That *in the daies of theſe Kingdoms* (not *after them*, but while ſome of them were yet in being) *the God of heaven ſhould ſet up a Kingdom which ſhould never be deſtroyed, nor left* (as they were) *to another people; but ſhould break in pieces and conſume all thoſe Kingdoms, and it ſelf ſhould ſtand for ever.* And all this he ſpeaks as the Interpretation of the *Stone*; *Foraſmuch* (ſaith he) *as thou ſaweſt that a Stone was cut out of a Mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold.* Here make the full point; For theſe words belong not to that which follows (as our Bibles by miſ-diſtinguiſhing ſeem to refer them,) but to that which went before of their Interpretation. But the *Stone's* becoming a *Mountain* he expounds not, but leaves to be gathered by what he had already expounded.

Daniel's Viſion of *Four Beaſts*, *Dan.* 7.

The ſame Kingdoms of the *Gentiles* are typified here which were in the former of *Nebuchadnezzar's Image*; namely, the *Babylonian*, *Perſian*, *Greek*, and *Roman*. Onely *Nebuchadnezzar's* Image pointed out both States of Chriſt's Kingdom, firſt *Lapidis*, then *Montis*: But *Daniel's* Viſion of *Four Beaſts* omits the firſt, (which was to be while the Fourth Beaſt yet lived) and deſigns the laſt onely, when that *ruffling Horn's* time being finiſhed, and the Beaſt deſtroyed, *The Ancient of daies gives the Son of man a Kingdom, wherein all nations, tongues and people ſhould ſerve and obey him*, *Dan.* 7. 13.

The Reaſon: *Nebuchadnezzar*, a *Gentile*, was a Type of the *Gentiles*, who were to have their part in both eſtates of Chriſt's Kingdom; wherefore both are ſhewn him. *Daniel*, a *Jew*, was a Type of the *Jews*, whoſe nation ſhould have no ſhare in the *firſt*, but onely in the *laſt*, and therefore the *laſt* is onely ſhewn him.

This *Univerſal Kingdom* of the Son of man revealed in the clouds of heaven, which *Daniel* here ſaw, and which the Angel expounds to be the *Kingdom of the Saints of the moſt High*, is the ſame with that voiced in the *Apocalyps*, upon the ſound of the ſeventh Trumpet, *All the Kingdoms of the World are become the Kingdoms of our Lord and of his Chriſt.* Compare them. Rev. 11. 15.

Whence it will follow, That thoſe finiſhing times of the *Fourth Beaſt*, called a *Time, Times, and half a Time*, during which that *wicked Horn*

ſhould domineer and ruffle it among his ten Kings, are the ſelf-ſame *Time* which the Angel in S. *John* forewarneth *ſhould be no longer*, as ſoon as the ſeventh Angel began to ſound, Chap. 10. 6.

The ſelf-ſame *Times*, whoſe *finiſhing* the ſame Angel ſwears unto *Daniel* (in the ſame form and geſture he doth to S. *John*) ſhould be the period of thoſe wondrous afflictions of the Church, and of the *ſcattering of the power of the holy people*, Dan. 12. 7.

And conſequently, thoſe very *Times of the Gentiles* whereof our Saviour ſpeaks, *Luk.* 21. 24. that the treading down of *Jeruſalem* and diſperſion of the *Jews* ſhould laſt *untill the Times of the Gentiles were finiſhed:* Even the ſame *Times* whereof *Tobit* harped, Chap. *ult.* That notwithſtanding *Judah* ſhould again after a while return and *build a ſecond Temple*, yet *ſhould not the Univerſal reſtitution be, nor Iſrael return from all places of their Captivity*, ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος.

Laſtly, the ſame *Times* with S. *John*'s Apocalyptical Times of the renewed Beaſt's blaſphemous *reign*, and profanation of the Temple and City of God forty two months, or 1260. days: Foraſmuch as the ſame Kingdom of our Lord Chriſt is the immediate and common conſequent to them all.

Compare them.

When *Daniel*'s times are done, the Son of man comes in the clouds of heaven, to receive the Empire of all the Kingdoms of the world, *Dan.* 7. 14.

When S. *Luke*'s times of the *Gentiles* are finiſhed, * then ſhall be Signs in the Sun and Moon; the Son of man *comes alſo in the clouds of heaven*, ver. 27. *the redemption of Iſrael*, ver. 28. and *the Kingdom of God is at hand*, ver. 31.

* For καὶ ἔσται, v. 25. is, *Then* ſhall be Signs: So the *Hebrews* uſe that copulative, and the Greek Teſtament with them.

When S. *John*'s Apocalyptical Beaſt's forty two months reign, with the *Witneſſes* 1260. daies mourning, determine; the *Ark of the Covenant* is ſeen in heaven, and *all the Kingdoms of the world become the Kingdoms of our Lord and his Chriſt*, Apocal. 11. 15. *ad finem.*

An Appendix.

The *Firſt* coming of Chriſt was to be while the Fourth Kingdom was yet in being; his *Second*, when it ſhould end. The *hewing of the Stone out of the mountain*, (which is the rearing of the Kingdom of Chriſt) was before it ſmote the *Image* upon the feet, and upon the deſtruction thereof became ſo great a *Mountain* as filled the whole earth. Therefore the hewing out of this *Stone* was while this Image was yet in being.

Daniel himſelf interprets the *Stone* to be the *Kingdom of Chriſt*, (not Chriſt himſelf) and ſaies that the God of heaven ſhould ſet it up *in the daies of thoſe Kings*, or *Kingdoms*, that is, *adhuc currente horum Regum periodo, vel diebus Tetrarchiæ hujus nondum expletis*, whileſt the daies of thoſe Kingdoms of the *Gentiles* yet laſted, or before they expired; namely, whileſt the laſt of thoſe Kingdoms was ſtill current and in being. He that ſhall here expound [*in the daies*] to mean [*after the daies*] ſhall give me leave not to believe him, unleſs alſo he can perſwade me, that the *Stone* which ſmote the *Image* was hewed out of the mountain after the *Image* was daſhed in pieces and vaniſhed.

The *Jews* in our Saviour's time expected the *Meſſiah*'s coming before the times of the Fourth Kingdom expired. For they looked it ſhould be deſtroyed by him after he was come, and then the Kingdom reſtored to *Iſrael*. According to that of *Dan.* 7. when the Beaſt ſhould be ſlain and his body deſtroyed, the *Kingdom ſhould be given to the people of the Saints of the moſt High*. Onely they thought not the diſtance between the firſt coming of Chriſt and his deſtruction of the Fourth Beaſt to be ſo long. Whence

was

was that queſtion of the Apoſtles to our Saviour at his Aſcenſion, *Wilt thou now reſtore the Kingdom to Iſrael?* Acts 1.

But I am gone much further then ever I intended, and therefore will here make an end. I make queſtion whether you can reade my ſcribling: If you can, I hope you will excuſe my haſt. And ſo I commend you to the divine protection, and am

Your loving Friend,

Chriſt's College,
July 22. *Joſeph Meáe.*

EPISTLE IX.

Mr *Hayn's* Third Letter to Mr *Mede*, about ſeveral paſſages in *Daniel* and the *Revelation*.

SIR,

I Confeſs that conference by writing multiplies words, by giving more ſcope to deliberation; and may juſtly make you backward to Collations in this kind: But the diſquiſition and finding of truth countervails all; then which I ſeek nothing more by this my pains. To that part of your anſwer received July 22. *I have incloſed a Reply; and expect the reſt of your Anſwer formerly intended, when you ſhould return to* Cambridge: *And now to this preſent Reply as your occaſions will permit. Such Writings as I have ſeen of yours teſtifie to me both your plentiful reading, and diligent obſervation of matters moſt remarkable therein; as alſo (I am perſwaded) in this Argument: Yet cannot all that yet you have ſaid drive me from my hold. I reverence the Learned on both ſides, and will ever give them all due reſpect; and will not be found to ſtand ſingle in any opinion. But the perſons of men ſhall not ſway me againſt the native light of the ſacred Text, which I know makes for me. If* Alſted *and ſome others have left their Maſters in ſome of theſe points; I think we ſhall find others, (as* Glaſſius*) of equal judgement to* Alſted, *to run this way. But 'tis to be conſidered herein, not ſo much* Qui dicunt pro aut contra, *as* Quid dicunt. *And therefore I will not put into the ſcales mens Authority, but their Reaſons: And hope that after your peruſal of this preſent Reply, you will be more inclinable to a different judgement from ſome of your former Tenets. And thus leaving you to the protection and direction of the God of truth, I reſt,*

Octob. 8. 1629. *from* Chriſt's *Hoſpital*, London. *Your very loving Friend,*

Tho. Hayne.

THE ground of the expectation of the coming of Chriſt and his Kingdom, was (ſay you) the near expiration of Daniel's *Seventy weeks.*

The expectation of Simeon, Anna, *and others, of the* Magi, *and them of the East, was ſeventy years before the end of* Daniel's *Seventy weeks, according to your opinion. For you hold that the Seventy weeks end at* Jeruſalem's *overthrow, which was after Chriſt's Birth ſeventy years. Therefore it could not be any mark for the looking for of Chriſt. 2. At the end of the Seventy weeks, according to your judgement, the City and Sanctuary was to be deſtroyed, ſacrifice ended, and deſolation brought on the* Jews: *Therefore the Seventy weeks (according to your Tenet) is a mark of other matters, not of Chriſt's or the* Repl.

Saints Kingdom, but rather of Veſpaſian's, *as* Joſephus *ſaith, which enſued juſt upon the end of the Seventy weeks.*

Bell. Jud. 7. 12.

But in truth Daniel's *Seventy weeks end at Chriſt's death: and ſeeing Chriſt was expected to be King of the* Jews, *all that truly kept account of the Seventy weeks, might rightly conceive that Chriſt about thirty years before the expiration of the Seventy weeks ſhould be born; and ſo about thirty years old, (which are years fit for publick charge) ſhould enter upon that Kingdom. Of this reaſon I forbore to write formerly, becauſe I ſaw that we ſhould differ about the beginning and end of* Daniel's *Seventy weeks, which would bring on a new controverſie between us.*

That Chriſt's Kingdom was (as you affirm) to be revealed in the ἀκμὴ *of the Fourth Kingdom, I ſee no Text that proves it; nor that Chriſt's Kingdom ſhould be conſummated at the end of the* Roman *Kingdom. At the end of the Fourth Kingdom in* Daniel *it was to begin, Chap. 7. And that it was perfected in* Chriſt Jeſus *is evident; for he overcame the Devil, Death, Hell, and all; and teaches that* all power is given him in heaven and earth, *that all things bow to him, and that he* led captivity captive. *Further, I have good ground for to ſay, that the extirpation of the Fourth Kingdom was one ſure mark of Chriſt's coming, and his Kingdom: for that onely is the mark of the ſame, Chap. 2. and 7. where that Kingdom is mentioned.*

You will not admit the Greeks *any Rule after* Antiochus Epiph. *death, becauſe the Holy Ghoſt ends their Kingdom in him.*

I ſay the Holy Ghoſt ends the domineering violence and perſecution of the Saints in him; but there were to be clayie feet *after him. Stories ſhew that many Kings of the* Greeks *ruled after him; and in the end* Cleopatra, *a woman (as* Joſephus *ſaith) of chief Nobility in thoſe times: even* Cæſar *at firſt umpired between her and her brother, in matters of difference between them. She had the revenue of* Jericho *and* Arabia, *and other parts; ſhe killed all her kindred that might ſtand in her way, and deſired* Antonie *to doe the like by them of chief bloud in* Syria, *that ſhe in right of the* Greeks *might have all. She, with the reſt after* Epiphanes, *were ſufficient to expreſſe the* clayie legs. *And that Rule is ſufficient, and all that I ſtand for.*

Joſeph. 15. 5. Xiphil.

Joſeph. Bell. 1. 13.

Beſides, the Stone *as cut out (not as growing to a* Mountain) *is to fall on the* toes: *So that if by the* legs *the* Romans *be underſtood, Chriſt was not to come in their* ἀκμὴ, *but at their fall. Evident it is that Chriſt's Kingdom took place (as frequent mention of it in the New Teſtament ſhews) at his firſt coming, and ſo began at the beginning of the* Roman *perſecutions, not at the* ἀκμὴ *of them; they were abundant and manifold afterward. The* ἀκμὴ *of their Empire hath nothing to doe here.*

You hold ſtill that the Roman *Kingdom was revealed to* Daniel, *but not according to the* diſtinct Fates and Times, *as to* John. *I ſhewed that the Fourth Kingdom in* Daniel *was revealed to him moſt diſtinctly, for the original, proceeding, ſtrength, acts, perſecution, ſufferings, fall: All the ſame are revealed to* John *about the* Roman *Kingdom. Now if they ſhould both ſpeak of the* Roman *Kingdom but in theſe points; how could it be true in* John, *that this Book was opened by none (as you limit it, according to the* diſtinct Fates) *before by Chriſt? Therefore the limitation propounded by you cannot hold.*

I ſay not that the Jews *after the Apoſtles times brought in or invented the opinion,* That the *Romans* were *Daniel's* Fourth Kingdom, *but that they endeavoured to perſwade it; whoever were the brochers of it,* Jonathan Ben Uziel, *or any other, ſurely ſome of their ſtamp. And the rather they then did and now do perſwade to it, becauſe ſome Chriſtians by aſſenting to them give them advantage therein.*

If Porphyrie, *an enemy to Chriſtians, overcome by the evidence of truth, con-*

confeſſed it; that is a greater confirmation of the truth. The Devil confeſſed Chriſt to be the Son of the living God; though the Devil be a lier commonly, yet now he ſpake that which was moſt true. Beſides, in S. Jerome *it appears, that* Porphyrie *was not alone in that opinion: but that divers others held the ſame. And in the eleventh chapter S.* Jerome *goes along with* Porphyrie *in moſt things; but addeth this, That* Antichriſt *and his doings were there typed. And in points in which S.* Jerome *croſſeth* Porphyrie, *his arguments are ſometimes but his own bare aſſertion, ſometimes weak. If you pleaſe to ſet the beſt edge on them that may be, we will try them. And* Porphyrie *had* Suctorius *his Author.* S. Jer. in Dan. c. 11.

To the writing in a different hand.

You hold Chriſt's Kingdom to be double; First, Regnum Lapidis, *while the times of the Four Kingdoms laſted.*

I ſay, it cannot be in the time of the three former Kingdoms; for it was preached by Chriſt and the Apoſtles to be at hand *in the time of the* Romans: Antiochus Epiphanes *his time, whom you make the laſt of the* Greeks, *being paſt well-near, or full hundreds of years before. Beſides, I object, That if Chriſt's Kingdom be ſet up in the Fourth Kingdom's time, it muſt be ſet up in the three formers time alſo. For it confounded the* gold, ſilver, braſſe, iron, *as well as fell on the* clayie legs. *Again, if you make the* Stone *to continue a* Stone *from Chriſt's time till ours, and ſome years after (God knows how long) to ſmite the* feet *of the Image; you will make the* legs *and* feet *of the Image above* 1600 *years long, three times and more as long as all the body.*

The Second Kingdom of Chriſt you hold to be Regnum montis, *that ſhall fill the whole earth, to ariſe when the Image ſhall be utterly deſtroyed.* 1. *I ſay, This diviſion of Chriſt's Kingdom is no where in Scripture plainly expreſſed, though this Kingdom be moſt frequently handled. If ſuch a thing had been, it would in one place or other, in the various handling of it, have been plainly taught.* 2. *The* Stone *ſpreads it ſelf over the whole earth preſently;* Their ſound is gone into all lands: *There were at* Pentecoſt *devout men of all nations under heaven, who (the Spirit inabling them extraordinarily) might carry the Goſpel into all parts.*

The Myſterie *you ſpeak of, I conceive not: I am ſure of this, That the* Stone, Ch. 2. *which became a* Mountain, *is the ſame with Chriſt and his Kingdom,* Chap. 7. *Nor do I conceive how* Nebuchadnezzar *is a Type of the* Gentiles, *or* Daniel *of the* Jews: *But I am ſure that the* Jews *in good meaſure had part* in Regno Lapidis, *as you call it: For the Apoſtles and many other Chriſtians were* Jews, *and* Paul *is told that (not* many Thouſands *onely, as ſome Tranſlations have it, but)* many Myriads of Jews believed, *Act.* 21. 20. *Therefore you hold amiß, that the* Jews *had not part* in Regno Lapidis.

The Univerſal Kingdom of Chriſt (ſay you) is the ſame in Daniel *and the* Apocalyps. *This is moſt true. Further, I ſay this was begun by Chriſt, when he ſaith,* All power is given to me, *&c.* go teach and baptize all nations: *and ſo Chriſt wills that out of all nations ſubjects ſhould be gathered to him.* Καὶ τοῦτο εἰ μὴ πανταχοῦ κατέσκευε, ἀλλὰ τόγε βέλτιστα τῆς πολιτείας ἕξει. Iſocrat. *And if in nations where the Goſpel was preached many aſſented not, Chriſt told us that alſo,* Many be called, few choſen.

So then that which you hold will follow, doth not follow, ſeeing that the ground-work of it is not ſound; eſpecially ſeeing the Univerſal Kingdom of a Thouſand years (by Juſtin Martyr *held, but then contradicted, as he ſaith; and had he ſeen what the length of time ſince hath given us to ſee, he would, I am perſwaded, have been of another mind) and the Arguments for it, though brought in ſcores, will prove but light, if they come to examination.* Alſted.

To the *Appendix.*

The Firſt coming of Chriſt (ſay you) was while the Fourth Kingdom in Daniel

was

was yet in being; becauſe the Stone *was hewen out of the mountain before it ſmote the Image on the feet.*

But I ſay, the whole Image was ſtanding in the Viſion while the Stone *was cut out. So by the ſame reaſon, the firſt coming of Chriſt, and the raiſing of his Kingdom, ſhould be during the times of the Kingdoms of the whole Image; for the* Stone, *as it fell on the* feet, *ſo it brake all to pieces, the* iron, braſs, clay, ſilver, gold. *The truth is, that Chriſt's coming and kingdom was at the end of the Image, and ruine of the four Beaſts; yet did the* Stone, *that is Chriſt (ſo* Juſt. Mart. *and others take it) as he was God, deſtroy them all by his Inſtruments; that is,* Babel *by the* Medes *and* Perſians, *and thoſe by the* Greeks; *the* Greeks *by their own diſcords, and by judgement given to the Saints in the* Maccabees *times, and the* Romans *interpoſing as friends and aſſociates, not as chief parties.*

And for any ſound reaſon that I know we have to the contrary, we may ſay, that the Stone *was cut out of the mountain after the ruine of the whole Image, in the fulfilling of the Viſion, though not in* Daniel's *ſight of it. For you will grant, that it was cut out after the fall of the three former kingdoms, and yet did break the* gold, ſilver *and* braſs, *by his inſtruments, and ſo might alſo break the* iron *and* clay, *though it roſe after the fall of the Fourth Kingdom. The reaſon is alike of both; for as it is ſaid to fall on the toes of the one, ſo alſo it is ſaid to break the reſt.*

Object. In the daies of thoſe kings, *or* kingdoms, Dan. 2. *This is the great argument againſt me.*

Anſw. *To it I anſwer, That if the words be taken in their ſtrict force, they intimate the daies of* Babel, Perſians, *and* Greeks *alſo (and not of the Fourth Kingdom onely:) which you will not grant. And if* בְּ *ſignifie after the daies of ſome of thoſe Kingdoms, (as you cannot but grant) why not of the reſt alſo? Beſides, you know the* Hebrew *particles be exceeding various in their ſignification; and hardly any particle more then this. Again, the force of it muſt be ſometimes* (after:) *See* Exod. 2. 11. *and v.* 23. *eſpecially,* בַּיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ after many daies, *or* in proceſs of time: *But* (in many daies *the king died) cannot ſtand good. Let it not then ſeem ſtrange that* בְּ *may ſignifie* after.

The Jews *expected aright, in the time of Chriſt's preaching, the Kingdom promiſed in* Daniel, *becauſe the* 70. *weeks were within two or three years at an end, and the* Greeks *ruinated; but their error was, that they expected that Chriſt ſhould have a Terrene kingdom: And if any conceived that Chriſt in his own perſon ſhould overthrow outwardly the Fourth Kingdom, therein they erred: For Chriſt tells them plainly, that* his Kingdom is not of this world, (*which* Solomon *found a* map of vanity) *that* the Kingdom of God is within them: *A Kingdom far beyond all Promiſes in phraſes of an outward Kingdom. If they had known as much as we, (thanks be to God) doubtleſs they would have thought the time long, that Chriſt ſhould then be come, and now* 1629. *years after, the Beaſt not yet deſtroyed, nor the Kingdom reſtored; and that the Fourth Beaſt ſhould have thrice as much time as the other three Beaſts, according to your Tenet.*

Not the Phariſees onely, Luke 17. 20. *but the Apoſtles,* Acts 1. 6. *enquire about the* reſtoring of the Kingdom to Iſrael. *This was becauſe they ſaw the fourth Beaſt ſlain and deſtroyed; namely, the* Greeks; *for the* Romans *now flouriſhed. It may be, that the not conceiving how the Saints could have a kingdom, and the* Romans *not be ſubdued, might make ſome of them ſtagger, and be in doubt whether the* Romans *were not the Fourth. Chriſt's anſwers laid together might have made them ſee the Spiritual Kingdom, and lay hold of that, and not expect a Terrene.*

Octob. 8. 1629.

Mr. Mede's

Epistle X.

Mr. Mede's *Anſwer to Mr.* Hayn's *Third Letter, about ſeveral paſſages in* Daniel *and the* Revelation.

SIR,

I Received yours not till yeſterday: whereby I perceive you have more confidence to convince me by this kind of diſcourſing, then I have you: For I confeſs freely, I find you ſo well ſettled in your opinion, that I have no hope to alter you; and yet nevertheleſs am as ſtrongly perſwaded of the truth of my own Tenet, notwithſtanding all you have ſaid, as ever I was before we began; and for all this, am as willing to embrace Truth, where I ſee evidence for it, as moſt men; ſo far as I can judge of my ſelf by experience of my alteration in ſome points formerly embraced. Thus much I anſwer to the cloſe of your Letter, where you ſay, you hope that by the peruſal of your Reply I will be more inclinable to a different judgement from my former Tenets.

M^r. *Hayn*, though I can reaſonably well perſwade my ſelf of many things I believe; yet had I never ſo much confidence in me, as to be able to perſwade another of a contrary judgement, if he were once ſtudied and ſettled therein; which made me ſo unwilling at the firſt to enter the Liſts with you in this kind, where I could expect no other fruit but the loſs of much time and pains to no purpoſe. The wit of man is able, where it is perſwaded, to find ſhifts and anſwers until the day of Doom; as appears in ſo differing opinions held amongſt Chriſtians, with ſo much and ſo endleſs pertinacity on both ſides. It is ſufficient therefore for a man to propound his Opinion with the ſtrongeſt evidence and arguments he can, and ſo leave it. Truth will be juſtified of her children. But of theſe reciprocations of diſcourſe in writing, wherein you place ſo much benefit for diſcovery of Truth, I have often heard and ſeen Truth loſt thereby, but ſeldom or never found.

I find by your laſt Reply, that you and I differ ſo far, and in ſo many Principles needful for the diſcovery of the truth of this Queſtion, that all the time I have for my private ſtudies would be wholly taken up in attending this diſpute, if I ſhould go on ſtill therewith. I have had ſome experience once before, that it is a tenacious piece where it hath taken hold. I would not be entangled again; and therefore deſire, with your good leave, to give it over, till opportunity of meeting together, where I ſhould be able to talk with far more eaſe then I can write. I profeſs unto you, I contemn not your diſcourſes, but do diligently and *apud conſcientiam meam* weigh your arguments, howſoever it comes to paſſe I am not perſwaded by them. But I cannot find time for ſuch a Collation; and beſides, am unwilling to put all in writing which I would utter in a private and perſonal diſcourſe. I will ſay a word or two to your laſt, but without expectation you ſhould reply again.

1. The opinion of the 70 weeks expiration is not mine, but *Scaliger*'s, and divers other learned mens, and amongſt the reſt *Junius*'s, who otherwiſe for the *Monarchies* is yours. For my ſelf, howſoever in the 70 weeks I have yet followed *Scaliger*, yet I had a private way to make the 62 weeks to point out our Saviour's Baptiſm. Howſoever, for the *Jews* expectation of *Meſſiah*, it was enough to know in what age he was to come, though not preciſely the year.

2. I ſhall never believe but all thoſe places of the Son of man's *coming* and appearing *in the clouds of heaven*, mentioned in the Goſpels and in the *Apocal.*

Apocal. 1. 7. are the ſame with that *coming* of the Son of man *in the clouds* propheſied by *Daniel* at the extinction of the Fourth Beaſt, Ch. 7. and that the Holy Ghoſt in the New Teſtament hath reference thither, both for words and meaning. If this be ſo, you know what follows.

3. I ſay not, the *Greeks* ruled not after *Antiochus Epiphanes*, but that the Holy Ghoſt accounts that Kingdom no longer in the Monarchical reckoning, and ſo follows the ſtory of their Kings no further then *Epiphanes*; from thenceforth the *Roman*, having now conquered *Greece*, was to take place.

4. I deny not, but firmly believe, that *Chriſt*'s *Kingdom* took place at his *Firſt* coming, But I utterly deny that to be the *Kingdom* our Saviour propheſies of *Luk.* 21. 31. and anſwerably in the other Goſpels; or that whereof S. *Paul* ſpeaks 2 Tim. 4. 1. *I charge thee before God, and the Lord Jeſus Chriſt who ſhall judge the quick and dead, at his appearing and his kingdom*; or that foretold in the *Apocalyps* to be when the ſeventh Trumpet ſhall ſound; and the like places.

5. Unleſs it can be ſhewn me, That the *ſix Seals*, *ſeven Trumpets*, *ſeven Vials*, the *treading down of the Temple*, *two Witneſſes*, their *ſlaughter* and *reſurrection*, the *red Dragon's perſecution*, &c. were *in ſpecie* revealed to *Daniel*; I will ſtill hold thoſe *Fates* of the *Roman* Kingdom were ſealed, and not revealed to *Daniel*, though the *Roman* Monarchy were revealed to him.

6. The ancient *Jews* did, but the latter *Jews* hold not the *Roman* to be the Fourth Kingdom, but the *Mahumetan* and the *Roman* to be a continuation of the third.

7. What I alleged of *Porphyrie* for yours, was to ſhew the injuſtice of your diſparaging mine, as being held by *Jews*, who yet when they firſt held it, were the only people of God, and *Cuſtodes oraculorum Dei*: If *Porphyrie* might ſee a Truth, why not much more they?

8. I never meant to ſay, That the Kingdom of Chriſt ſhould appear whilſt all the Monarchies were yet ſtanding, but before the times of that ſucceſſion of Monarchies ſhould expire: Which is true, if it appeared onely in the *laſt* Monarchy. The confounding of the *Gold*, *Silver*, *Braſs* and *Iron*, in the deſtruction of the Image, is either the τὸ πρέπον *typi* (for the parts of the Image could not ſucceed in time, as the Kingdoms ſignified by them could, and ſo all muſt be broken together:) or becauſe the ſecond kingdom poſſeſſed the firſt, the third the ſecond, the fourth the third; the *laſt* is repreſented as containing all the reſt, &c.

9. The Duration of the Four Kingdoms holds no proportion with the parts of the Image typifying them, and therefore the continuance of the Fourth Kingdom makes the *legs* of the Image neither longer nor ſhorter.

10. I wonder you ſhould ſay, there is no *Second Kingdom* of Chriſt (which I had rather call the *Second State of his Kingdom*) mentioned in Scripture. Conſider the places I point to in the fourth Paragraph, and adde to them *Luke* 17. 20, &c. where our Saviour being asked of the Phariſees concerning the *Kingdom of God*, tells them, that he muſt firſt be *rejected of that Nation*, and that the coming thereof ſhould be as in the days of *Noah*, &c.

11. The Myſtery you ſay you conceive not (in the piece written with another hand) is that *Myſtery* which the Apoſtle ſaies was *not known till the preaching of the Goſpel*; namely, That the *Jews* ſhould be rejected, and the *Gentiles ſurrogated* in their ſtead. Nor did I ſay (as you miſtake) that the *Jews* had no part in the Firſt ſtate of Chriſt's kingdom, but that *their Nation* had not; by which I meant nothing elſe, but that *their Nation* was rejected. Doth not our Saviour expreſly ſay, that he

ſhould

ſhould be *rejected of that Nation*, Luk. 17.25? It mattereth not though many of their Nation received him, ſeeing the *Body of their Nation* acknowledged him not. This is plain enough: I ſhall not need put you in mind of S. *Paul*'s diſcourſe of the *caſting off of the Jews*, though then there were ſo many particular *Jews* believing in him, as I believe never were ſince.

12. I believe not that ever the Goſpel of Chriſt was preached *all over the world*; no more then I believe that *Auguſtus Cæſar* taxed the *whole world*, becauſe it is ſaid he taxed πᾶσαν τὴν οἰκυμένην. For in the ſtyle of thoſe times the *Roman* Empire was called Οἰκυμένη, as appears in the Greek Hiſtorians; and the Latine call it *Imperium Orbis terrarum*. *Vid. Dan. Weeks. Dan. 9. v. 26.*

13. *Daniel* himſelf interpreteth the *Stone* to be a *Kingdom* which the God of heaven ſhould ſet up in the daies of thoſe Kingdoms: and therefore it cannot be the Kingdom of Chriſt as God coeternal with his Father; but the Kingdom of Chriſt as ἀνθρωπος, which began not before he was incarnate. *In the daies of theſe Kingdoms* (ſaith he) (that is, whilſt ſome of them were yet in being) *the God of heaven ſhall ſet up a Kingdom which ſhould never be deſtroyed, nor left* (as the former ſhould) *to another people; but ſhould break in pieces, and conſume all thoſe Kingdoms, and it ſelf ſhould ſtand for ever. Foraſmuch* (ſaith he) *as thou ſaweſt a Stone was cut out of a mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold.* Here make the full point; for theſe words belong not to that which follows, (as our miſ-diſtinction in the verſes ſeems to refer them) but to that which went before of their interpretation. See the ſame reference of [*Foraſmuch*] in the 40 and 41 verſes.

14. I will not now diſpute of the prepoſition ב, though I had enough to ſay againſt you; but I ſay, that the words [*In the daies of thoſe Kings*] are much more likely to be conſtrued by *Ellipſis particulæ partitivæ*, uſual in the Hebrew and Chaldee, *quaſi*, *In the daies of ſome one of thoſe Kings, viz.* the *laſt* of them. So *Jephtah* is ſaid to have been buried * *in the cities of Gilead*; that is, in *ſome one* of them, &c. * Jud. 12. 7.

There be ſome other paſſages not ſo principal, though I diſſent from you in them, which I omit, as I deſire to do this whole Diſputation. That I had reſerved to have anſwered in your former Reply, was to that of the *Ruffling Horn*, which by the expreſs * words of the Angel was to laſt *untill the time came the Saints ſhould poſſeſſe the Kingdom*, that is, *until the Son of man came in the clouds of heaven to take a Kingdom*; (for this is the Angel's expoſition of that part of the Viſion) and therefore it could not be *Antiochus Epiphanes*. Your Anſwer to this ſeemed very unſufficient; I deſire you to weigh it better: and I make an end. * Dan. 7. 21.

Yours,

October 13.

J. M.

EPISTLE XI.

Mr *Hayn*'s Fourth Letter to Mr *Mede*, about ſeveral paſſages in *Daniel* and the *Revelation*.

1. SCaliger's *or* Junius *his Opinion prevail not ſo much as ſhould their Reaſons.*

God had told the Jews *plainly the year, and by types the time of the year,*

when Meſſias *ſhould work their redemption: So that it was not enough to know in what age it ſhould be.*

2. *The coming of the Son of man is to his Kingdom on earth, on which the Scripture runs abundantly,* Dan. 2. & 7. Apoc. 1. 7. Luk. 17. 20. *and was to be before that generation paſſed,* Matt. 24. 34. *And within that ſpace of time he came on* Jeruſalem, *as the Floud on the old world. There ſhall be a Second coming of Chriſt, namely, to Judgement: And then he ſhall give up his Kingdom here to the Father. Yet ſhall this Kingdom here and that in Heaven be one and the ſame, conſiſt of the ſame men or ſubjects, and have the ſame bent to the honour of God.*

3. *The* Greeks *Rule after* Antiochus Epiphanes *was ſufficient to expreſs the* clayie legs; *that is enough for me; and the* clayie legs *are part of the Fourth Monarchy. The* Romans *were the* Jews *friends full many ſcores of years after* Epiphanes *his time: Their war againſt God's people is that for which God paints them out as* Beaſts. *And though the* Romans *conquered* Macedon *long before Chriſt's coming, yet both* Julius Cæſar *and* Antonie *let* Cleopatra *hold her due of what Rule ſhe had, and were but ſticklers, not oppoſites, at firſt.*

4. *If Chriſt's Kingdom took place at his firſt coming; the ſame is one, and but one, and that everlaſting.*

5. *The ſeven Trumpets, ſeven Vials, two Witneſſes, &c. ſhew a new matter, not particulars of the Fourth Kingdom particularized before in* Daniel.

6. *The late* Jews *(God enlighten them) ſhift abundantly; and the ancient both before and after their deſertion did but groap in darkneſs.*

7. *Yet both the late and old* Jews, *and* Porphyrie *too, ſaw ſome truth; who can deny it?*

8. *The Text ſaith,* In the daies of thoſe Kingdoms, *ſay you; as if it were in all of them; and the* Stone *confounds all. Why ſhould we allow* τὸ μετὰ τοῦτο *typi?*

9. *You deny the duration of the Fourth Kingdom to hold proportion with the parts of the Image: I affirm it; my reaſon is, If the Three former do, then the Fourth alſo.*

10. *I know there is a Second coming of Chriſt, that at the day of Judgement: But the Kingdom once begun is one, for it is everlaſting. If there were two Kingdoms, the one muſt end, the other begin.*

Though there be degrees in the progreſs of Chriſt's Kingdom, in regard of the world's indiſpoſition to ſubmit to it; yet de jure *all is Chriſt's at his Aſcenſion.*

11. *The Myſtery which now you ſpeak of I acknowledge, and bleſſe God for it; namely, of the* calling of the Gentiles. *The* Jews *Rejection alſo is plain in the time of the Goſpel, yet was a remnant of their Nation ſaved. And what more were the elect out of other Nations? few to the many.*

12. *Though* de facto *the Goſpel was not preached to all the world then, yet ſee* mentem Legiſlatoris, *the mind of the Law-giver,* Go preach to all Nations.

13. *Chriſt is the* Stone: *what is ſaid of him in many things, is and may be ſaid of them of his Kingdom; He* bruiſes with a rod of iron, *Pſ.* 2. *ſo do his ſervants,* Rev. 2. 27. *He the* Stone, *and his kingdom and people here, doe the ſame thing.*

14. *For* ל *the Prepoſition, the authority I brought was ſound and good. That about* Jephtah *is (though I uſe not to be ſudden in this kind) ill tranſlated. I wiſh time would have given me leave to have conferred with Books and men about it. I pray you think of it. Were it not better,* Gideon *was buried by the cities of* Gilead; *namely, the men of them all much honouring him, joyned in ſolemnizing his burial?*

15. *Not*

15. *Not the* ruffling Horn *(as you call it) but the* body of the Beast, Dan. 7. 11. *continued till the Son of man came. Now the Body of the Beast hornless may express the same, or be correspondent to the* clayie legs; *and thus the answer is home in this particular also. Much more I could have said, but must here make an end, and leave you to God, whom I pray to keep us in his truth.*

Octob. 16.
1629.

Epistle XII.

Mr. Mede's *Answer to Mr.* Hayn's *Fourth Letter, about several passages in* Daniel *and the* Revelation.

NOW I have obtained a Release, that you might not think I shook off this Collation out of Pride or Contempt, but to avoid too great a diversion from other Meditations, I will adde this more then I meant to have done; the rather because I discovered by your last somewhat more of your Opinion in one principal particular then I knew before; and also because I find you presume of another piece as solid and well-grounded, because in my last I made no Answer to it, though I intimated I had sufficient, if need were, to say against it. My end is, that you might see I maintain not an Opinion out of mere pertinacy, but that I have Reasons sufficient to perswade my self, though you never met with a man (whatsoever you supposed of me) of less confidence to perswade others then when you met with me. I have a conceit that some opinions be in a sort *Fatal* to some men, and therefore I can with much patience endure a man to be contrary-minded, and have little or no edge to contend with one I think perswaded, unless it were in something that merely concerned him in state of salvation. But I come to the matter.

1. You seem to grant me, That the *coming of the Son of man in the clouds of heaven*, &c. mentioned in *Daniel*, and that *coming of his in the Clouds of heaven* in the Gospel, *Matt.* 24. 30. & ch. 26. 64. *Mark* 13. 26. & ch. 14. 62. *Luke* 21. 27. and in the *Apocalyps* chap. 1. 7. are one and the same. But you apply them all to Christ's coming to the destruction of *Jerusalem*, because our Saviour saith in that Prophecy of his, That *that generation should not pass till all things*, then prophesied, *should be fulfilled.* I answer, first, While you endeavour in this manner to establish a ground for the *First* coming of Christ, you bereave the Church of those principal passages of Scripture whereon she hath always grounded her faith of the *Second* coming. Secondly, You ground all this upon the ambiguity of the word *Generation*, whereas γενεὰ signifies not onely *ætas*, but *gens*, *natio*, *progenies*, and so ought to be here taken; *viz.* *Gens Judæorum non interibit, usque dum omnia hæc implentur, The nation of the Jews should not perish, till all these things were fulfilled.* For so signifies παρέλθῃ in the Hebrew notion, as you may see even in the verse following, ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται. By virtue of which *Amen*, verse 34. Ἀμὴν, *Verily I say unto you*, the Jewish Nation, even to the wonder and astonishment of all who consider it, remains a distinct people in so long and tedious a Captivity, and after so many wonderful changes as have befallen the Nations where they live. According to that of *Jeremy*, Chap. 31. 35, 36. (whither this passage seems to have re- Matt. 24. 34.

ference) *Thus ſaith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moon and of the Starrs for a light by night, which divideth the Sea when the waves thereof roar: If thoſe ordinances depart from before me, ſaith the Lord, then the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever.* S. *Chryſoſtome* among the ancients, and *Flacius Illyricus* (a man well skill'd in the ſtyle of Scripture) among the moderns, and thoſe who follow them, might have admoniſhed others to take the word Γενεὰ in this acception, rather then by turning it *ætas* or *ſeculum*, to put this Prophecy in little-eaſe, and the whole harmony of Scripture out of frame, by I know not what confuſed interpretation. S. *Chryſoſtome* applies it to *Gens Chriſtiana* or *fidelium*, which he calls ἡ γενεὰ ζητόντων τὸν Κύριον, *Generatio quærentium Dominum.* Others have other accommodations, but ſtill under this notion I ſpeak of. I preferre, as I ſaid, *Gens Judæorum*; for what Reaſons, *nihil nunc attinet dicere.* No man can deny but this is one of the native notions of γενεὰ, yea and ſo taken in the Goſpels: as in the foregoing Chapter, *Matth.* 23.36. *Verily I ſay unto you, all theſe things ſhall come* ἐπὶ τὴν γενεὰν ταύτην, *upon this nation.* So *Beza* renders it twice in the parallel place, *Luke* 11.50,51. and ſeven times in this Goſpel. Again, *Luke* 17.25. *The Son of man muſt be firſt rejected* ἀπὸ τῆς γενεᾶς ταύτης· *Beza, à gente iſta.* The LXX. renders by this word עַם *populus*, מִשְׁפָּחָה *familia*, תּוֹלְדוֹת *progenies, patria.* See *Gen.* 25.13. & ch. 43.7. *Num.* 10.30, &c. I ſuppoſe here is enough for the ſignification of a word. So then your Argument thence is nothing.

3. Beſides, to interpret this *coming of the Son of man in the clouds of heaven, and his kingdom then*, of his coming to the deſtruction of *Jeruſalem*, is contrary to the context of our Saviour's Prophecy: For the coming of Chriſt to deſtroy *Jeruſalem* was the beginning and cauſe of that great and long Tribulation of that people: but the coming and appearing of the Son of man in the clouds of heaven, is expreſly ſaid ſhould be after it, *Immediately after the days of that Tribulation*, &c. *Matt.* 24.29. *Mark* 13.24. For this *great Tribulation*, ſuch as never Nation ſuffered, is not to be confined to their calamity at the deſtruction of *Jeruſalem*, but extends to the whole time of their captivity and diſperſion from that time unto this preſent not yet ended: wherefore S. *Luke*, who is wont to be an Expoſitor of our Saviour's words, puts in ſtead of thoſe words of *great tribulation*, theſe of parallel ſenſe to them, *There ſhall be great diſtreſſe in the land, and wrath upon this people*, Luke 21.23. *And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations, and* Jeruſalem *ſhall be troden down of the Gentiles, until the times of the Gentiles be fulfilled*, v.24. And as the other Evangeliſts ſay, *After that tribulation ended*; ſo he, *After*, or *when theſe times of the Gentiles are fulfilled, then* ſhall be ſigns in the Sun and Moon, and *then* they ſhall ſee the Son of man coming in a cloud; &c. For the Copulative Καὶ verſe 25. [Καὶ ἔσται σημεῖα, &c.] is to be taken after the *Hebrew* manner *ordinativè*, for *tum, deinde*, which you know is frequent in Scripture, *Then ſhall be ſigns.*

And I make no queſtion but theſe *Times of the Gentiles*, with which the Jews *Tribulation* ſhall end, are either the Times of the Four Monarchies in general, (that is, the Times of that propheſied Dominion of the Gentiles) or, which is all one in event, thoſe laſt Times of the Fourth Kingdom of *A Time, Times, and half a Time*, at the fulfilling whereof *Daniel* propheſies of the ſame appearing and coming of the Son of man in the clouds of heaven, which S. *Luke* doth here. For if the immediate conſequent be the ſame, how can the *Times* which immediately precede but be the ſame Times alſo? This is my opinion, which I intimated once before; but you rejected it

it as groundleſs then, and I know your Tenet cannot admit it now: *Quiſque abundet ſuo ſenſu*: therefore I'le contend no more about it.

2. But let the *Kingdom of the Son of man coming in the clouds of heaven*, whereof *Daniel* ſpeaks, be as you would have it; That Kingdom of his firſt coming, whether beginning at his Aſcenſion, or manifeſting it ſelf at the Deſtruction of *Jeruſalem*, (for one of them it muſt be, but) let it be which it will; I ſay, for all this, there is yet ſufficient left to overthrow your Tenet of the *Fourth Kingdom*. For *that Kingdom* at the Son of mans coming in the clouds of heaven ſhewn to *Daniel*, is expounded by *Daniel* in his repetition to be *the Kingdom of the Saints of the moſt High*. If this be not evident by the context, I utterly deſpair ever to underſtand prophecie by any light of the letter: I muſt take it therefore for granted, whether you grant it me or not, That that *Kingdom* at the *Son of mans coming in the clouds of heaven*, in the Viſion, is that which *Daniel* in his repetition, and the Angel calls the *Kingdom of the Saints of the moſt High*, in his interpretation; and therefore being the ſame, muſt begin at the ſame time, which you ſay was at our Saviour's firſt coming, namely from the time of his Aſcenſion. This therefore forelaid, I argue thus.

The *ruffling Horn* perſecutes the Saints until the time came that the Saints poſſeſſed the Kingdom, Chap. 7. v. 22.

But *Antiochus Epiphanes* perſecuted not until the Saints poſſeſſed the Kingdom, which was at the Son of mans coming in the clouds of heaven. *Ergo.*

For if he perſecuted till then, he with his *Time, Times, and half a Time*, muſt continue till Chriſt's Aſcenſion at the neareſt; but he was dead two hundred years before. It will not ſerve your turn here, to fly to the Kingdom of Chriſt as he is God; for the Kingdom here ſpoken of is the Kingdom of the *Son of man*, and a Kingdom which begins in time. Nor mattereth it how the *Greek* Kingdom after *Antiochus* may ſeem to befit the *Clayie legs*, unleſs you make the *little Horn* to be thoſe *Clayie legs*. But you muſt ſhew how the *little Horn*, if it be *Epiphanes*, lived and perſecuted *until the time came that the Saints poſſeſſed the kingdom*. Will you expound [*until the time came*] until ſome two hundred years before the time came? I know not how you can evade here, unleſs, as *Porphyrie* did, you will make the *Kingdom of the Saints* here mentioned to be the *Kingdom of the Maccabees*, and ſo the Son of man coming in the clouds of heaven, (whereof it is an expoſition) to be *Judas Maccabæus*, or *Joannes Hircanus*, or ſome other of thoſe *Haſmoneans*. If you anſwer thus, you muſt not think it ſtrange if I am loth to be perſwaded to your opinion, who reading that Prophecy, cannot be perſwaded but the *little Horn* is the *laſt limme* of the *Fourth Beaſt*, whoſe part once acted, the Beaſt's glaſs is run, and his time of deſtruction come. Or who can believe but he is to be deſtroyed at that time of Judgement, when the Son of man ſhall appear in the clouds of heaven? Though you ſay you ſee no evidence for it, yet I cannot be perſwaded but this Scripture was it out of which S. *Paul* learned to confute the *Theſſalonians* cauſeleſs fear of the day of Chriſt's coming to Judgement to be near at hand: when he tells them, *that that day ſhould not come, until the man of ſin were firſt revealed*, and had acted his part; foraſmuch as Chriſt was to aboliſh him by the ἐπιφάνεια of his coming: For ſo *Daniel* had taught him, that the *wicked Horn*'s reign ſhould conclude the Fourth Kingdom, and the Son of man ſhould aboliſh him at his coming in the clouds of heaven; and therefore could not that coming of his be until the *wicked Horn* ſhould 2 Theſſ. 2. 3.

be revealed, and reign the time appointed him. This I am ſure, that this Prophecy of *Daniel* was the Womb whence the Jewiſh Doctors derived that Term of יום דין *Dies judicii* & יום דינא רבא *magnus dies judicii*, becauſe that coming of *Meſſiah* is thrice ſo deſcribed in this place of *Daniel*; verſe 10, 22, 26. whence even at this day they look not for *Meſſiah* until *Magnus dies judicii, the great day of Judgement.* Our Saviour and his Apoſtles received this term of *Dies Judicii* from them, and approve it by uſing it. But it is farre more frequent in the *Chaldee Paraphraſe* and other writings of theirs, thenin the New Teſtament. Nor can I believe but our Saviour and his Apoſtles, uſing this phraſe, meant to approve the ground of Scripture whence they deduced it: Eſpecially our Saviour ſo often expreſſing his *Second coming* by theſe words of *Daniel, coming in the clouds of heaven:* which the Elders and Prieſts hearing our Saviour apply to himſelf when they arraigned him, they rent their clothes as at Blaſphemy: whence it appears they took it for no ſmall and ordinary Character of power, not appliable to *Judas Maccabaus* or his ſucceſſors.

I know the ſame Phraſes may be uſed to expreſs like matters of diverſe and ſundry times; but here is not only Identity of phraſes, but, together with the ſame phraſes, the ſame frame of things with their circumſtances, and thoſe ſuch as are not appliable to many times. And though I am not of the ſame mind with *Theocritus Juſtus*, (his name is **Daniel Lawenus*) to draw all the *Apocalyps* to the *Jews*, upon no other ground but communion of phraſes; yet I know nevertheleſs, that to compare Scripture with Scripture is none of the leaſt helps to underſtand Scripture.

* I have had good occaſion to know his name, and ſome of his notions too.

3. I have dwelt all this while upon the *Second* Viſion of Kingdoms, I come now τὸ δεύτερον, to ſay ſomewhat of the *Firſt*, *Dan.*2. v. 44. ובְיוֹמֵיהוֹן דִּי מַלְכְוָא *And in the days of theſe Kings* or *Kingdoms*; that is, ſay I, during the days of thoſe Kingdoms, while the days of this Dominion of the Gentiles yet laſted, before theſe days of their dominion ended. I lay the Emphaſis upon *days*. But here you ſtumble, and make inference as if I had ſaid, or the Prophet either, *In* or *during all* the days of thoſe Kingdoms, or during the days of *all* thoſe Kingdoms, *Babylonian*, *Perſian*, and *Greek*, as well as *Roman*. I cannot but marvel to ſee you make ſo ſtrange of an expreſſion not only frequent in Scripture, but common and uſual in every language. If I ſhould ſay, ſuch or ſuch a thing was done *in the days* of the *Saxon*, or *in the days* of the *Britiſh* Kings; would you inferre or underſtand me, as if I meant in *all* the days of thoſe Kings, or in the days of *all* thoſe Kings, or ſome of them onely? If I ſhould ſay ſuch a thing was done *in the days* of Popery, muſt I needs mean *all* the days of Popery, or ſome part of them onely, and ſo no more but while thoſe days were yet in being? It is ſaid, *Ruth* 1. 1. *It came to paſſe in THE DAYS when the Judges ruled, that there was a famine in the land.* I hope this famine was but in *ſome part* of thoſe days, or in the days of *ſome* of thoſe Judges, not *all* of them. It is an expreſſion *Elliptical*, if you will, but yet moſt ordinary. *Judg.* 15. 20. *Samſon* judged Iſrael *in the days of the Philiſtines twenty years:* but the *Philiſtines* days were *forty* years: ſo he judged but in the latter part of them. 2 *Sam.* 21. 1. *There was a famine in the days of* David 3 *years. Vide Ezra* 4. 7. *Eſay* 7. 1. *Jer.* 23. 6. So *Matth.* 2. 1. *In the days of* Herod *the King, Jeſus was born in Bethlehem*; that is, in the latter end, or about the laſt two years of his reign. So [*In the days of thoſe Kingdoms of the Gentiles*] is, during them and in the latter part of them, as the nature of the thing ſpoken of ſufficiently argues, which was to deſtroy the *laſt Kingdom*, which had deſtroyed and ſwallowed the former three: I mean the ſecond ſwallowed or poſſeſſed the firſt, the third

the

the ſecond, the fourth the third; and ſo in a ſenſe, by the deſtruction of the fourth, the *Stone* deſtroyeth all the reſt as contained therein: For the *Stone* *ſmites* neither the *Golden* part, nor the *Silver*, nor the *Braſs* immediately, but onely the *feet* of *Iron* and *Clay*; and yet by that blow was the *Braſs*, the *Silver* and the *Gold* deſtroyed alſo, inaſmuch as they all came by ſucceſſion to the *Iron*. I added beſides in my laſt, that the diſſipation of the *Gold*, *Silver* and *Braſs*, together with the *Iron*, might be τὸ πρέπον *typi* (not περὶ τὸν, as you change it,) becauſe the parts of the Image in the Type could not ſucceed one another in time as the Kingdoms ſignified by them did; and ſo the Image appeared to be diſſipated all at once in Viſion, though the Kingdoms were not ſo, ſave onely in the ſenſe before named.

I added one thing more, which came then to mind when I ſaw you urge ſo hard upon all the four Kings; That *Kings* might be taken *Elliptically* alſo, as well as *days*, (though that of *days* be indefinite rather) *viz. In the days of thoſe Kingdoms*, that is, *ſome one* of them. I gave for an example of ſuch an *Ellipſis* that of *Jephtah*, *Judg.* 12. 7. And *Jephtah* was buried *in the Cities* of *Gilead*, that is, *one* of them. Here you ſollicite the interpretation as not right, you would have בְּעָרֵי גִלְעָד *in the Cities of Gilead* to be, *By the inhabitants of the Cities of Gilead:* But beſides that you cannot ſhew any where in Scripture בְּעָרֵי ſo uſed, the verſes following would check ſuch an interpretation, where three more Judges are named, with the time of their rule and places of their burial, as *Jephtah* was; which is ſufficient, I think, to perſwade that *Jephtah*'s place of burial was named likewiſe, and not meant the perſons who buried him. But why ſhould you labour to win this one place from me, who quoted it not as if there were no more, but as that which was moſt preſent to my memory? For the thing it ſelf, it is a ruled caſe amongſt the *Grammarians*, that you may not think I deviſed it for an Evaſion. I have obſerved many Examples thereof, which I know not now where to find; only there comes one to mind like that of *Jephtah*, 2 *Chron.* 35. 24. where it is ſaid, that *Joſiah* was buried בְּקִבְרוֹת אֲבוֹתָיו *in the Sepulchers of his fathers*, which we tranſlate [*one of the Sepulchers.*] But in the mean time, till your own obſervation ſhall furniſh you with more Examples, I will exſcribe ſuch as my *Grammarian* affords me. * *Pſal.* 1. 3. *Erit ſicut arbor plantata* עַל פַּלְגֵי־מָיִם *ad rivos aquarum*, h. e. *juxta Aben Ezram*, עַל אַחַד פַּלְגֵי מַיִם *ad aliquem riverum aquæ.* Jon. 1. 5. *Et* Jonas *deſcendit ad latera Navis*, h. e. *ad unum è lateribus.* Zach. 9. 9. *Et ſuper pullum natum aſinarum*, h. e. בֶּן אֲתוֹן *pullo ex una aſinarum.* Yea and with a numeral word, 1 *Sam.* 18. 21. בִּשְׁתַּיִם תִּתְחַתֵּן בִּי הַיּוֹם *per duas affinitate conjunges te mecum hodie*, h. e. בַּאַחַת מִשְׁתַּיִם *per alteram è duabus.* *Et ſic Targum*, בְּחָדָא מִתְּרֵין. *Hujus generis ſunt, Latrones exprobraverunt ei*, Matt. 27. 44. i. *alteruter è latronibus, ut exponitur*, Luc. 23. 39. *Item ſcriptum eſt in Prophetis*, Joan. 6. 45. h. e. *in aliquo Prophetarum.* I ſuppoſe theſe will be ſufficient to induce you to let *Jephtah*'s bones reſt in *one* of the Cities of *Gilead*.

Thus much of my Interpretation, now of yours. You would have, *In the days of thoſe Kingdoms*, to be expounded, *After the days of them*; and becauſe I anſwered it not, but onely rejected it in my laſt, you ſuppoſe the authority you brought therefore was ſound and good. I now anſwer therefore, and ſay firſt, That beſides that it is contrary to the native property of the prepoſition בְּ ſo to be interpreted, (it being decurtate of בֵּין *inter*) ſo the Examples you bring are farre enough from proving it. Let us examine them. The firſt is, *Exod.* 2. 11. *And it came to paſſe* בַּיָּמִים הָהֵם *in thoſe days when* Moſes *was grown*, &c. I ſay, יָמִים [*Days*] here are the days of the *Ægyptian* bondage and ſervitude. What ſhall we doe with [*After*] here?

* *Pſ.* 1. 3. *By the rivers of waters*, that is, by *ſome one* of the rivers. *Jon.* 1. 5. *to the ſides of the ſhip*, that is, *to one* of the ſides. *Zach.* 9. 9. *upon the foal of aſſes*, that is, of *one* of the aſſes. 1 *Sam.* 18. 21. *by two*, that is, by *one* of the two. *Matt.* 27. 44. *the thieves*, that is, *one* of the thieves, as 'tis expounded *Luk.* 23. 39. *John* 6. 45. *It is written in the prophets*, that is, in *one* of the Prophets.

here? The next is in the ſame Chap. verſe 23. בִּימֵים הָרַבִּים הָהֵם, that is, *when thoſe days* of *Ægyptian* ſervitude had now continued long, and were not yet ended, &c. You ſee here is no need of any *After*, and you cannot deny but it may be thus expounded. If it may, I will never make an *Anomaly* of ſignification, where the natural and uſual will ſerve turn. Secondly, Could it be ſhewed that ל ſometimes ſignified [*After*,] yet in this place the nature of the thing ſpoken of will not admit that ſignification. The *Stone* hewen out of the mountain is interpreted by *Daniel* to be a *Kingdom* which ſhould begin in time, that is, the Kingdom of Chriſt Ἀνάθρωπος. not that he hath as coeternal with his Father, which hath no beginning. This Kingdom of Chriſt ſhould ſmite the Fourth Kingdom, and at length deſtroy it; therefore this Kingdom muſt needs be whilſt the Fourth Monarchy was yet in being, and not begin after it: For how can that which comes after ſmite that which before had ceaſed to be? or how can that which was not till after, deſtroy that which was deſtroyed before it ſelf was? Therefore the nature of the Subject will not admit ל to be here taken for [*After*,] but requires it ſhould be maintained in its proper and natural ſignification.

4. That I may therefore gather all this Controverſie into a ſhort ſumme, I find your Tenet to ſtand charged with three not tolerable Inconveniences of interpretation. The *one* in the firſt Viſion, where you interpret, *In the days of thoſe Kingdoms*, to be *After the days of them*: where the matter ſpoken of will no ways bear it, though the Prepoſition would. The *ſecond* in the ſecond Viſion, where you will be forced to interpret, *until the time came the Saints poſſeſſed the Kingdom*, until ſome 200 years before that time. A *third* is, That you are forced, for making good your Expoſition of the *Kingdoms*, to deprive the Church of thoſe principal paſſages of Scripture whereon ſhe hath always grounded her faith of the *Second* coming of Chriſt. If I found mine charged with any one ſuch, I ſhould begin to miſdoubt the truth thereof. I might adde a *fourth*, That beſides all theſe, you forſake that Expoſition and Application of theſe Kingdoms which the Church hath univerſally followed from her infancy. And who can eaſily be perſwaded that the Doctors of the Church immediately following the Apoſtles, and while ſome of the Apoſtles diſciples were yet living, ſhould be ignorant of the meaning of ſo main a Prophecie, whereupon depended the demonſtration of the verity of Chriſt's coming; and that too whilſt thoſe diſputes were ſtill hot between the Jews and Chriſtians? The Fathers are to be conſidered here not in reſpect of greater learning or infallibility of Spirit then ours, but as **Teſtes & Cuſtodes doctrinæ primitus acceptæ*; becauſe it cannot be preſumed they could be ignorant of it, being ſo near, or would change it, being ſo pious and good.

*Witneſſes and Keepers of the primitive Doctrine.

Now the inducements which ſhould perſwade an Opinion burthened with ſuch inconveniences had need be very powerful. But when I examine every thing, I find the main and onely pillar which you ſuppoſe will bear up your building againſt all aſſaults whatſoever, to be but a weak one, namely, *That nothing was revealed to* Daniel *which was contained in S.* John's ſealed Book; *becauſe none could open that Book but Chriſt, and he opened it not till his Revelation ſhewed to* John. That there is a flaw in this illation is apparent, becauſe there are two main and principal matters of the argument of that Book which cannot be denied to have been revealed before, namely of *Antichriſt's perſecution*, and of the *Second coming of Chriſt to judgement*: the firſt whereof was revealed to S. *Paul* (though out of another Book;) the other is plentifully revealed throughout the New Teſtament, before S. *John* ſaw his Viſions. I anſwered therefore before, and anſwer ſtill,

That

That the Subject matter of the *Apocalyptical* Book is not that which was never *in no ſort* revealed *before*, but never *in that order, form* and *particularity* of *Fates*, *Acts* and *Circumſtances*, wherein it was revealed then. The ſubject of that Prophetical hiſtory is the *Roman* Empire, together with the Church or Kingdom of Chriſt contained therein: the one is equally the ſubject thereof as well as the other. Now it is not denied but the Church or Kingdom of Chriſt was revealed *before*, both for the *Being*, *Quality*, *Fate*, and *Prevailing*, not to the Apoſtles onely, but to *Daniel* alſo: why not then the *Roman Empire*? In the ſame ſenſe wherein that which concerned the one was revealed before, or remained ſealed till now, in that ſenſe was that revealed or ſealed till now which concerned the other. Here you brought a Catalogue of divers particulars concerning the Fourth Monarchy revealed to *Daniel*; but to what purpoſe I cannot deviſe, unleſs you could prove there were no other particulars of *Succeſſion*, *Fates* and *Acts*, which were ſtill to remain ſealed until the Lamb ſhould reveal them to S. *John*. For I affirmed not, that no particulars of the *Roman* Kingdom were revealed to *Daniel*; but that not thoſe which were now firſt revealed to S. *John*: As, namely, none of the *Acts* and *Fates* of this *Fourth* Kingdom were particularized to *Daniel*; but thoſe of the *latter end* of it only, when the *Horn* was to rule the reſt, which concerned the former part of his time, were repreſented to him onely in general *& in imagine confuſa*; the more ample and large decyphering thereof being deferred till Chriſt himſelf ſhould come and unfold all unto S. *John*, when alſo *Daniel*'s moſt particular part was yet to be revealed much more particularly in the *Metropolis*, quality of Blaſphemy, degrees and manner of deſtruction. That which I have ſaid of the *Roman Empire*, partly revealed and partly ſealed, muſt be accommodated alſo to the hiſtory of the Church or Kingdom of Chriſt, the other part of the ſubject of this *Apocalyptical* Book; which though it were in ſome degree revealed before, yet never in ſuch order and ſpecification of *Fates* and *Circumſtances* as now. The conſideration of the one will eaſily clear the ſcruple you make concerning the other. And for concluſion, you muſt remember that I yield you all this time your ſenſe of the *ſealing* and *unſealing* the *Apocalyptical Book*, which you know ſome interpret to a farre other purpoſe.

I have a little time, and paper enough left: I will look over your Papers, and anſwer ſuch particulars more as I think need anſwering.

1. I know not what it is you contend for about the *Two States* of Chriſt's Kingdom. If you grant the Kingdom of Chriſt at his *Second* coming ſhall be of a different ſtate from that of his *Firſt*, you grant as much as ſerves my turn; and the Kingdom is neither more nor leſs eternal, becauſe ſome State thereof is not eternal. An infant when it comes to be *adultus* is the ſame *numero* ſtill; but the ſtature is not the ſame, but diverſe.

2. You affirm the duration of the Fourth Kingdom holds proportion with the *legs*, becauſe the three former do with their parts. If they do, tell me how your Third Kingdom of *Alexander* and his progeny, which laſted but 18 years, holds proportion with the *belly* of the Image: I think it will be but a girt belly. The *Perſian* Monarchy, repreſented by *breaſt* and *arms*, laſted about 200 years, that is, ten or eleven times as long as your Third Kingdom did. If this proportion holds in this Image, the *breaſt and arms* muſt be ten or eleven times as long as the *belly*. And if you reade *belly* and *thighs*, the proportion will be a great deal worſe: For I ſuppoſe you make your Fourth Kingdom 280 years long: the ſame proportion therefore which 280 hath to 18, your *legs* muſt have to the *belly* and *thighs*, that is, *quindecupla*.

3. What-

3. Whatſoever time of *Meßiah*'s appearing Almighty God pointed out by *Daniel*'s 70 weeks, yet I believe not that any Jew before the Event could infallibly deſign the time without ſome latitude; becauſe they could not know infallibly where to pitch the head of their account, until the Event diſcovered it: yet in ſome latitude they might. I think we have as good skil in that computation as the Jews could have, and yet you ſee we yet vary about it after ſo many hundred years. And if your ſelf in this difference follow M^r *Broughton*'s way, you may as ſoon perſwade me there is no Sun in heaven, as make me believe it. And though it mattereth not much what I think or think not, yet in this I dare ſay that all the Learned men of note in Chriſtendom are of my mind. And for my part, I cannot but think it a *prodigium* that any man ſhould think otherwiſe, and I ſuppoſe your ſelf are ſo farre of my judgement.

4. If you make the Fourth Beaſt *hornleß* before his deſtruction, you will make *Daniel* both at oddes with himſelf and the Angel his interpreter. If the *Horn* continue until the *Ancient of days comes to give Judgement to the Saints of the moſt High, and until the time came that the Saints poſſeſſed the Kingdom*, verſe 22. or if he continue *until the Judgement ſit*, and *they take away his dominion*, and *the Kingdom be given to the people of the Saints of the moſt High*, verſe 26, 27. how was he *Hornleß* when the Ancient of days ſat in judgement to deſtroy him, and give his body to the burning flame? This I ſhould have taken notice of in another place, but I then forgat it; yet I ſaid there that which was ſufficient to overthrow it. I would not have ſuch an Evaſion in my Opinion.

5. Though all the *Four Kingdoms* have reſpect to the *Jews*, as thoſe who were all that time to be in bondage under them; yet it doth not follow that the beginning of each Kingdom ſhould be counted from the time they were firſt poſſeſſed of *Palæſtine*, but from the time the *Caput regni* ſhould be given unto the people which were next to ſucceed. Nor is that Obſervation ſolid, *That thoſe Kingdoms were called Beaſts*, for the *beaſtly* uſage of God's people: the word חַיָּה, Heb. חַיָּה, ſignifies naturally *Animal*. And you will not, I know, ſay ſo of the *quatuor Animalia* in the * *Apocalyps*, though we tranſlate them alſo *four Beaſts*. The *congregation* of *Iſrael*, as we tranſlate it, *Pſ.* 68. 10. is called חַיָּה. And if חַיָּה ſignifies *Cœtus & Caterva*, that notion may be applied to Kingdoms and States alſo: So the type is ſo much the more conciſe, by reaſon of the ambiguity of the word in thoſe languages. But whether it be this or that, I affirm nothing, nor is it much to the purpoſe either way.

* Chap. 4.

And thus I think I have not left any thing of moment unanſwered. I had no other end in all this, but to let you ſee I have ſufficient grounds to be perſwaded of my Tenet, and to be averſe from yours. Whether others can be perſwaded by them or not, that I know not; nor do I arrogate ſo much ability to my ſelf, as to perſwade others what I am perſwaded of my ſelf. There is more goes to perſwaſion then Reaſons or Demonſtrations, and that is not in my power. I deſire not you ſhould make any Reply, but the contrary; for I am now reſolved to anſwer no more, whatſoever you ſhould ſend. You know as much of my Opinion, and my grounds for the ſame, as I would deſire of any mans; and I think I perfectly underſtand yours, and where your chief ſtrength lies. Why ſhould then either of us both ſpend our time any further to no purpoſe? Thus deſiring the *Father of lights* to guide us in the way of Truth, and to open our eyes to ſee where we ſee not, I reſt and remain ſtill

Chriſt's College,
Octob. 21.

Your very loving Friend,
Joſeph Mede.

Dr.

Epistle XIII.

Dr *Twiſſe's* Firſt Letter to Mr *Mede.*

Good Mr. Mede,

Amongſt many fruits of my acquaintance with Dr. Meddus, *this hath been one of the chiefeſt, that he hath brought me acquainted with your ſelf, though not* de facie, *yet* de meditationibus, *and that in the opening of Myſteries. I was ſo happy as to light upon two Copies of your* Clavis Apocalyptica, *thereby to gratify both my ſelf and my friend: I was beholden to Dr.* Meddus *for the one, and to Mr.* Briggs *for the other. Since that I have ſeen divers Manuſcript pieces of yours, whereof I make precious accompt. Your diſtinction of* Fata Imperii, *&* Fata Eccleſiæ, *the one contained in the* Seals, *the other in* * Βιβλαρίδιῳ, *doth exceedingly affect me, as a Key of great uſe for the opening of theſe Myſteries. Your interpretation of the* Seals *proceeds, in my judgement, with great evidence of illuſtration. And in the laſt place, your Expoſition of the* Trumpets *hath taken me quite off from the Vulgar opinion that formerly hath been ſo common. For all which I moſt heartily thank you. And did it become me to profeſs ſo much, who am nothing worth, I ſhould be apt to ſay, you are as dear in my affection as to any friend you have. I beſeech you goe on to perfect the good work you have begun in the* Revelation, *and in other myſterious paſſages; for the clearing whereof I well perceive, by the bleſſing of God, you have attained to a very ſingular faculty. I ſeem to diſcern a providence of God in cauſing the opinion of a Thouſand years* Regnum Sanctorum *to be blaſted as an Errour by the cenſure paſſed upon the* Chiliaſts, *to take men off from fixing their thoughts too much on that in thoſe days, when the accompliſhment was ſo far removed; but with purpoſe to revive it in a more ſeaſonable time, when Antichriſt's kingdom ſhould draw near to an end.*

* the little Book. Revel. 10.

Concerning which I have ſomething to propoſe, in ſearching after more particular ſatisfaction. But I know not whether yet I may be ſo bold with you; and beſides, I fear to divert you from your ſo weighty and ſo profitable ſtudies: yet they are ſuch, as withall I have thought with my ſelf of accommodating an Anſwer. But though my heart ſerve me not to communicate them to you at this time; yet ſurely I ſhall make them known to Doctor Meddus. *A friend of mine alſo hath this day given into my hands certain Diſputations upon divers myſterious points in* Daniel *and the* Revelation. *In one of them he diſputes of this Thouſand years* Regnum Sanctorum *with variety of Reaſons* pro & con; *but inclining rather to the contrary. A very ingenuous man he is, and a great ſtudent in Mr.* Brightman. *If I may have liberty to communicate theſe things unto you, and that it might be without offence to your more weighty ſtudies, I would ſo uſe this liberty, as not to nouriſh my ſelf in idleneſs, but withall to imploy my ſelf in anſwering whatſoever I find therein to the contrary.*

At this time give me leave to propoſe to your conſideration, Whether that fear of a παραλεθρία *almoſt of our Proteſtant profeſſion may not be avoided; and the* three daies and an half, Rev. 11. *not ſignifie a ſpace of time ſucceeding the continuance of thoſe* Witneſſes, *but intermixed with it. My Reaſon is this; The* two Witneſſes *ſignifie all the* Witneſſes *giving teſtimony to God's truth, not contemporating, but ſucceeding one another for many generations; againſt all which the* Beaſt *warred, and prevailed againſt ſome in one age, ſome in another. Every ones Teſtimony ſeems to be finiſhed in his death. And as long as Antichriſt reigneth, God hath his* Witneſſes *in ſome place or other pro-*

pheſying

phesying in sackcloth. But this I submit to your better judgement. I shall heartily desire God to bless your labours; and at this time, desiring to be commended unto your love, I rest,

Newbury, Nov. 2.
1629.

Yours in all truth of hearty affection,

William Twisse.

I would intreat you to take into your consideration one thing more. S. Paul *writes,* Rom. 11. *that the* conversion of the Jews *shall be by way of* provocation from the Gentiles; *Whether this* provocation *doth not imply some* great Prosperity *wherewith God shall bless his Christian Church; and what in this kind comparable to the ruine of Antichrist, and the consequents thereof?*

Epistle XIV.

Mr. Mede's *Answer to Dr.* Twisse's *First Letter, concerning the* 1000. *years* Regnum Christi, *as also of the* Clades Testium, *and of the Jews Conversion.*

Worthy Sir,

THat any man so learned and judicious as I have heard your self to be should conceive any Meditations of mine worthy not onely of approbation, but of so much affection, I must ascribe it (if they be but in any degree such as you make them) to God's goodness towards me, who hath in any sort enabled me to endeavour ought whereby I might not live in the world altogether unprofitably. I know and am conscious of mine own weakness and insufficiency in many points of knowledge which others have: yet if this one thing be my Talent, though but a single one, I have sufficient wherefore continually to thank the Almighty, and to beseech him that my husbanding thereof may be, by his gracious instinct, such as may be some occasion of further light to others, in some manner of recompence of what I have and still daily do receive from others.

But whatsoever my Speculations be, this I am sure of, that I am not a little obliged to your self, for your so kind and affectionate entertainment of them, as rests not in them only, but extends even to the person of the Author, otherwise utterly unknown unto you. Wherefore, for my part, if I should not reciprocally answer you, I should shew my self of too unworthy a disposition.

As for my Interpretation of the *Seals* and *Trumpets*, where I leave others and take a way of mine own, I doe it to maintain an Uniformity of notion in the Prophetical Schemes and Allegories throughout the Scripture; which I am perswaded were once no less familiar and usual to the Nations of the Orient, then our poetical Schemes and Pictures are to us.

And the onely way for us to learn the meaning of them is, by finding out that Uniformity I speak of, by comparing the several applications of them together, and such other helps as remain unto us. But whether some of the Interpretations usually given of the *Seals* and *Trumpets* will abide this Touch-stone, your self, I know, can judge. Such voluntary Interpretations may delight the Fancy, and commend the Wit of their Author; but they will

will not satisfie him that cannot think any mans Wit a footing firm enough to rest his Faith upon.

FOR the Thousand years *Regnum Christi*, it was time for it to be silent under *Regnum Antichristi*; and the *Reign of the Martyrs in the first Resurrection* to be cried down, when Antichrist was blasphemously to advance them before-hand to a Reign derogatory to the glory of Christ their Lord, to be as compeers with him in the office of his Mediation, and partakers of the honour and worship which was due to him alone.

I speak not here altogether at random: For after the opinion of the *Chiliasts* was cried down, (when the sentence of *Damasus* had once given it the deadly blow) they fell to expound this *Reign of the Martyrs*, in the twentieth of the *Apocalyps*, of the Idolatrous reign of them, which themselves had then devised, by occasion of those signs and wonders said then to be wrought by the power of the Martyrs upon such as touched their Reliques and approched their Sepulchres.

Two of the ancientest Commentators extant after the *Chiliasts* opinion became silent, are *Andreas Cæsariensis* and *Aretas*, in whom you shall find what I say, even *totidem verbis*. The words of *Andreas* are these; Καὶ εἶδον τὰς ψυχὰς τῶν πεπελεκισμένων, &c. *Quin reliquis quoq; sanctis Martyribus, qui pro Christo mortem perpessi sunt, neq; mysticæ Bestiæ, qui Diabolus est, characterem, hoc est, imaginem Apostasiæ ipsius, susceperunt, judicandi potestas data est, per quam Dæmones, ut ob oculos videmus, judicare non desinunt,* [δαίμονας μέχρι τοῦ νῦν (ὡς ἐῴμεν) κρίνουσι] *usque ad præsentis seculi consummationem cum Christo glorificati, à piis rursum Regibus fidelibúsque Principibus adorati,* [ὑπὸ βασιλέων εὐσεβῶν καὶ ἀρχόντων πιστῶν προσκυνούμενοι] *& divinâ denique virtute contra omnem corporum morbum fraudémque & vim Dæmonum conspicuè donati.* *Aretas* almost in the same words: *Ex quo igitur* (inquit) *neque capti sunt hi* (*scil.* decollati isti) *neque per impudentiam, neque per opera mala insigniti, meritò cum Christo & vixerunt & regnârunt, ídque usque ad consummationem. Quemadmodum videmus etiam sub fidelibus Regibus atque Principibus, dum adorantur, contra omnem etiam corporis infirmitatem ac Dæmonum energiam ostendunt datam sibi à Deo gratiam. Nam quia* (inquit) *non adorârunt Bestiam, neque imaginem ejus; idcirco etiam vixerunt, id est, vivorum opera præstiterunt, miraculorum videlicet patrationem.* *Vixit Andreas circa annum Christi 500.*

Yet even S. *Augustine* and *Primasius* applied this Prophecy of the *Martyrs*, (though not to the adoration of them, yet) to that preeminence of honour then given them in the Assemblies of Christians, and their power of working miracles after death. *Vid. de Civit. Dei lib. 20. cap. 9. cum cap. 9. lib. 22.*

And if with Mr. *Brightman* and others we begin the Thousand years from *Constantine*, there is no place of Scripture for a Papist to urge for *Saint-worship* like unto this, because the time will fit so just; For it began much about that time, though the Papist had rather have it thought to be *ab initio*, which *Andreas* notwithstanding expresly denies: *Etenim* (saith he) *quæ nunc per experientiam rerúmque eventum videntur Sanctorum miracula, meritorúmque præmia, quando Evangelistæ Joanni hæc patefiebant adhuc futura erant.*

I shall be glad to see your *Quære's* and *Answers* to them: But before I received yours, I had written to Doctor *Meddus*, that my thoughts would be diverted, and my time taken up about some other business between this and *Christmas*; whereupon he transcribed them not. My brains are so narrow, that I can tend and minde but one thing at once, whatsoever it be; and therefore I must desire my friends to bear with that imperfection, as

also with my slowness, even when I go about any thing, especially to write and digest.

CONCERNING your Quære of the *Clades Testium*, I cannot see how it can be referred to any other time then to about the end of their 1260 daies *mourning-prophecy*; because that which immediately follows their reviving, after 3 daies and a half lying dead, is not appliable to any other time save that only: as namely, so great an Exaltation as is implied by * *ascending up to heaven in a cloud*; such a great * *Earthquake* or commotion as should be *at the same hour*, whereby the Throne of the Beast should be so much shaken; and lastly, the expiring at the same time of the * *second Woe*, or *sixth Trumpet*. These are not appliable to any time save the times of the Beast's declining and period, and consequently to the end of the 1260 daies of the *Witnesses* wearing sackcloth; and should fall out when they were now putting off their sackcloth, and when some of them had done it already: For so the word is to be turned, * *When they were now about to finish* their prophecy or daies of sack-cloth, &c. Besides, it suits with the method of Divine Providence; *God Almighty having ever used to usher in any great Exaltation of his Saints with some desperate Extremity and Calamity immediately foregoing it:* Whence is that Theological proverb, *Cùm duplicantur lateres, tunc venit Moses.* When was *David* in a more desperate distress, then when he was instantly to be exalted to the Throne of *Judah*, namely, at the burning of *Ziklag*? what a streight were *Moses* and the children of *Israel* brought into a little before *Pharaoh* and his host were to be drowned in the Red sea? The most grievous, extreme and dangerous persecution that ever the Church felt, was then when Christianity was ready to be exalted unto the Throne of the Empire; I mean that of *Diocletian*.

* Revel 11. vers. 12.
* Vers. 13.
* Vers. 14.
* Vers. 7. ὅταν τελέσωσι.

Moreover, there is a Sin whereof the whole body of the Reformation is notoriously guilty; which nevertheless is accounted no Sin, and yet such an one, as I know not whether God ever passed by without some visible and remarkable judgement. This seems to call for a scourge before Antichrist shall go down: And that may be, as far as I know, this feared *Clades Testium*. I will not name it, because it is invidious, and I am not willing to be drawn to say so much for the probability thereof in this case as perhaps I could.

But to speak somewhat more particularly of this *Clades*; I know not whether it should immediately precede the pouring out of the *fifth Vial*, or the *fourth*. If we were secure of the present dangers and fears, I should incline most to think it should precede the *fifth Vial*, in respect of that fall of * δέκατον τῆς πόλεως, which instantly ensues the *Witnesses* reviving. Secondly, The time of *three daies and a half* is the time during which the *Witnesses* should lie for *dead*, without appearance of life or motion; not the time wherein they should be *dying* or killing; for that may be much longer, and grow also by degrees, (as also the natural Body of man sometimes dies so, the feet first, and so upward.) The *three daies and a half* are not to be reckoned therefore (as seems to me) untill all should be dead, and no motion of life any more appear. Thirdly, I conceive not this *Clades* to be such as should extinguish the persons or whole materials (as I may so speak) of the Reformed Churches, but the publick Fabrick of the Reformation, for joy whereof the *Witnesses* were about to finish their time of mourning. For that the party of men remaining of that dissolved building of Reformation should be great, (though they lay as dead) may be gathered by the strength they should in so short a time, as after *three years and a half*, recover, to the no small terrour of the Beast which slew them, &c.

* Vers. 13.

It

It would make ſomewhat perhaps for underſtanding the degree of this *Clades*, if we could certainly tell what were that * πλατεία τῆς πόλεως, wherein the *Witneſſes* ſhould lie for dead; and whether thoſe of the * *nations, tongues and people*, which ſhould hinder the putting of them into graves, were *friends* or *foes*. They may ſeem to be *friends*: for if they had been once buried, there would have been but ſmall hope of ſo ſoon a reviving again and ſtanding upon their feet. You know what the Phariſees ſaid, when they would have our Saviour made ſure for riſing again the third day.

* Verſ. 8.
* Verſ. 9.

By the way, becauſe you uſe in your Letter the word πανωλεθρία, I ſuppoſe your copy of my *Specimina* is miſdiſtinguiſhed: For I referred not that word to the Calamity of the *Witneſſes*, but to * *Gentium, id eſt, Idololatrarum in Eccleſiæ atrio ſtabulantium:* So there ſhould be a *comma* at πανωλεθρίαν.

* Verſ. 2.

FOR your ſecond Quære, *of the Provocation of the Jews by the Gentiles*: Methinks that which was to be unto the Jew as a *Provocation to Jealouſie*, is expreſſed by S. *Paul* to be that * *Salvation which was then come unto the Gentiles*, and not any other thing yet to come; as alſo the ſame Apoſtle ſaith, he uſed to *magnifie* and inculcate ſo much his Title of *Apoſtle of the Gentiles* to the ſame end. And if the *Proſperity* of the Chriſtian Religion would have done it, by comparing it with their miſery; there hath been already ſufficient in that reſpect to have moved them to jealouſie ere this.

* Rom. 11. 11.

For my part, I incline to think that no ſuch thing will provoke them; but that they ſhall be called by * *Viſion* and *Voice from Heaven*, as S. *Paul* was; and that that place of *Zach.* chap. 12. verſ. 10. *They ſhall ſee him whom they have pierced*, and that of *Matth.* 23. verſe 39. *Ye ſhall not ſee me henceforth, till you ſay, Bleſſed is he that cometh in the name of the Lord*, ſeems to imply ſome ſuch matter. They will never believe that Chriſt reigns at the right hand of God, untill they ſee him. It muſt be an invincible evidence which muſt convert them after ſo many hundred years ſettled obſtinacy. But this I ſpeak of the body of the Nation; there may be ſome *Præludia* of ſome particulars converted upon other motives, as a forerunner of the great and main Converſion.

* See this more fully treated of in Ep. XVII. See alſo in Book V. a Tract ſtyled *The Myſtery of S. Paul's Converſion.*

I pray conſider ſeriouſly that pattern of S. *Paul*'s Converſion, ſo differing from all other mens that ever were, and how fitly his condition before it reſembles that of the Jews in their bitter obſtinacy againſt Chriſt and Chriſtians. Why did Chriſt vouchſafe ſo ſtrange a call to that man above other men? was it not a pledge or pattern of ſomething that ſhould be vouchſafed his Nation? I know not whether S. *Paul*'s meaning, but I am ſure his words, 1 *Tim.* 1. verſe 16. may be applied to what I mean. But all this I write tumultuouſly and in ſome other diſtractions, and therefore I would not have you heed it further then to conſider of it at your more quiet meditations. *Nihil affirmo, ſed propono.*

I had thought, when I began, to propound ſomething to your further meditations out of the ſeventh of *Daniel*: But you ſee I am grown paſt a Letter, and can ſcarce any longer make my Characters legible; and therefore here, with my beſt reſpect to your ſelf, I end, deſiring God to enlighten us daily more and more in the knowledge of his Truth: and ſo I remain

Chriſt's College,
Nov. 11. 1629.

Yours to be commanded in all
the duties of Friendſhip,

Joſeph Mede.

Epistle XV.

Mr. Mede's *Anſwer to Dr.* Meddus, *touching the Day of Judgement.*

Worthy Sir,

I Have now found ſome little time to make ſome kind of Anſwer to your Letter of the laſt week ſave one. You deſire me to point out the particulars wherein I differ from that *Lutheran*: But this I cannot doe without making a cenſure of the whole Diſcourſe, which would ask me ſome labour, and beſides I have not now the Book by me. But by the way, the Stationer which told me he had ſix of them, was deceived: Indeed he had ſix Books, which he thought to be the ſame, but four of them were Diſcourſes of Law, by ſome error ſorted together with them.

You ſecondly deſire me to point out the places of the Old and New Teſtament appliable to my Tenet of the *Day of Judgement*: Where I underſtand not well whether you mean of the *Regnum* to be then, or of the acception of the word [*Day*] for a long ſpace of time, even of a thouſand years. But I ſuppoſe you mean the former, to which therefore I will ſay ſomething, the rather becauſe I know you will communicate it to Doctor *Twiſſe*, to whom I had intended ſome ſuch thing in my Letter I ſent by you to him: but time would not ſuffer me to write it then, having ſpent both it and my paper in other diſcourſes before I was aware. That which I have to ſay is this.

The Deſcription of the Great Day of Judgement, Dan. 7.

THE Mother-Text of Scripture whence the Church of the Jews grounded the name and expectation of the *Great Day of Judgement*, with the circumſtances thereto belonging, and whereunto almoſt all the deſcriptions and expreſſions thereof in the New Teſtament have reference, is that Viſion in the ſeventh of *Daniel*, of a Seſſion of Judgement when the Fourth Beaſt came to be deſtroyed: Where this great Aſſiſes is repreſented after the manner of the great *Synedrion* or Conſiſtory of *Iſrael*; wherein the *Pater Judicii* had his *Aſſeſſores*, ſitting upon Seats placed Semicirclewiſe before him, from his right hand to his left. *I beheld* (ſaith *Daniel*, verſe 9.) *till the* * *Thrones* or *Seats were pitched down*, (namely, for the Senators to ſit upon; not *thrown down*, as we of late have it:) *and the Ancient of days* (Pater conſiſtorii) *did ſit*, &c. And, *ſubaudi I beheld, till the Judgement was ſet*, (that is, the whole *Sanhedrim*) *and the books were opened*, &c.

* Vulgar. Lat. *Donec throni poſiti ſunt*; LXX. & Theodotion, ἕως ὅτι θρόνοι ἐτέθησαν. Chald. עד דיו כרסין רמין & *ſic* רמה *uſurpatum de Solio invenias apud* Chald. Paraph. Jer. 1. v. 15. וירמון *ubi in* Hebræo *eſt* ונתנו. Septuag. καθῆσαι.

Here we ſee both the form of Judgement delineated, and the name of Judgement expreſſed; which is afterwards yet twice more repeated: Firſt, in the amplification of the tyranny of the *wicked Horn*, verſe 21, 22. which is ſaid continued *till the Ancient of days came, and* JUDGEMENT *was given to the Saints of the moſt High*; i. *Poteſtas judicandi ipſis facta*. And the third time in the Angel's interpretation, verſe 26. *But the* JUDGEMENT *ſhall ſit, and they ſhall take away his dominion to conſume and deſtroy it to the end*. Where obſerve alſo that caſes of *Dominion*, of *Blaſphemie* and *Apoſtaſie*, and the like, belonged to the juriſdiction of the great *Sanhedrim*.

From this deſcription it came that the Jews gave it the name of יום דין and יום דינא רבא *The Day of Judgement* and *the Day of the Great Judgement*;

ment; whence in the Epiſtle of S. *Jude*, verſe 6. it is called κρίσις μεγάλης ἡμέρας, *the Judgement of the Great Day.*

From the ſame deſcription they learned that the deſtruction then to be ſhould be by *fire*, becauſe it is ſaid verſe 9. *His throne was a fiery flame, and his wheels burning fire. A fiery ſtream iſſued and came forth before him:* and verſe 11. *The Beaſt was ſlain, and his body deſtroyed and given to the burning flame.*

From the ſame fountain are derived thoſe expreſſions in the Goſpel, where *this Day* is intimated or deſcribed; *The Son of man ſhall come in the clouds of heaven. The Son of man ſhall come in the glory of his Father with his holy Angels:* Foraſmuch as it is ſaid here, * *Thouſand thouſands miniſtred unto him*, &c. and that *Daniel* ſaw * *One like the Son of man coming with the clouds of Heaven, and he came to the Ancient of days, and they brought him*, (or *placed him*) *near him*, &c. * Verſ. 10. * Verſ. 13.

Hence S. *Paul* learned that *the Saints ſhould judge the world*, becauſe it is ſaid, that *many Thrones were ſet*, and verſe 22. by way of Expoſition, that *Judgement was given to the Saints of the moſt High.* 1 Cor. 6. 2.

Hence the ſame Apoſtle learned to confute the falſe fear of the *Theſſalonians*, that *the day of Chriſt's ſecond coming was then at hand*; Becauſe *that day* could not be till *the Man of Sin* were firſt come, and ſhould have reigned his time appointed: Foraſmuch as *Daniel* had foretold it ſhould be ſo, and that his deſtruction ſhould be at the Son of mans appearing in the clouds; whoſe appearing therefore was not to be till then. This is ἐπιφάνεια τῆς παρουσίας αὐτοῦ in S. *Paul*; *whom the Lord* (ſaith he) *ſhall deſtroy at the* ἐπιφάνεια *of his coming. Daniel's wicked Horn*, or *Beaſt* acting in the *wicked Horn*, is S. *Paul's Man of Sin*, as the Church from her Infancie interpreted it. 2 Theſſ. ch. 2. verſ. 2, 3.

But to go on: While this *Judgement* ſits, and when it had deſtroyed the *Fourth Beaſt*, the Son of man which comes in the clouds receives *dominion, and glory, and a Kingdom, that all people, nations and languages ſhould ſerve and obey him*, verſe 14. which *Kingdom* is thrice explained afterwards to be *the Kingdom of the Saints of the moſt High*, verſe 18. *Theſe four Beaſts* (ſaith the Angel) *are four Kingdoms which ſhall ariſe. But* (*viz.* when they have finiſhed their courſe) *the Saints of the moſt High ſhall take the Kingdom*, &c. Again, verſe 22. The *wicked Horn prevailed*, untill the time came *that the Saints poſſeſſed the Kingdom.* Again, verſe 27. When the fourth Beaſt, reigning in the *wicked Horn*, was deſtroyed, *the Kingdom and dominion, and the greatneſs of the Kingdom under the whole heaven, is given to the people of the Saints of the moſt High*, &c.

Theſe Grounds being laid, I argue as followeth:

The Kingdom of the Son of man and of the Saints of the moſt High in *Daniel* begins when the Great Judgement ſits.

The Kingdom in the *Apocalyps*, wherein the Saints reign with Chriſt a thouſand years, is the ſame with the Kingdom of the Son of man and Saints of the moſt High in *Daniel.*

Ergo, It alſo begins at the Great Judgement.

That the Kingdom in *Daniel* and that of a 1000 years in the *Apocalyps* are one and the ſame Kingdom, appears thus:

Firſt, Becauſe they begin *ab eodem termino*, namely, at the deſtruction of the Fourth Beaſt: That in *Daniel*, when the Beaſt (then ruling in the wicked Horn) was ſlain, and his body deſtroyed and given to the burning flame, *Dan.* 7. verſe 11, 22, 27. That in the *Apocalyps*, when the Beaſt and the falſe Prophet (the wicked Horn in *Daniel*) were taken, and both caſt alive into a lake of fire burning with brimſtone, *Apoc.* 19. ver. 20, 21, &c.

Secondly, Becauſe S. *John* begins the *Regnum* of a thouſand years from the ſame Seſſion of Judgement deſcribed in *Daniel*; as appears by his parallel expreſſion borrowed from thence.

Daniel ſayes, Chap. 7.

V. 9. *I beheld till the Thrones were pitched down —— and the Judgement* (i. Judges) *ſat.*

22. *And Judgement was given to the Saints of the moſt High.*

And the Saints poſſeſſed the Kingdom; *viz.* with the Son of Man who came in the clouds.

S. *John* ſayes, Chap. 20.

V. 4. *I ſaw Thrones, and they ſat upon them.*

And Judgement was given unto them.

And the Saints lived and reigned with Chriſt a thouſand years.

Now if this be ſufficiently proved, That the thouſand years *begin* with the *Day of Judgement*; it will appear further out of the *Apocalyps*, that the *Judgement* is not conſummate till they be ended: For *Gog* and *Magog*'s deſtruction and the univerſal Reſurrection is not till then: Therefore the whole thouſand years is included in the *Day of Judgement.*

Conſectarium de Interpretatione aliorum Scripturæ locorum huc pertinentium.

Hence it will follow, That whatſoever Scripture ſpeaks of a *Kingdom of Chriſt* to be at his Second appearing or at the deſtruction of Antichriſt, it muſt needs be the ſame which *Daniel* ſaw ſhould be at that time, and ſo conſequently be *the Kingdom of a thouſand years* which the *Apocalyps* includes between the beginning and conſummation of the Great Judgement.

Ergo, That in *Luke* 17. from verſe 20. to the end.

And that in *Luke* 19. from the 11. verſe to the 15. incluſively.

And that in *Luke* 21. verſe 31. *When ye ſee theſe things come to paſs, know that the Kingdome of God is at hand.* See what went before, *viz. The Son of man's coming in a cloud with power and great glory*; borrowed from *Daniel.*

And that in 2 *Tim.* 4. 1. *I charge thee before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing and his kingdom.*

By theſe we may underſtand the reſt; taking this for a ſure ground, That this expreſſion of [*The Son of man's coming in the clouds of heaven*] ſo often inculcated in the New Teſtament, is taken from and hath reference to the Prophecie of *Daniel*, being no where elſe found in the Old Teſtament. As our Saviour alſo calls himſelf ſo frequently [*The Son of man,*] becauſe *Daniel* ſo called him in that *Viſion of the Great Judgement*, and that we might look for the accompliſhment of what is there propheſied of in him. It was not in vain, that when our Saviour quoted the Prophecie of *Daniel*, he added, *He that readeth him, let him underſtand.* Certainly the great myſtery of Chriſt is chiefly and moſt diſtinctly revealed in that Book; which God the Father of lights ſo enable us with his Spirit, that we may underſtand to his glory and our own comfort. Amen.

I pray compare this with the Paper I ſent you of the *Four Monarchies*, which I called * *The A. B. C. of Prophecie*; and with the latter end of my *Specimina de mille annis*; and with my Interpretation of *Præconium Tubæ VII.* You ſhall find the grounds of all this in them.

* See Epiſtle VIII.

I have no copy of this I now ſend: I would deſire you when you are weary with reading it, to ſend me it again, that I may get it tranſcribed, to ſave me a labour another time, when ſome other friend ſhall make a Quære to like purpoſe. I find ever and anon inconvenience for want of ſuch a proviſion.

vision. I will send you it again presently. Before *Christmass* will be time enough. I desire to be remembred to Master Doctor *Twisse*; to whose Letter I shall make some Answer when I get some leisure; now I have none.

Chr. Coll. *Nov.* 25. 1629. Yours, *Joseph Mede.*

Epistle XVI.

Dr. *Twisse* his Second Letter to Mr. *Mede.*

Worthy Sir,

I *Pray forgive me this once in interrupting your more momentous meditations. Thankfulness urgeth me to express that your Letter is a Jewel unto me; making me partaker of such fruits, and giving me interest in such affections. I profess you have strange conceits, I mean for the worthiness of them; they possess me with admiration: especially that touching* the manner of the Jews Conversion. *Those passages of Scripture, and the reference of them which you make, I do consider with Reverence; and the particular relation S.* Paul *makes of himself, as* first *tasting of that Grace, in reference to the like which were to succeed: had he made mention of the miraculous operation in his Conversion, as he doth of God's* Long-suffering and Patience, *the Congruity had been absolute. Yet I seem to discern something whereby that may be argued also to be implied, for otherwise in likelihood he was not the* first.

Yet to object, (for your Ingenuity I perceive gives me leave,) S. Paul *was a particular person, and then travelling on the way: The Conversion we speak of is of a Nation, and that wonderfully dispersed in the world; the like manner of Christ's appearing unto whom for their Conversion is hard to conceive. And besides, I seem to conceive evidence from* 2 Cor. 3. 15, 16. *that their Conversion shall be wrought from amongst themselves by reading* Moses *and the* Prophets: *for it is the veil laid before their Hearts which hinders them from discerning the end of the Law, which is Christ; which veil shall be taken away, and being taken away they shall be turned unto Christ. Yet I confess the Text saith not, when the veil is taken away, they shall be turned to the Lord; but rather, when they shall be turned to the Lord, the veil shall be taken away. Yet again so it is said,* Luk. 7. 47. *that* many sins were forgiven her, for she loved much; *yet by the scope of the Parable there proposed, the formal truth appears to be this,* She loved much, for many sins were forgiven her. *So here it may be argued, that the taking away of their veil is the cause of their turning to the Lord: for the position of the veil is that which hinders them from discerning him; therefore the removing of the veil is the making way for the discerning of him by that in* Moses. *Yet I seem to see how this may be answered; The veil hinders from discerning him in the Law of* Moses: *but if God be pleased to manifest his Son by sight, the veil can no way hinder that. And why may not the like miraculous favour be shewed to them as well as to S.* Paul; *their obstinacy being greater, and sealed with greater blasphemies then his was? May it not be said that therefore this Apparition was made to S.* Paul, *that he might have Apostolical authority independent on men, as well as the rest of the Apostles? And cannot the spirit of illumination clear all, and that from* Moses, *as well as it did in the heart of the Gentiles, who had not so much as* Moses *to direct them?*

As for Provocation; *how can* Salvation on the Gentiles part *be it unto the*

Jews, seeing the Jews (such is their blindness) cannot acknowledge any such condition of the Gentiles? Yet I confess the judgement of flesh and bloud may teach them, that the Gentiles becoming Christians are turned to the worship of the God of Abraham, *as appears by their embracing of the Old Testament as the Word of God: yet this hitherunto hath nothing moved them; yet a time may come it may, and the* Prosperity *of our Church also. And it is said, that* they shall obtain mercy by the mercy shewed unto us, *Rom.* 11. 31.

As for the black time to be expected; if so, it seems to be wondrous great, if not greater then all that went before. For the time hath been, the strong man hath so far possessed the House of God in peace, that scarce here and there a Witness *hath been found openly to contest against him in this or that particular: And the days of the persecution of the* Waldenses *were wonderfull heavy times: And we have seen many black days for many years. And if it be so, as I doubt it is too probable, and most congruous to God's course indeed in the exaltation of his Church, I doubt it will concern our* England *most: yet God grant we may be of the number of those that suffer, that within three days and a half we may be raised and reign with Christ at his coming.*

But will you not make us acquainted with that Sin you intimate that cries for vengeance? we are loth to adventure our conjectures, but we dare promise to joyn in mourning for it. But I heartily thank you for all, and particularly for that Speculation of the untimely advancing of the Martyrs to a Reign derogatory to the Mediation of our Lord; a bitter fruit of too irregular animosity against the Chiliasts, *and of very ponderous consideration in this case. I have done, with some sorrow for putting out of your mind better thoughts: I assure you the place you are pleased to afford me in your good affections I esteem as a part of the best happiness I enjoy in friends, and heartily wish I may not be unworthy of it. I heartily commend your self and your precious studies to the Blessing of God, and rest,*

Newbury, Nov. 16. 1629.

Yours in all true Affection,

Will. Twisse.

Epistle XVII.

Mr. Mede's *Answer to Doctor* Twisse *his Second Letter, concerning the two Warrs of the Beast against the Witnesses, as also of the manner of the Jews Conversion.*

SIR,

I Owe an answer to your Letter, though I can scarce find time to attend it. Some I have now gotten, and therefore desire you to vouchsafe to reade and accept these few lines.

The *Apocalyps* mentions two Wars of the *Beast:* one to be in *medio Testium luctu, during the time of the Witnesses mourning-prophecy*; another when the *Witnesses* began to make an end of mourning. The first, while the Court of the Temple was wholly troden down and prophaned by the Gentiles: the latter, when it began to be purged, and so the cause of the *Witnesses* mourning to be removed. In these two Wars we may observe in the description these differences. First, The *intermedium bellum* is said to be against the whole Body of the Saints, Chap. 13. ver. 7. *And it was given*

given unto him to make war with the Saints, and overcome them: But the *Bellum noviſſimum* or *laſt War* is againſt the Prophets or *Witneſſes* only: *The Beaſt which aſcends out of the bottomleſs pit ſhall make war with the Witneſſes, and overcome and kill them*, Chap. 11. v. 7. This difference is remarkable and to be conſidered for the better underſtanding of this *laſt War*, and how it differs from that formerly againſt the *Waldenſes*, &c. Secondly, In the former his prevailing and ſucceſs is abſolute, ſo that *all kindreds, tongues and nations ſubmit unto him, and worſhip him*, Chap. 13. v. 7, 8. But in the latter ſome *of the people* * [ὁκ ἐκ τ. λαῶν, &c.] *and of the kindreds and tongues and nations* ſhall be an obſtacle to the perfecting and ſecuring his victory, as not ſuffering him when he ſhall have ſlain the *Witneſſes* to bury them and make them ſure, in hope to recover them. Thirdly, The firſt prevailed many ages; this latter but *three days and an half.* Adde, if you will, (though it be included in the former) the firſt advanced his Dominion to that height it came to; this latter ſhall occaſion his utter ruine and downfall. * Chap. 11. 9.

Theſe differences I thought good to propound to your conſideration, to intimate that the ſcantling of this *laſt War* cannot be well taken from that againſt the *Waldenſes* and *Albigenſes*, &c. as being to be of another kind; namely, an extermination of the Reformed Paſtours out of their places and Churches, and not a general extermination of the Body of the Reformed people, which are too many to be dealt with according to former violence, and ſhall remain to terrifie the Beaſt, and revenge the *Clades* of their Prophets before almoſt they ſhall have done rejoycing over them.

FOR my conceit of *the manner of the Jews Converſion*; though it often ſolicits me to give credence to it, as beſt becoming the greateſt work that ever God yet did for that people, for whom in former times he ſhewed ſo many wonders: yet I will ingenuouſly confeſs, the grounds I have hitherto found ſeem not to my ſelf ſufficient to build a firm aſſent upon; but only by a kind of concinnity induce to a pleaſing, but a wavering, conjecture. And therefore it were to little purpoſe to contend much for that wherein my ſelf have no ſufficient confidence. I uſe to object to my ſelf, That the Appearing of Chriſt in heaven belongs to the time of his Second coming: But the *Jews* muſt be converted before then, leſt they all ſhould periſh amongſt the enemies of his Kingdom, whereof they would be the principal. I ſalve it with a ſuppoſition of ſome latitude in that Appearance, as being firſt to be uſhered with ſome preparation or *præludium* towards the Jewiſh Nation, before his great and univerſal Appearing to the whole world to Judgement. So *Ceſtius Gallus*, the Preſident of *Syria*, compaſſed *Jeruſalem* with an Army, by way of anticipation, three years before the final and fatal ſiege by *Veſpaſian*, to be for a warning to the believing *Jews*, to flee into the mountains of *Arabia*, according to our Saviour's ſign given them, *Luke* 21. ver. 20.

For ſtrengthening of ſuch a ſuppoſition, methinks I diſcern in S. *Matthew*, (the Hebrew Evangeliſt) Chap. 24. v. 30. two ſuch Appearances intimated: The one in the words, *Then ſhall appear the ſign of the Son of man in heaven, and all the Tribes of the earth ſhall mourn*, (out of *Zach.* 12. v. 10, 11, 12.) The other in the words following, *And they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory*, (out of *Dan.* 7.) But here I find a rub, which I cannot yet get over: For this *appearing of the ſign of the Son of man in heaven*, as well as his *coming in the clouds with great glory*, is ſaid to be * *immediately after the tribulation of thoſe days*; that is, (as I am wont to expound it) ſoon after the long tribulation of the Jewiſh Nation ſhall be ended: But their tribulation ſhall not * Matth. 24. 29.

end

end till they be converted: *Ergo* their Conversion must needs precede the sign of the Son of man in heaven there mentioned. Here I stick.

But your Objections I think I could answer thus. As first, to that of the *Jews* Conversion to be wrought by the *taking away the veil from their hearts*, 2 Cor. 3. I could answer, That that is the *Internal cause* of their Conversion, or, if you will, the act of the Spirit of God illuminating and converting them; as he that takes away the film from the eyes of him that sees not, or the hood from him that is hood-winkt, does by that act make him see: But I speak of the *External cause* or *means* of the *Jews* Conversion, such as in the ordinary administration of God is the preaching of the Word; but extraordinarily may be by Miracle, as was in the Conversion of *Paul*, who nevertheless had the *Mosaical veil* taken from his heart, as well as the rest of his Nation when they are converted shall have.

But by the way, because you mention that place *Luk.* 7. 47. give me leave to adde, That ὅτι signifies in Scripture not only * *Quia* or *quoniam*, but also the redditive thereto, which is * *Ideo*, *propterea*; because namely the Hebrew particle כִּי, to which ὅτι answers, signifies both: as appears *Psal.* 116. v. 10. compared with 2 *Cor.* 4. 13. *ubi* כִּי *in Hebræo à Paulo exponitur* διό. And *Gen.* 22. 17. *item Eccles.* 8. 6. See our English. In both which places כִּי is both the causal *Quoniam*, and the redditive thereto *Ideo*. Now the Scripture is wont to extend the Greek words it useth unto the full notion of the Hebrew or Chaldee to which they answer, (as may be proved by many Examples) though in the Greeks use they signified not so. This Dialect is called *Lingua Hellenistica*, (spoken by the *Hellenists* or *Greekish Jews* which lived dispersed under the Greek Empire) whose property is to accommodate *verba Græca notioni Orientis*: But no such ground can be shewn (I think) for ὅτε *quando*, to signifie the redditive *tunc*.

* *Because.*
* *Therefore.*

To your other Objection, *How such a Vision could be manifested to the* Jews *dispersed in several parts of the world*; I could answer, That a Vision or Apparition in Heaven may be seen to the greatest part of the world at the same time (as Stars and Comets are:) how else shall the Appearing of our Saviour in the clouds of Heaven, at his coming to Judgement, be seen at once to so many Nations of the world?

Or, I could say, This apparition might be vouchsafed to some chief ones of them, whom God should chuse; and they, as witnesses, make it known to the rest.

But here is one thing more considerable from the miraculous Conversion of S. *Paul*, upon supposal that that of the *Jews* may be like it; *viz.* That though many were present with S. *Paul* at that time, yet none saw the apparition of Christ, nor heard him speak, but *Paul* alone, for whose sake he appeared. The rest saw indeed a strange light, and heard the voice of *Paul* replying and answering, but they heard not the voice, nor saw any that spake unto him; which therefore made them astonished. Compare *Acts* 9. 7. (where it is said, *They heard Paul's voice*) with *Acts* 22. 9. (where it is said, *They heard not the voice of him that spake unto him.*) And take heed here of some of our English Bibles, which have put in a [*not*] where it should not be, as they have done the like in other places. Fie upon such careless Printers. But to the matter; What if the like may be at the *Jews* Conversion, to wit, that they alone shall see and hear the voice of Christ, but none of the *Gentiles* amongst whom they dwell, though perhaps some strange light for a testimony may at that instant surprise the whole world, to the astonishment of the Nations therein? Consider that of *Matt.* 24. 27. and the places of the other Evangelists answering thereto.

And what if the *Jews* upon such an apparition may have, as S. *Paul* had, an *Ananias* too, or (as they expect) an *Elias*, to instruct them? So you know

know the ancient Chriſtian Church believed, from *Mal.* 4. 5. *Matt.* 17. 11. *Ecclus.* 48. 10. For though the Fathers as well as the *Jews* might erre concerning the perſon and circumſtances of this *Elias*, yet it follows not preſently but the ſubſtance of the opinion might be true. But I will not diſcover all my roving Speculations, unleſs I had better ground for them; leſt perhaps I ſhould make you more then wonder at me. Howſoever it be, I ſuppoſe it is no ſin to conceive *magnificè* and πρεπόντως of ſo great a work of God towards a people for whom he hath formerly ſhewed ſo many wonders; eſpecially this being to be the greateſt work of mercy and wonder that ever he did for them, far beyond the bringing them forth of *Egypt* and leading them in the wilderneſs, &c. Conſider it.

Beſides, it may be there is a precedent already extant: Sure I am, when I had entertained this conceit into my meditation, I was led by I know not what providence (as I was ſearching ſome other matter) to find an Hiſtory of the greateſt multitude of *Jews* that ever, I think, were converted ſince the Apoſtles times, to have been convinced by ſuch a miraculous apparition in every reſpect as I had apprehended.

A remarkable ſtory of a great converſion of Jews wrought by Chriſt's apparition and voice from heaven.

The Story (if it be true) happened about ſome 570 years after Chriſt, in the daies of *Juſtinus* the Greek Emperour, (though *Bigneus* puts it a hundred years before) in the kingdom of the *Omerites* (ſome write *Homerites*) in *Arabia Felix*: where the *Jews* in thoſe parts (being a ſtrong party) had challenged to a publick Diſputation a Chriſtian City and Kingdom in that Tract, upon condition that if they could not convince the Chriſtians by ſtrength of Reaſon and Scripture, they would become Chriſtians; if they could, they required the Chriſtians ſhould turn Jews.

The Diſputation was performed for three daies together *ſub dio*, in a full aſſembly of the King, his Peers and people, between *Gregentius* Biſhop of *Tephra*, and *Herbanus* champion for the *Jews* who were there aſſembled with him. The third day *Herbanus* required, to end the controverſie, that if *Jeſus* of *Nazareth* were indeed living and reigning in Heaven, and if thoſe who worſhipped him had any power with him, that he would upon their prayers manifeſt himſelf from Heaven, and they would then believe in him. Thereupon all the multitude of Jews cried out in deriſion, *Oſtende nobis Chriſtum tuum. Va! quia ſiemus Chriſtiani*, &c.

The concluſion was, that Chriſt Jeſus, after a dreadfull Thunder and Lightning, appeared from Heaven with beams of glory, walking upon a purple cloud, with a Sword in his hand, and a Diadem of ineſtimable beauty upon his head, and over the Aſſembly uttered a voice, *Appareo vobis in oculis veſtris ego crucifixus à Patribus veſtris.* Which having ſpoken, the cloud took him preſently out of their ſight. The Chriſtians ſhouted, *Domine, miſerere*; the Jews were all ſtricken blinde, and received not their ſight till they were all baptized.

This Story (whereof I tell you but the brief) hath been long unknown to theſe Weſtern parts, and was brought in our time from the Eaſtern among divers other Greek Manuſcripts, and publiſhed in Greek and Latine by *Nicolaus Gulonius* in *octavo*, under the name of *Gregentii Archiepiſcopi Tephrenſis Diſputatio cum Herbano Judæo.* The beginning is imperfect: In the end is the Story I have related. I have ſeen and uſed that Book, but could not be owner of it. But the Latine tranſlation is inſerted into the *Bibliotheca Patrum* of the edition of *Colen*, in the fifth Tome, *pag.* 919. which if you reade, I could wiſh you would joyn with it the Story of the *Martyrium Omeritarum* publiſhed by *Baronius* out of a *Vatican* Manuſcript, in his ſixth *Seculum* about the middle. It is worthy your reading, and ſuppoſed to have happened a little before this Converſion of the Jews I ſpeak of;

of: which *Baronius* nevertheleſs then knew not of, as being publiſhed after he had written that Tome. The Perſecution was raiſed by *Dunaan* a Jew, who had gotten the Kingdom of the *Omerites*, and meant to extinguiſh the Chriſtian City and Dition of *Nargan*, which was ſubject, as many other ſmall *Reguli* were, to that Kingdom, &c.

If this Story be true, it makes much for a probability of ſuch a conjecture for the future. If it be counterfeit, at leaſt it argues that ſome, many ages ago, thought ſuch a mean not unlikely: For Poets themſelves are wont to feign *Veriſimilia*. So howſoever, I am not the firſt that thought of ſuch a matter.

That which you ſay of S. *Paul*'s miraculous Converſion, that by it he had Apoſtolical authority immediate and independent, as having his Miſſion from Heaven, and not from Men; I acknowledge it. But that this ſhould be the only end of his ſo being converted, I ſuppoſe it is not neceſſary. For it might have pleaſed God to have converted him by an ordinary mean, and yet have given him a Miſſion for his Apoſtleſhip by an immediate and extraordinary way. The immediateneſs of Apoſtolical Miſſion depended not upon ſuch a miraculous Converſion, though it pleaſed God at one and the ſame time, by one and the ſame miraculous manifeſtation, both to convert him to the Faith of Chriſt, and ſend him to be an Apoſtle to the *Gentiles*.

But it is now time to give over. I have been tedious and troubleſome, I know, and perhaps not well buſied in ſpending ſo many words and paper about a wavering and uncertain Speculation. But becauſe in my firſt Letter I had unawares diſcovered my fancy, I was ſomewhat ſolicitous till I had more fully explained my ſelf, leſt I might ſeem to believe much upon very little reaſon, or be ſuppoſed to be more confident in this conceit then I am. But he that ſeeks for that which is yet to finde, muſt be poring as well where it is not as where it is. God Almighty, the Father of Lights, direct us in the ſearch of his Truth, and give us grace, when we finde it, to uſe it to his Glory and our own Salvation. To whoſe protection I commend your ſelf, not forgetting my beſt reſpect, who am

Chriſt's Coll. *Decemb.* 2. 1629.

Your aſſured Friend, *Joſ. Mede.*

I ſhall bid you farewell for this year, and write ſhorter Letters the next, that ſo I may hold out. I have made a *ſaltus* in my Meditations by theſe Diſcourſes of the *Great Day*. I am not come to it yet: I have much to think of, and bring to more perfection, which is preceding to it; *The Witneſſes*, *Dragon*, *Beaſt*, &c.

Epistle XVIII.

Mr. *Maſon*'s Letter to Mr. *Mede*, touching the *Millenaries*.

Good Mr. Mede;

I Think my ſelf much indebted unto you, that you do ſo freely communicate unto me your learned Writings. I wiſh I had been more converſant in ſtudies of this nature, that I might in ſome ſort be able to talk with you in your own language. But you have had the happineſs to follow theſe ſtudies with good leiſure and much opportunity; and I (to ſay nothing of other wants) have

have been hindred both with buſineſſes of my place and weakneſs of my body, that I have ſcarce had time to think on any thing but what hath been neceſſary for my preſent imployment; and ſo it happeneth to me in my ſtudies as to poor men in getting of their living, we have nothing but from hand to mouth. The conſciouſneſs of theſe wants maketh me to write ſo ſeldom and ſo ſlightly: Elſe, if I had any thing in my thoughts that might be fit for your reading, I would be as free in communicating my ſtudies with you as you are in imparting yours unto me; eſpecially in this buſineſs, wherein you have travelled with ſuch ſucceſs. I only now can ſay, that I wiſh I may ſee the full finiſhing of your intended Work, and ſo do others abroad alſo: but yet I had rather ſtay your leiſure, till you have concocted all according to your minde, then to haſten you forward before the time. Dr. Potter *hath read your former Papers, which you committed to Mr.* D. *and by occaſion thereof hath proceeded to reade others of the ſame argument; which when I underſtood, I deſired him to peruſe two Writings of Dr.* Gerhard *of the ſame Argument, both purpoſely intended againſt the* Millenaries: *the one is in the ſecond part of his* Diſputationes Theologicæ, Diſp. 3. de novis Fanaticis; *the other in the ninth Tome of his Common Places,* Loc. de Conſummatione ſeculi, cap. 7. p. 442, &c. *Upon the reading of thoſe Treatiſes he ſent a Letter expreſſing his minde and judgement concerning them, which I received this evening: And becauſe I know you deſire to hear the opinion of Learned men, I have ſent down incloſed herein ſo much of his Letter as concerneth that buſineſs. Which I did the rather alſo, becauſe I ſuppoſe this may give you occaſion to anſwer ſuch grounds as* Gerhard *hath laid to the contrary. Perhaps, if you conſider him well, you may finde a tacit Anſwer to that which you object againſt S.* Hierome, *for laying an imputation on the* Millenaries, *as if they dreamed of Earthly Pleaſures in this Kingdom of our Lord; for he ſaith that (as Dr.* Gerhard *thinks) of the* Cerinthians *and* Jews, *not of the ancient Fathers; how truly, I leave it to your conſideration and judgement. In the Margin of your Notes on* Juſtin Martyr *I noted a place to the ſame purpoſe in* Lactantius: *It is in black lead, and may eaſily be wiped out, if it be nothing to your purpoſe. Dr.* Potter *ſignified in a former Letter, that he had a purpoſe to write to you; perhaps he is not yet ready for that which he meaneth to ſay: but if he ſend his Letter this way, I will take care to ſend it down by your Carrier. In the mean while, and ever, I commend you and your ſtudies to the Bleſſing of the Almighty; and ſo for this time I leave you.*

S. *Andrew's Underſhaft,*
Decemb. 10. 1629.

Your ever aſſured Friend,

Henry Maſon.

EPISTLE XIX.

Dr. *Potter* his Letter to Mr. *Maſon*, touching the Millenaries.

Good Mr. Maſon,

I Have read thoſe two large and learned Diſcourſes of Gerhard *againſt the* Millenaries, *and finde him (as his wont is) to be very diligent both in recounting the Opinions of other men and in the eſtabliſhing of his own. By him I ſee, the conceit is ancient among our later Writers, and favoured by many ignorant and fanatical ſpirits; which I confeſs caſts much envy upon the Conjecture. But yet methinks, Firſt, the conſent of ſo many great and worthy*

Lights of the ancient Primitive Church doth more honour and countenance the Opinion, then it can be disgraced or obscured by these late blind abettors. Secondly, The Anabaptists and their fellows are confident, where Mr. Mede *doth but modestly conjecture; and that, Thirdly, upon other and better grounds then their dreaming doting heads ever thought of. Lastly, The Devil himself may sometime speak truth, and so may his disciples, with an ill intention, or at hazard;*

Πολλάκι τοι καὶ μωρὸς ἀνὴρ μάλα καίριον εἶπε.

I suppose no Learned man or Christian can deny that the Nation of the Jews *shall be once hereafter called by God's mercy to the Faith, and that their general Conversion will bring with it a great and glorious alteration in the Church; and therefore that Kingdom of our Lord upon earth, howsoever in some circumstances it may not answer our hopes, (which may be ungrounded and deceived) yet for substance it seems an indisputable Truth. But Prophecies are Mysteries till their accomplishment; let us therefore leave them to God and to Posterity:* ——Θεῷ δὲ γένασι κεῖται. *I have received* Philostratus *and* Origen, &c.

C. P.

[*The 3 Epistolary Discourses (without date) which followed here in the former Edition, are now more fitly placed in* Book III. pag. 742, &c. *where the like argument is treated of.*]

Epistle XX.

Mr. Mede's *Second Letter to Dr.* Meddus, *containing four grounds why the* First Resurrection, Revel. 20. *is to be taken literally; with some other Observations concerning the difference between* the State of the new *Jerusalem* and the State of the Nations walking in the light thereof: *as also concerning the time of the* Regnum Christi.

Worthy Sir,

I Sent the fourth sheet I promised to the *Bury*-Carrier yesterday, with a note therein, promising to make some Answer to your Quære to day, to be delivered to the Carrier as he passed through *Newmarket*, but some 4 or 5 miles from the place where I am. When I had thus done, some hour or two after I received a transcript of another of yours dated *August* 14, of the confirmation of the taking of *Wesel* —— But to the Quære, which I must answer but briefly, till I have a better and more free occasion to enlarge upon particulars. The full resolving thereof depends upon so large an explication of the Oeconomy of God in the restitution of Mankind as cannot be comprised in a Letter. And I am somewhat unwilling to discover what I think, unless I could doe it fully; which made me abstain in my *Specimina* from any explication of that *First Resurrection*, save to name it only.

But howsoever when at first I perceived that *Millennium* to be a State of the Church consequent to the times of the *Beast*, I was averse from the *proper* acception of that *Resurrection*, taking it for *a rising of the Church from a dead estate*; as being loth to admit too many Paradoxes at once: yet afterward

afterward more seriously considering and weighing all things, I found no ground or footing for any sense but the Literal.

For first, I cannot be perswaded to forsake the proper and usual import- 1.
ment of Scripture-language, where neither the insinuation of the Text it self, nor manifest tokens of Allegory, nor the necessity and nature of the things spoken of (which will bear no other sense) do warrant it. For to doe so, were to lose all footing of Divine testimony, and in stead of Scripture to believe mine own imaginations. Now the 20th of the *Apocalyps*, of all the Narrations of that Book, seems to be the most plain and simple, most free of Allegory and of the involution of Prophetical figures; only here and there sprinkled with such Metaphors as the use of speech makes equipollent to vulgar expressions, or the former Narrations in that Book had made to be as words personal or proper names are in the plainest histories; as *Old Serpent*, *Beast*, &c. How can a man then in so plain and simple a narration take a passage of so plain and ordinarily-expressed words (as those about the *First Resurrection* are) in any other sense then the usual and Literal?

Secondly, Howsoever the word *Resurrection* by it self might seem am- 2.
biguous, yet in a sentence composed in this manner [*viz. Of the dead, those which were beheaded for the witness of Jesus*, &c. *lived again when the thousand years began; but the rest of the dead lived not again till the thousand years were ended*] it would be a most harsh and violent interpretation to say that [*Dead,*] and consequently [*Living again from the dead,*] should not *utrobique* be taken in the same meaning: For such a speech in ordinary construction implies, That *some of the dead* lived again in the beginning of the thousand years, in that sense *the rest* should live again at the end of the thousand years; and *è contrà*, In what manner the *rest of the dead* should live again at the end of the thousand years, in that manner those who were beheaded for *Jesus* lived again in the beginning of the thousand years; which *living again* of *those some* is called the *First Resurrection*.

Thirdly, Though the ancient *Jews* (whilest they were yet the Church 3.
of God) had no distinct knowledge of such an order in the Resurrection as *First* and *Second*, but only of the Resurrection in gross and general, to be *in die Judicii magni*; yet they looked for such a Resurrection, wherein those that rose again should reign some time * upon earth, as appeareth, *Wisd.* 3. from the first to the eighth verse *inclusivè*; where it is expressely said, That *the Souls of the Righteous which were departed should in the time of their visitation shine, and that they should judge the nations, and have dominion over the people, and their Lord should reign for ever.* See the place and consider it. This opinion is here and there also dispersed in the *Chaldee* Paraphrase and in the *Talmud*, as of ancient Tradition; and is the opinion of the *Jews* at this day, who as they look not for the Kingdom of their *Messiah* untill *Dies Judicii magni*, so they expect that their forefathers (at least such as were just and holy) should rise at the beginning of the same, and reign in the land of *Israel* with their off-spring under *Messiah*. I can hardly believe that all this smoke of Tradition could arise but from some fire of Truth anciently made known unto them. Besides, why should the holy Ghost in this point speak so like them, unless he would induce us *mutatis mutandis* to mean with them? In fine, the *Second* and Universal Resurrection with the State of the Saints after it, now so clearly revealed in Christianity, seems to have been less known to the ancient Church of the *Jews* then the *First* and the State to accompany it.

* according to that, *Apocal.* 5. 10. *We shall reign on the earth.*

* *N. B.*

Lastly, This was the Opinion of the whole Orthodox Christian Church 4.
in the Age immediately following the death of S. *John*, (when yet *Polycarp*

and many of the Apoſtles Diſciples were living) as * *Juſtin Martyr* expreſly affirmeth; whoſe paſſage to that purpoſe, when I return again to *Cambridge*, I will ſend you, illuſtrated with ſome * Notes, and the reading in one place reſtored from a corruption crept thereinto by fraud or otherwiſe. A teſtimony abſolute, without all compariſon, to perſwade ſuch as rely upon Authority and Antiquity. It is to be admired, that an Opinion once ſo generally received in the Church ſhould ever have been cried down and buried. But thoſe Times which extinguiſhed this brought other Alterations into the Church beſides this; *Et quidem ſic fieri oportuit.*

* See Book III. pag. 664.

I will ſay ſomething more, obſerved perhaps by few of thoſe which have knowledge enough of the reſt; namely, That this Opinion of the *First Reſurrection* was the true ground and mother of *prayers for the dead*, ſo anciently received in the Church, which were then conceived after this manner, *Ut partem haberent in Reſurrectione prima.* See *Tertullian*, who firſt mentions them. The reaſon was, becauſe this having part *in Reſurrectione prima* was not to be common to all, but to be a priviledge of ſome, namely, of *Martyrs*, and *Confeſſors* equipollent to them, if God ſo would accept them. Moreover, the belief of this Prerogative of Martyrs *in Reſurrectione prima* was that which made the Chriſtians of thoſe times ſo joyouſly deſirous of Martyrdom. Theſe things will perhaps ſeem ſtrange, but they will be found true, if duly examined.

See in Book III. pag. 710. *Epiſt. ad Amicum de Reſurrectione prima.*

Thus I have diſcovered my opinion of the thing which I ſuppoſe the Scripture hath revealed ſhall be: But *de modo* how it ſhall be I would willingly abſtain from determining. We muſt be content to be ignorant of the *manner of things*, which for the matter we are bound to believe. Too much adventuring here, without a ſure guide, may be dangerous, and breed intolerable fancies, as it did among ſome in thoſe ancient times; which occaſioned, as may ſeem, the death and burial of the main Opinion it ſelf ſo generally at firſt believed.

Yet thus much I conceive the Text ſeems to imply, That theſe *Saints of the Firſt Reſurrection ſhould reign here on earth in the New Jeruſalem* in a ſtate of beatitude and glory, partaking of Divine preſence and Viſion of Chriſt their King; as it were in an Heaven upon earth, or new Paradiſe immutable, unchangeable, &c.

Secondly, That, for the better underſtanding of this Myſterie, we muſt diſtinguiſh between the State of the *New Jeruſalem* and State of the *Nations which ſhall walk in the light thereof*; they ſhall not be both one, but much differing. Therefore what is ſpoken particularly of the *New Jeruſalem*, muſt not be applied to the whole Church which then ſhall be: *New Jeruſalem* is not the whole Church, but the Metropolis thereof and of the New world. The State of the *Nations which ſhall walk in her light*, though happy and glorious, yet ſhall be changeable, as appears by the commotion of the Nations ſeduced at the end of the Thouſand years. But the State of thoſe who dwell in the *New Jeruſalem* ſhall be *extra omnem mutationis aleam*; *Bleſſed are thoſe who have part in the Firſt Reſurrection, for on them the Second Death hath no power.*

I differ therefore from *Piſcator*, and agree with *Alſtedius*, That the Saints of the Firſt Reſurrection ſhould reign on Earth during the *Millennium*, and not in Heaven.

I differ from both, in that I make this State of the Church to belong to *Secundus Adventus Chriſti* or *Dies Judicii magni*, when Chriſt ſhall appear in the clouds of Heaven to deſtroy all the profeſſed enemies of his Church and Kingdom, and deliver the creature from that bondage of corruption brought upon it for the ſin of man: Whereas they make it to precede the Day

Day of Judgement and Second coming. Though this Notion may seem to make but little alteration of the thing believed; yet it is of no small moment to facilitate the understanding of Scripture, and puts upon the thing it self another nature then is conceived by those who apprehend it otherwise. In a word, Ours conceive this State to be *ante Diem Judicii*: Others (though wrongfully) suppose the ancient *Chiliasts* to have held it to be *post Diem Judicii*. But the truth is, it is neither before nor after, but *ipsa Dies Judicii, ipsum tempus Secundæ apparitionis Christi*. And it is to be remembred here, that the *Jews*, who gave this time the name of יום דין *The Day of Judgement*, and from whom our Saviour and his Apostles took it, never understood thereby but a Time of many years continuance, yea some (*mirabile dictu*) of a thousand years: and the name of יום דין *The Day of Judgement* is more frequent in their Writings then in the New Testament it self. It is mentioned I know not how many times in the Chaldee Paraphrase of that little Book of *Ecclesiastes*. The word [*Day*] is in the Hebrew notion used ordinarily for *tempus*, yea *longissimum*: as in the Prophets, for the seventy years Captivity; for the time of their great and long Captivity; for the time of their pilgrimage in the wilderness, *Psal.* 95. according to the LXX. and S. *Paul*'s translation *Hebr.* 3. *The day of temptation in the wilderness, when your Fathers tempted me, and proved me, and saw my works forty years.* See the thirteenth verse of that chapter, where *a Day* includes *every day*. So should *Day* be taken in the *Lord*'s *Prayer*, for the time of this our life. Compare it with S. *Luke*, whose words are, *Give us every day our daily bread.* See the longest day of all days, in the last words of S. *Peter*'s last Epistle, in the Greek and Latine; (for our English obscures it with a general expression) It is ἡμέρα αἰῶνος, *dies æternitatis*.

That the word [*Day*] in Scripture sometimes implies *a long time* or *many years*.

There came forth that year I conceived my *Specimina* of that *Millennium*, a Discourse by a *Lutheran* with this Title, *Vero-similia historico-Prophetica de Rebus in novissimo die eventuris, pio studio cujusdam* ἀγαπώντος καὶ ἐπιφάνειαν τοῦ Κυρίου. He conceals his name; it is a little, but elaborate, Discourse. He hath the same notion of *Dies novissimus* which I had of *Dies Judicii*. I found with no little admiration a great part of my private Speculations of this matter in that Tractate. Spying it in the Catalogue, and guessing what it meant by the Title, I laid for it at *London*: There came but two, I got them both, one for a friend, another for my self. I have used means for more Copies, but they cannot, say the Merchants, be heard of. Mine is now lent away; when I can recover it, I will send it you. Thus I take my leave, lest I seal too late. God keep us.

Dalham-Hall,
Aug. 18.

Yours,

Jos. Mede.

Post-script.

Now I have done, I repent me of so tumultuary and confused a Discourse of so great a Mysterie, wherein so much is wanting to give it light and evidence. I must desire you therefore to keep it to your self, and to pardon the fault you have been an occasion of in putting me upon it.

Epistle XXI.

Dr. *Meddus* his Letter to Mr. *Mede*, touching Dr. *Twiſſe's* Anſwers to nine Quære's about *Regnum Sanctorum*.

Worthy Sir, and my dear Friend,

THis hath been unto me no pleaſant time, being much weakened by this moneths bleeding and a pain in my right arm. I have done with the Lutheran; *though doing all with my own hand, I have been longer about it then Dr.* Twiſſe *was, having the help of divers hands. I now ſend it back with many thanks. You may remember in the beginning of* November *I ſent you a Letter from Dr.* Twiſſe, *when I wrote he had beſides ſome* * *Quære's to have propoſed unto you concerning the thouſand years* Regnum Sanctorum; *but he durſt not be ſo bold, yet left it free unto me to doe as I thought good: But then propounding other things, and being loth eſpecially to hinder you in the going forward as with another part of the* Revelation, *ſo with the clearing of* 2 Pet. *c.* 3. *And beſides, your inhibition was then a command unto me, to make no more demands till after theſe late Holy-daies. But now, in hope of your favourable bearing with me, I ſhall adventure to make his Quære's and Anſwers known unto you: yet with this caution, that neither they, nor your judgement or cenſure of the* Lutheran *Book, (which I once deſired) may retard your other meditations; nor to give anſwer thereunto but at your beſt leiſure and conveniency. Now to the Quære's and Anſwers.*

* See Dr. *Twiſſe* his Firſt Letter to Mr. *Mede.*

Quære 1. *As concerning the perſons to be raiſed, which are expreſſed* Rev. 20. 4. *to be only* Martyrs; *and* Piſcator *will have it proceed only of ſuch: Now this is very ſtrange, conſidering that undoubtedly ſome never ſuffering Martyrdom have been as great in the favour of God as any Martyrs; as* Abraham, Iſaac, Jacob, *and the* Virgin Mary.

Anſw. *This may be helped two waies. Firſt, by ſuch an interpretation of* Martyrdom *as may be extended much further then to the ſuffering of death for the teſtimony of Chriſt. Secondly, by comparing this of* Rev. 20. 4. *with other places, as namely with* Rev. 5. 10. *&* 11. 18. *where the ſame grace is extended to them that* fear God's Name, to ſmall and great.

Object. *But then here followeth a contrary inconvenience, that ſo it ſhall be extended unto all.*

Anſw. *Yet it is not ſaid, To* all that fear God's Name.

Quære 2. *Concerning the Communion between the Saints raiſed from their graves, and the people then living and remaining on the earth, called the* nations that are ſaved, *that is, from the fire, whereby the* earth *and* the works thereof *ſhall be burned,* 2 Pet. 3. 10. Alſtedius *will have the Saints raiſed to be Doctors of the Church, taking no notice of any diſtinction of male and female; though of both Sexes there have been both Saints and Martyrs.* Rev. 21. 24. *it is ſaid, that the* nations ſhall walk in the light of new Jeruſalem; *and if the* Saints *ſhall reign over the* Nations, *there muſt be a Communion, ſuch as is between Governours and perſons governed. And this Government ſhall be undoubtedly in reference to the Worſhip of God. Now conſider,*

1. *What Communion can ſuch Bodies as ours have with glorified bodies, conſidering that when* Moſes *came down from the Mount, his countenance did ſo ſhine that the* Iſraelites *could not endure to look him in the face?*

Anſw. *Firſt, This glorious luſtre may be qualified ſo far as to be without offence.*

Secondly,

Secondly, The world being reſtored, why may not the mortal Bodies of men be ſomething altered alſo? Surely God can proportion it. It ſeems very inconvenient they ſhould be naked; neither can we deviſe in any congruity a glorified Body ſhould be covered: What raiment were any fit covering for ſuch? Neither is it congruous their glory ſhould be covered, as Moſes's *face was with a Veil.*

2. *Whether ſhall the Bodies of the Saints raiſed be covered or naked?*

Anſ. *As Angels appeared, their faces ſhining like lightning, and their raiment white as ſnow, (which aſpect, terrible at the firſt, by familiar converſation might prove not terrible;) ſo Light may be as a garment to the Saints raiſed.*

3. *Whether Chriſt and the Saints raiſed ſhall eat and drink. One Mr.* Wood, *a Miniſter in* Lincolnſhire, *maintains they ſhall, (as I have heard from a noble perſon) and for his opinion allegeth that of our Saviour,* I will not from henceforth drink of the fruit of the vine, untill that day that I drink it new in the kingdom of God, *Mar.* 14. 25. *Adde to this* Luk. 14. 15. One ſitting at table with Chriſt ſaid, Bleſſed is he that eateth bread in the Kingdom of God. *This he meant (as did all the* Jews) *of the Kingdom of the* Meſſias *on earth; which opinion our Saviour doth no where correct. Otherwiſe what uſe will they have of the Reſtauration of the world? Yet this is very hard to concoct,* 1. *That Chriſt and his Saints all glorified ſhould come from Heaven, to eat and drink on earth; which comes near to the vile opinion of* Cerinthus, *that for a* 1000 *years God's Saints ſhould live on earth in carnal pleaſures.* 2. *In this caſe it ſeems their Bodies ſhould be expoſed to excrements, which is not to be endured in Bodies glorified.*

Anſ. 1. *No more then our Saviour's was after his Reſurrection; or Angels, who ſometimes did eat with the Patriarchs.*

Anſ. 2. *If ſo, yet not for neceſſity, much leſs for ſatisfaction to the fleſh; but for other reaſons, as Chriſt did eat with his Apoſtles after his Reſurrection.*

Quære 3. *Then there will be no place for ſuch deſires,* as to be diſſolved and to be with Chriſt, *Philip.* 1. 23. *and* to be removed out of the body, and to dwell with the Lord, 2 *Cor.* 5. 8. *For then to be diſſolved will be to be abſent from the Lord, and to dwell in the body will be to be preſent with the Lord.*

Anſ. 1. *Though death will not then be comfortable in this reſpect, yet it may in other reſpects, as it brings freedom from ſeducing, which afterwards ſhall be incident to* Gog *and* Magog.

Anſ. 2. *As* Methuſelah *lived above* 900 *years a little before the Floud; ſo in the Reſtauration of the world why may not men live a* 1000 *years? I ſpeak not of the Saints raiſed, but of thoſe that ſhall* walk in the light of new Jeruſalem.*

Quære 4. *Chriſt's Kingdom ſhall have no end,* Luke 1. 33. Dan. 7. 14. *But this Kingdom of Chriſt ſhall laſt but a* 1000. *years, and then* Gog *and* Magog *ſhall prevail ſo far, as not only to invade all the* Nations that walk in the light of new Jeruſalem, *but even to beſiege the* beloved City, *that is, new* Jeruſalem *it ſelf,* Rev. 20.

Anſw. 1. *But not prevail over new* Jeruſalem, *but be forthwith conſumed with fire: and then Chriſt's Kingdom continuing ſtill ſhall be tranſlated from earth to Heaven.*

Anſw. 2. *Chriſt's Kingdom ſhall ſucceed other kingdoms, but no kingdom ſhall ſucceed this; and in that reſpect it is ſaid to be* everlaſting: *But Chriſt muſt* reſign *his Kingdom to his* Father, that God may be all in all. 1 Cor. 15.

Quære 5. *Chriſt's coming is not till the* reſtoring of all things, *Acts* 3. 21. *But the* reſtoring of all things *followeth after the conſumption of* Gog *and* Magog,

* [In a MS. of Dr. *Twiſſe* there is a third Anſwer added in the Margin; but whether it was added in the Paper of his Anſwers ſent by Dr. *Meddus* to Mr. *Mede* appears not. Anſw. 3. *It appears by* Eſa. 65. 20. *that they who are found alive at* Chriſt's *coming ſhall be obnoxious unto death; but after death they ſhall riſe ere the* 1000 *years be expired, and reign with Chriſt.*]

Magog, Rev. 20. 11. *and* Rev. 21. 1. Ergò *Chriſt's coming ſhall not be till after* Gog *and* Magog's *ruine*; Ergò *not a* 1000 *years before.*

Anſw. *It is ſaid, that* before his face that ſate upon the throne, heaven and earth fled away, *&c. But it is not ſaid, that then it began to fly away, to wit, after the deſtruction of* Gog *and* Magog.

Quære 6. *'Tis very ſtrange that* Gog *and* Magog *ſhould adventure to beſiege new* Jeruſalem; *the Devil and his Angels might as well adventure to beſiege Heaven.*

Anſw. *True, if* Gog *and* Magog *knew the condition of new* Jeruſalem *ſo well as the Devil and his Angels know the condition of Heaven.*

Quære 7. *Shall all that oppoſe Chriſt's truth be conſumed with fire at that day? Conſider,* Paul *oppoſed the Goſpel for a while, yet was a* choſen veſſel *of God; and many that do not oppoſe, may yet be reprobates.*

Anſw. 1. *Yet at that day all ſuch to whom the Lord* coming in flaming fire *ſhall* render vengeance for not obeying the Goſpel of Chriſt Jeſus, 2 *Theſſ.* 1. 8. *ſhall be none of God's Elect.*

Anſw. 2. *But ſome of God's Elect perhaps may be converted that very day.*

Quære 8. *What ſhall become of Infants found alive at that day, not only of God's children, but of others alſo?*

Anſw. 1. *If conſumed in the ſame fire with their ungodly parents, this will be no more ſtrange then that which fell out in the conflagration of* Sodom *and* Gomorrah.

Anſw. 2. *Yet they may be of the number of thoſe that eſcape, if ſo it pleaſe God; and hereunto, to wit, that it ſhould ſo pleaſe God, I ſhould rather incline.*

Quære 9. From heaven we look for a Saviour *that ſhall* transform our vile bodies, and make them like unto his glorious body, *Phil.* 3. ult. Ergò *at Chriſt's coming all the Saints that remain alive ſhall be ſo transformed.*

Anſw. *So they ſhall before that Day of Judgement ends; for it continueth a* 1000 *years.*

1 Theſſ. 4. Quære 10. *They that then are found* alive ſhall be caught up in the aire, *and* ever be with the Lord; *I mean the godly: But if there ſhall be a* 1000 *years reign on* earth, *what need they be* caught up *in the* aire? *and how* ever *be with the Lord from thenceforth, if they and their poſterity after them continue for the ſpace of a* 1000 *years ſubject to mortality?*

Theſe were his Ten Quare's, and Anſwers unto Nine of them; with which Contemplations (he wrote) his heart ſerv'd him not to acquaint you, or to intreat your judgement in the way of correction or confirmation and addition, but left it unto me. The Father of lights illuminate our hearts with all ſaving light to his Glory, the good of his people, and our own comforts in Chriſt Jeſus. So I reſt,

6 Jan. 1629. *Yours ever,*

Sam. Meddus.

EPISTLE

EPISTLE XXII.

Mr. Mede's *Anſwer to the Tenth Quære, about the* 1000 *years* Regnum Sanctorum.

SIR,

BY reaſon of this late indiſpoſition I was not fit for any matter of ſtudy till yeſterday: howſoever, I conſidered then Dr. *T.* his Anſwers to the Objections, and applaud them, finding through them all a right and dexterous apprehenſion of the thing queſtioned, which many are very uncapable to conceive. But becauſe he leaves the laſt unanſwered, I ſuppoſe it was tacitely reſerved to me for Tithe, himſelf having anſwered Nine. I will therefore, as well as I can, propound what I had before conceived might be anſwered to ſuch an Objection; wherein you ſhall alſo perceive in part wherein I differ from the *Lutheran.*

1. Therefore, It is not needfull that the *Reſurrection* of thoſe which *ſlept in Chriſt*, and the *Rapture* of thoſe which ſhall be left *alive* together with them *into the Aire*, ſhould be at one and the ſame time: For the words * πρῶτον and ἔπειτα, *firſt* and *then* or *afterwards*, may admit a great diſtance of time, as 1 *Cor.* 15. 23. *Everyone* (or, *all mankinde*) *ſhall riſe in their order, Chriſt the firſt-fruits* (that is, *firſt*,) ἔπειτα *afterwards they that are Chriſt's, at his coming.* Here ἔπειτα, *afterwards*, notes a diſtance of time of above a thouſand and a half of years, as we finde by experience. Suppoſe therefore this *Rapture* of the Saints *into the Aire* be to tranſlate them to Heaven; yet it might be conſtrued thus, *The dead in Chriſt* (that is, *for Chriſt*, namely, the Martyrs) *ſhall riſe firſt*; *afterwards*, ἔπειτα, (*viz.* a thouſand years after) *we which are alive and remain ſhall together with them be caught up in the clouds, and meet the Lord in the Aire, and ſo* (from thenceforth) *we ſhall ever be with the Lord.* Thus *Tertullian* ſeems to underſtand it, who interprets νεκροὶ ἐν Χριστῷ, or as it is in ver. 14. κοιμηθέντες διὰ τοῦ Ἰησοῦ, of *Martyrs*; namely, ſuch as die *propter Chriſtum, for Chriſt, by means of Chriſt, through Chriſt, for Chriſt's ſake*; taking ἐν as noting the cauſe or means of their death. So *Piſcator* expounds the like ſpeech, *Apoc.* 14. 13. *Bleſſed are the dead which die* ἐν Κυρίῳ, *id eſt, propter Dominum, for the Lord*; Beza, *qui Domini causâ moriuntur, which die for the Lord's ſake.*

* 1 Theſſ. 4. verſ. 16, 17.

2. If thus to reſtrain νεκροὶ ἐν Χριστῷ, or κοιμηθέντες διὰ τοῦ Ἰησοῦ, ſeem not ſo fully to anſwer the Apoſtle's ſcope and intention, which ſeems to be a general conſolation to all that die in the faith, a fruition of Chriſt: then may we give it the largeſt ſenſe, and yet ſay, That it is not needfull that the Reſurrection of thoſe which died in Chriſt ſhould be *all at once* or *altogether*; but the Martyrs *firſt*, in the *Firſt reſurrection*; then (after an appointed time) the reſt of the dead in the *Laſt reſurrection*; *afterward*, when the Reſurrection ſhall be thus compleat, thoſe which remain alive at Chriſt's coming ſhall together with thoſe which are riſen be *caught up into the clouds, to meet the Lord in the Aire*, and from thenceforth be eternally with him. And ſo the reaſon why thoſe which Chriſt found alive at his coming were not inſtantly tranſlated ſhould be in part, that they might not prevent the dead, but be conſummate with them.

3. Both theſe Interpretations ſuppoſe the *Rapture* of the Saints *into the Clouds* to be for their preſent tranſlation into Heaven. But ſuppoſe that be

be not the meaning of it; for the words, if we weigh them well, ſeem to imply it to be for another end, namely, To doe honour unto their Lord and King at his return, and to attend upon him when he comes to judge the World: *Thoſe* (ſaith the Text) *which ſleep in Jeſus, will God bring with him*; he ſaith not, *carry away with him.* Again, *They* and *thoſe which are alive ſhall be caught up together in the clouds, to meet the Lord in the Aire*; to meet the Lord's coming hither to Judgement; not to follow him returning hence, the Judgement being finiſhed. Beſides, it is to be noted, that although in the Hebrew notion the *Aire* be comprehended under the name of *Heaven*, yet would not the Apoſtle here uſe the word *Heaven*, but the word [*Aire,*] as it were to avoid the ambiguity, leſt we might interpret it of our tranſlation into *Heaven.*

If this be the meaning, then are thoſe words [*We ſhall ever be with the Lord*] thus to be interpreted; After this our *gathering together unto Chriſt* at his coming, (ſo the Apoſtle calls this *Rapture*, 2 *Theſſ.*2.1.) we ſhall from henceforth never loſe his preſence, but alwaies enjoy it, partly on earth, during his reign of a 1000 years, and partly in Heaven, when we ſhall be tranſlated thither. For it cannot be concluded, becauſe the Text ſaith, the Saints after their *rapture* on high ſhould *thenceforth be ever with the Lord*; *Ergò*, they ſhall from *thenceforth* be in *Heaven*; for no *Heaven* is here mentioned. If they muſt needs *be with Chriſt* there where they are to meet him, it would rather follow, they ſhould be ever with him in the *Aire*, then in *Heaven*; which I ſuppoſe none will admit. And otherwiſe the Text will afford no more for *Heaven* then it will for *Earth*; nay, the words [*he ſhall bring them with him*] make moſt for the latter.

4. I will adde this more, namely, what may be conceived to be the cauſe of this *Rapture* of the Saints on high to meet the Lord in the Clouds, rather then to wait his coming to the Earth. What if it be, that they may be preſerved during the *Conflagration of the earth and the works thereof*, 2 *Pet.* 3. 10. that as *Noah* and his family were preſerved from the Deluge by being lift up above the waters in the *Ark*; ſo ſhould the Saints at the *Conflagration* be lift up in the Clouds unto their *Ark*, *Chriſt*, to be preſerved there from the *deluge of fire*, wherein the wicked ſhall be conſumed? There is a Tradition of the *Jews* ſounding this way, which they aſcribe unto one *Elias* a *Jewiſh* Doctor, whoſe is that * Tradition of the duration of the World, and well known among Divines, *Duo millia Inane*, *duo millia Lex*, *duo millia dies Meſſiæ*; viz. *Sex mille annos duraturus eſt Mundus.* He lived under the ſecond Temple about the firſt times of the *Greek* Monarchy; ſo that it is no device of any latter *Rabbies*, but a Tradition anciently received amongſt them whilſt they were yet the Church of God. I will tranſcribe it, becauſe it hath ſomething remarkable concerning the 1000 years: It ſounds thus.

* *In Gemara Abodah Zarah, c.* 1.

Traditio domûs Eliæ. Juſti quos reſuſcitabit Deus non redigentur iterum in pulverem. (He means of the *Firſt* and *Particular Reſurrection* before the *General*, which the *Jews* acknowledge and talk much of. See *Wiſdom*, chap. 3. *ab initio ad finem* v. 8.) *Si quæras autem, Mille annis iſtis quibus Deus Sanctus Benedictus renovaturus eſt mundum ſuum* (*de quibus dicitur*, Et exaltabitur Dominus ſolus in die illo, Eſ. 2. 11.) *quid juſtis futurum ſit*; *ſciendum, quòd Deus Sanctus Benedictus dabit illis alas quaſi aquilarum, ut volent ſuper facie aquarum*: *unde dicitur* (Pſal. 46. 3.) Propterea non timebimus cùm * mutabitur terra. *At fortè* (*inquies*) *erit ipſis dolori ſeu afflictioni. Sed occurrit illud* (Eſa.40.31.) Exſpectantibus Dominum innovabuntur vires, efferentur alâ inſtar aquilarum. The Hebrew words are in *Gemara Sanhedrin*, תני דבית אליהו צדיקים שעתיד הקדוש ברוך הוא להחיותן

* בהמיר *mutabitur*, though we here tranſlate it, *be moved*, *movebitur.*

להחיותן אינן חוזרין לעפרם ואם תאמר אותן אותן אלף שנים שעתיד הקדוש ברוך הוא לחדש בהן את עלמו שנאמר ונשגב ה' לבדו ביום ההוא וגו׳ מה הן עושין וגו׳ *The Tradition of the houſe of Elias. The juſt whom God ſhall raiſe up* (viz. in the Firſt Reſurrection) *ſhall not be turned again to duſt. Now if you aſk, How it ſhall be with the juſt in thoſe Thouſand years wherein the Holy Bleſſed God ſhall renew his world, whereof it is ſaid* (Eſa. 2. 11.) And the Lord alone ſhall be exalted in that day; *you muſt know, that the Holy Bleſſed God will give them the wings as it were of Eagles, to fly upon the face of the waters: whence it is ſaid* (Pſal. 46. 3.) Therefore ſhall we not fear, when the Earth ſhall be changed. *But perhaps you will ſay, it ſhall be a pain and affliction to them. Not at all, for it is ſaid* (Eſa. 40. 31.) They that wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as Eagles.

I have no more left. Mr. Doctor may adde this to my *Placita Judæorum*. Thus with my beſt reſpects to your ſelf and him, I reſt,

Yours, &c.

F. M.

Poſt-ſcript.

Adde unto this that of our Saviour, *Where the body is, there ſhall the Eagles be gathered together.*

[*The* Latine *Epiſtle that followed here in the former Edition is now placed in* Book III. page 710. *it being a Supplement to the foregoing Anſwer there to* Lud. de Dieu.]

Epistle XXIII.

Dr. *Twiſſe* his Third Letter to Mr. *Mede*, touching ſome obſcure paſſages in *Daniel*.

Worthy Sir,

I *Am ſorry you are offended to have thoſe your learned Diſcuſſions of that difficult place in* Daniel, *touching the* LXX weeks, *communicated. I confeſs I travell'd not a little for the gaining of them; firſt at* Oxford, *where I firſt diſcovered ſome track of them; then at* London, *by my good friend Dr.* Meddus *his means, firſt with Mr.* Maſon *my good friend and ancient acquaintance, then with Mr.* D. *What account ſoever you make of them, I aſſure you I ſhall make never a whit the leſs reckoning of your learned pains. Good reaſon your account ſhould proceed according to the exactneſs of your own judgement in theſe Studies; but to me truly they are rare notions: The rather, becauſe I perceive your care is equal in maintaining congruity both with the Hebrew Text, and with the computation of years upon ſuch grounds as the world affords. Yet as in the courſe of your contemplations you ſhall light upon any further or fuller ſatisfaction, I ſhould think my ſelf very happy to have my deſire ſatisfied in being made partaker of them; and of the opinion of that moſt reverend Prelate Dr.* Uſher, *the Lord Primate of* Armagh, *concerning the ſame, which you gain'd of him by conference. Otherwiſe I ſhall bethink my ſelf of a courſe to obtain it from himſelf, which I conceive to be very poſſible more ways then one.*

I deſi-

I deſired by Dr. Meddus *to obtain your interpretation of three particulars in* Daniel. Dan. 7. 12. As concerning the reſt of the Beaſts, they had their dominion taken away; yet their lives were prolonged for a ſeaſon and time. Conradus Graſerus, *in his* Hiſtoria Antichriſti, *ſeems to interpret it of the laſting of each of the three firſt national Monarchies, after the death of each firſt Monarch; which in my judgement is as appliable to the fourth Beaſt as to the three firſt. The other is,* Dan. 7. 8. *touching the* little Horn, *before whom there were* three of the firſt horns *plucked up: which* Graſerus *applies to* Mahomet, *and his rending of three Provinces from the* Roman *Monarchy, namely,* Syria, Egypt, *and* Africa. *I had rather underſtand it of* Antichriſt, *as* Moulin *doth. But whether it be of Provinces rent from the Empire by* Antichriſt, *or by others about his riſing, and what they are, I am to ſeek. And of the reconciling of this with that* Rev. 17. 12. *where it is ſaid, that the* ten horns are ten kings, which receive power as kings one hour with the Beaſt. *Good Sir, pardon my over-great boldneſs.*

I have ſent my Copie of your Paraphraſe of the laſt of *Peter, and your* Diſcourſe of that Fiery judgement, *to be conſidered of as you think good, and according to your motion. When* Peter *ſaith,* His beloved brother *Paul* in all his Epiſtles ſpeaks ἐν αὐταῖς περὶ τούτων, *he addeth,* * ἐν οἷς are ſome things δυσνόητα· *not* ἐν αἷς, *though ſome few Copies reade* ἐν αἷς, *as* Beza *obſerveth; yet little reaſon that ſhould carry it.* Hemingius *reads* ἐν οἷς, *and for the perverting of thoſe things, gives inſtance in the* Millenaries. *But if the embracing of that opinion from a Text of Scripture were the corrupting of it, were not* Peter *himſelf far more liable thereunto in this Epiſtle then* Paul? *I know ſome to the contrary have obſerved ſomething in* Paul *againſt the opinion of the Thouſand years* Regnum Sanctorum, *as namely* Piſcator: *I have heard of no writer that from* Paul's *Text hath pleaded for it. I looked you would have noted ſomething concerning* ἡμέρα αἰῶνος, *which to my judgement ſeems a ſingular phraſe.*

* See this [ἐν οἷς] explained by the Author in his Paraphr. on 2 Pet. 3. verſ. 16. The explication of which verſe was written by Mr. *Mede* in Dr. *Twiſſe's* Manuſcript, & not extant in the former Editions. See Book III. pag. 757.

I will obſerve carefully to retain your LXX Weeks *by me without communicating them to any. As for Doctor* Potter, *he hath ſeen, upon my knowledge, your* Specimina *upon the* Seals *and* Trumpets, *as alſo your Generals, and, if I be not deceived, that of* Regnum Lapidis *and* Regnum Montis *in* Daniel. *The reſt I will communicate unto him very ſhortly; as* Placita Judæorum, *and your Notes upon* Juſtine, *or what elſe ſoever you ſhall deſire, either to him or any other; and that in your own Name, that he may know your good affection towards him, by your deſire to gratifie him in ſuch ſpeciall pieces of no vulgar contemplation. I deſire to commend your ſelf and worthy ſtudies to the bleſſing of God, and reſt,*

Newbury, March 5. 1629.

Your very loving Friend much obliged,

W. Twiſſe.

EPISTLE

EPISTLE XXIV.

Mr. Mede's *Third Letter to Dr.* Meddus, *touching the explanation of ſome obſcure paſſages in* Daniel, *mentioned in the foregoing Letter of Dr.* Twiſſe.

SIR,

I Have nothing upon the ſeventh of *Daniel* but what you have ſeen in thoſe two Diſcourſes, *viz.* * *The purport of the four Kingdoms in Daniel*; and ſecondly, * *The Deſcription of the Great Day of Judgement*, Dan. 7. Both which I ſent you written with my own hand, to be communicated to Dr. *Twiſſe*; and the latter being ſent me back to take a Copy for my ſelf, I returned it again unto you.

* See Epiſt. VIII.
* See Epiſt. XV.

As for thoſe three Chapters of the *Apocalyps*, I have not yet done a word; and ſee ſo much buſineſs now coming upon me, that I know not when I ſhall begin. For I can doe nothing in thoſe things but in ſilence, and ſecurity of not being diſtracted. In the mean time I muſt deſire my friends to content themſelves with thoſe ſhort *Specimina* concerning thoſe Chapters which they had at the beginning of my communication of my Meditations on theſe things. And it may be, if I had not communicated them to ſo many till they had been more full and perfect, I had been ere this time more forward then I am.

Concerning your three Queſtions, I have choſen to make anſwer to them this Feſtival-week; not knowing after it be paſt when I ſhall have ſo much leiſure again. And firſt I will begin with the two laſt.

Queſt. 1. If *the Horn with eyes and mouth, ſpeaking words againſt the moſt High*, &c. in *Daniel*, or the *fourth Beaſt* ruling in that Horn, be the ſame with S. *John*'s *Beſtia noviſſimi capitis*; and conſequently the *ten Horns*, amongſt which that *Horn* ruled, the ſame *Kingdoms* which S. *John* ſaw typed by the like number of *Horns*; as the Church from her infancy believed: how can S. *John*, who ſaith, * that *his ten Kings receive their kingdoms at the ſame time* or *hour* with his *Beaſt*, be reconciled with *Daniel*, who * ſaith, *the wicked Horn roſe up after them?*

* Revel. 17.
* Dan. 7. 24.

Reſp. I tranſlate not אַחֲרֵיהֶן in *Dan.* 7. 24. *After them*, but, *Behind them*, as the Greek doth, ὀπίσω αὐτῶν: and take the meaning implied to be, that the *ten Kings* were not aware of the growing up of the *little Horn*, till it overtopped them. The learned in the Tongues know that אַחַר & אַחֲרֵי ſignifie as well * *Behind* in place, as *After* in time; and the *firſt* as often and frequently every whit as the *latter*: So alſo *Poſt* in Latine is indifferently either *Loci* or *Temporis*. The tranſlation cannot be excepted againſt, as either new or ſtrained: The ſenſe is obvious and moſt agreeable to the event; and ſo we ſhall not need ſeek any other way to avoid the appearance of contradiction. Otherwiſe it were not impoſſible to expound [*After them*] to be in order of *number*, and not in order of *time*, which we in Engliſh would expreſs, *And another ſhall riſe up beſides them*, that is, *beſides* the *ten*, and ſo make the *eleventh*. But we ſhall not need ſo harſh and unuſual a way. Beſides, it might be granted, that the *little Horn*, in reſpect of his ἀκμὴ and height of dominion, was *after* the ten Kings, though his beginning were at the ſame time when they began.

* *Vid.* Gen. 22. 13. Exod. 14. 19. Joſh. 8. 2. 2 Kings 9. 18. 2 Chron. 13. 13. Ezek. 3. 12. & *alibi.*

Queſt. 2. What were thoſe *three Kings* which the *little Horn* is ſaid to have *diſplanted*, (Dan. 7. 8.) or, as the Angel interprets, (v. 24.)

brought down or *humbled*, יַהְשְׁפִּיל *à* שפל, which the Vulgar turns *humiliabit*; the Greek ταπεινώσει· Irenæus, *deminorabit, vel (ut in alio exemplari) dehonorabit*; Vatablus, *opprimet*; Junius, *deprimet?*

Reſp. In my larger interpretations of the *Trumpets* (in *Rev.* 8.) you have at the end of the *ſecond Trumpet* a * *Table of Ten Kings* or *Kingdoms* whereinto the *Roman* Empire was divided about *Anno* 456 and forward: The offſpring of which Nations, through many alterations, (partly by the inconſtancy of humane things, partly occaſioned by the further enlargement of the Chriſtian Faith) are the body of moſt of the Kingdoms and States of Chriſtendom at this day. Look upon the *Table*, and then I anſwer you thus.

* See Book III. pag. 577. & pag. 815.

The *three Kings* which *Daniel* ſaith the Antichriſtian *Horn* * ſhould *depreſs* and *diſplant*, to advance himſelf, were thoſe whoſe Dominions extended into *Italy*, and ſo ſtood in his light.

* *In another Letter of Mr. Mede's, written to Mr.* Tho. Johnſon, *of* Rochdale *in* Lancaſhire, Novemb. 9. 1636. (*where much of this Letter is tranſcribed, in anſwer to the like Doubt*) *is this added* [The Antichriſtian Horn with *eies* and *mouth*, that is, *qui cùm revera* Cornu *tantùm ſit, pro* Capite *tamen ſeſe gerit, cujus eſt proprium os & oculos habere.*]

* *In the Letter to Mr.* T. J. *this is added*, [now after the diviſion and dilaceration of the Empire, but one of the Kingdoms. * [The Horn]

Firſt, That of the *Greeks* *, whoſe Emperour *Leo Iſaurus*, for the quarrel of Image-worſhip, * he excommunicated, and made his ſubjects of *Italy* revolt from their allegeance.

Secondly, That of the *Longobards*, (ſucceſſors to the *Oſtrogoths*) whoſe Kingdom he cauſed by the aid of the *Franks* to be wholly ruined and extirpated, thereby to get the *Exarchate* of *Ravenna* (which ſince the revolt from the *Greeks* the *Longobards* were ſeiſed on) for a Patrimony to S. *Peter*.

Thirdly, The laſt was the Kingdom of the *Franks* it ſelf, continued in the Empire of *Germany*; whoſe Emperours from the days of *Henry* the fourth * he excommunicated, depoſed and trampled under his feet, and never ſuffered to live in reſt, till he made them not onely to quit their intereſt in the Election of Popes and Inveſtitures of Biſhops, but that remainder alſo of Juriſdiction in *Italy*, wherewith together with the *Roman* name he had once infeoffed * their Predeceſſors.

* [this proud domineering Horn]

* [and inveſted]

Theſe were the Kings by *diſplanting* or (as the Vulgar hath) *humbling* of whom the Pope got elbow-room by degrees, and advanced himſelf to that height of Temporal Majeſty and abſolute greatneſs, which made him ſo terrible in the world. See in the *Table* 3, 9, 10.

In the forementioned Letter to Mr. T. J. *upon the ſame argument, there is this additional Obſervation.*

"[And here note, it is one thing for the *Ten Kings* to give their power "and authority unto the Beaſt *capitis noviſſimi*, (as S. *John* ſpeaks *Rev.* "17.) that is, voluntarily to ſubject themſelves and yield homage to him as "their Head and Principal, and another thing for the ſame *Beaſt* or Anti-"chriſtian *Horn* to *diſplant*, *depreſs* or *humble* them. The firſt ſhould be "common to all the *Ten*, (as was revealed to S. *John*:) the latter pro-"per to *Three* of them, (as was ſhewed to *Daniel*.) For obſerve, that as "in the Hiſtory of our Saviour's Acts penned by the four Evangeliſts one "relates that which another omits, and *è contra*; ſo is it in theſe Prophe-"tical deſcriptions of the *Fourth Beaſt* by *Daniel* and *John*.]

Queſt. 3. How thoſe words in *Dan.* 7. ver. 12. are to be interpreted and applied, *viz. As concerning the reſt of the Beaſts, they had their dominion taken away; yet their lives were prolonged for a ſeaſon and time.*

Reſp. Before I anſwer, it muſt be known and remembred, that for that [*As concerning*] there is nothing in the Original but the Copulative *Vau*, which

which, as the ſenſe requires, is to be tranſlated not onely copulatively, but *disjunctivè*, *adverſativè*, *cauſaliter*, *ordinativè*, and ſometimes as a particle of ſimilitude, and the like; it being of it ſelf as a *Materia prima*. In the latter part of this ſentence it is tranſlated *adverſativè*, *viz.* *Yet*, [*Yet their lives*, &c.] for which in the Original is nothing but the ſame Conjunction *Vau*.

This premiſed, I anſwer,

First, If *Beaſts* here be meant of the * *three firſt* Beaſts, it is to be taken by way of a *Parentheſis*, implying a tacite anſwer to a queſtion: For *Daniel* having ſpoken ſo largely of the deſtruction of the *Fourth Beaſt*, and nothing of the other, it might be asked, Yea, but what became of the former *three*? He anſwers, *As concerning them* alſo, *they had their dominion taken away; but their lives were prolonged for a time and a ſeaſon*; that is, they reigned their time, and then had their dominion taken away. And thus our Tranſlators ſeem to have underſtood it, and accordingly to have fitted their tranſlation, by turning *Vau* [*As concerning.*] This is an eaſie and ſmooth interpretation, nor do I ſee any ſufficient reaſon why it ſhould not ſatisfie. * Verſ. 4, 5, 6.

Secondly, But ſome of the *Hebrew* Commenters underſtand not *Beaſts* here of the *three* Beaſts forementioned, but of other Beaſts, that is, other States and Kingdoms then reigning in the world, at what time the fourth Beaſt ſhould be deſtroyed; That theſe alſo, as well as the *Fourth* Beaſt and his limmes, ſhould have their Kingdoms taken away, though not at the ſame inſtant, yet ſome time after. And ſo *Vau* ſhall not need be tranſlated [*As concerning*,] but [*Alſo*;] *Alſo the reſt of the Beaſts*, &c. As for the word *Beaſts* to be taken here for other Kingdoms as well as the Four great ones, it needs make no ſcruple. For we ſhall find it ſo in the next Chapter, where it is ſaid of the *Medo-Perſian* Ram (verſe 4.) that *no Beaſts might ſtand before him*, that is, no State or Kingdom was able to reſiſt his power: So here may *The reſt of the Beaſts* be the States and Kingdoms contemporary with the fourth Beaſt. And this interpretation would found well with the words of S. *John* in the end of the 19. Chapter, where it being ſaid that the *Beaſt* and *falſe Prophet were caſt into the fire* (as *Daniel* ſaith of his *fourth Beaſt*, chap. 7. v. 11.) it followeth, *And the remnant were ſlain with the ſword of him that ſate upon the horſe*, &c. as if he had meant to expreſs this of *Daniel*, *And the reſt of the Beaſts had their dominion taken away*, &c. But the difficulty then will be, how the latter part of the words ſhould be taken, *viz.* *Yet* (or *And*, or *But*) *their lives were prolonged for a ſeaſon and time*. The Rabbins take it for ſome *ſeaſon* and *time after* the fourth Beaſt was deſtroyed; and *R. Solomon*, at the time of the warre of *Gog* and *Magog*, which they look for ſoon after their reſtitution, upon the deſtruction of the fourth Beaſt. But whether can this ſtand with S. *Paul*'s aſſertion, that the fourth Beaſt terminating in the *Man of ſin ſhall be deſtroyed at the* ἐπιφάνεια or *appearing of Chriſt's coming*? How ſhould any Beaſts *lives* be *prolonged for a ſeaſon and time* after that coming? Or ſhould we expound this *ſeaſon and time* of a thouſand year *after*, when the laſt and final execution of Chriſt upon his enemies is to be? But *Daniel* ſeems to joyn the appearance of Chriſt in the clouds to receive a Kingdom, with this deſtruction of *the reſt of the Beaſts* together with the fourth Beaſt, and ſo not to admit of ſuch a diſtance. Let others judge.

Thirdly, But I will not conceal that I have ſuſpected there might poſſibly be a third Interpretation farre differing from them both, and which would make the *Viſion* fully to agree with the Angel's interpretation:

But the words then muſt be conſtrued much otherwiſe then they uſe to be. *viz. Daniel* in the former verſe mentioning preciſely *the Body of the Beaſt to be given to the flames*, it ſhould follow thus; And as the Body was burned and deſtroyed, ſo *the reſt of the Beaſt* (*viz.* the ten *Horns* and *ruffling Horn*) had their *dominion* (at the ſame time the Body was burned) *taken away*; and *prolongation of life was given them for a ſeaſon and time, viz.* until *I ſaw one like to the Son of man coming in the clouds*, &c. that is, they reigned till the Son of man came in the clouds, &c. The reaſon why I thought of this Interpretation is, becauſe the word which we tranſlate here *plurally*, is, as it is pointed in the Original, of the *ſingular* number, namely חַיְתָא; whereas if it were the *plural*, it ſhould be חַיְתָא; for that, ſay the *Chaldee* Grammarians, is the difference between the ſingular and the plural *Emphatick*, that the one hath *Scheva* [:] in the *penultima*, the other hath *Camets* [ָ] And ſo we render חַיְתָא with *Scheva* in this Chap. ſingularly [*Beaſt*,] twice in the following verſes of this Chap. *viz.* verſe 19, & 23. The reaſon which moved the Interpreters to tranſlate it here *plurally* was, becauſe the *Affixes* following are all *plural*, [*their dominion, their lives.*] But this may be becauſe *that remainder of the Beaſt* under the *Horns* conſiſted of many Kingdoms, and in that reſpect the dominion and duration thereof is expreſſed with *plural Affixes*, as of many.

March 31. Yours,

Joſeph Mede.

Poſt-ſcript.

My paper ſtreightens me and my time; and I have been a 3. or 4. times troubled while I was writing this laſt way of Interpretation; which made me ſo blurr and blot, and ſcarce know what I did. I ſhould elſe have expreſſed my ſelf more plainly and fully.

Epistle XXV.

A more diſtinct and perſpicuous expreſsion of the laſt *of thoſe* three ways *to interpret that twelfth verſe of* Dan. 7.

I Confeſs my skill in the *Chaldee* is no more but Grammatical, yet thus much a little ſmattering in Grammar could teach me; and ſo made me ſeek in what ſenſe it might be tranſlated *ſingularly*, notwithſtanding the *plural Affixes* following it, and what this *reſt* or *remainder of the Beaſt* (if it be ſo turned) might be.

Firſt, I obſerved that in the deſtruction of the *Fourth Beaſt* immediately before mentioned, *the Body of the Beaſt* was preciſely and particularly named; whereby I began to conceive the *Remainder* here ſpoken of might be the *Beaſt's Horns*, that is, the *eyed* and *mouthed Horn* with that *Decarchy* of *Horns* ſubject to him, which the Holy Ghoſt would tell us was deſtroyed at the ſame time, and together with the *Body* of the Beaſt: And ſo the Text to be conſtrued thus, *The Body of the Beaſt was deſtroyed, and given to the burning flame; And the reſt of the Beaſt alſo* (*viz.* the Horns) *had their dominion taken away, after that a continuance of life had been given them for a ſeaſon and a time.* Thus interpreted, it would anſwer to that part of the Angel's interpretation, verſe 25. which ſaith, that the State of the

the Beaſt under the *wicked Horn*'s dominion ſhould laſt *a time, and times, and half a time*; whereunto otherwiſe there will be nothing anſwering in the *Viſion*.

Secondly, The Kingdom of the Son of man immediately following the expiration of this *ſeaſon* and *time* in the *Viſion*, would anſwer to that in the *Interpretation*, verſe 22. The *Horn* prevailed againſt the Saints, *until the Ancient of days came and the Saints poſſeſſed the Kingdom.*

Thirdly, It is certain that the *Seſſion* of *Judgement* deſcribed in the *Viſion* ſate to deſtroy *the wicked Horn*; for ſo ſaith the Angel, verſe 26. *But the Judgement ſhall ſit, and they ſhall take away his dominion:* And *Daniel* himſelf in the *Viſion* expected to ſee that in ſpecial; for as ſoon as *the Bench was ſet, and the Books were opened*, verſe 10. *I beheld then*, (ſaith he, verſe 11.) *becauſe of the voice of the great words which the Horn ſpake, viz.* he looked what would become of the *Horn*. Something then ſhould ſeem to follow in ſpecial concerning it, elſe *Daniel* was fruſtrate of his looking: But what follows? *I beheld untill the Beaſt was ſlain*; This is ſomething, but general onely: *And his Body deſtroyed*; This indeed is ſpecial, but not that which *Daniel* looked after: For how would theſe hang together, [*I looked to ſee what would become of the Beaſt's horn*, and, *I ſaw his Body deſtroyed?*] ſhould it not ſeem rather to follow, to anſwer *Daniel*'s looking, *And the reſt of the Beaſt alſo*, that is, not the *Body* only or *people* of the Beaſt's dominion were deſtroyed, but the *Horns* alſo, with their *Captain-horn* who ſpake the *big words*, (that is, the State then domineering) had their *dominion taken away* after they had enjoyed it a *ſeaſon and a time?*

Laſtly, Thoſe words of the Angel's interpretation, verſe 26. *The Judgement ſhall ſit, and take away his dominion*, (that is, the *Horn*'s dominion) ſeem to have reference to that paſſage in the *Viſion* which ſaith in the ſame words, that *the reſt of the Beaſt had their dominion taken away.* The reaſon of the *plural Affixe*'s anſwering to a ſingular Antecedent being, becauſe this *reſt of the Beaſt* had in it a plurality of Kingdoms, according to the rule of the Grammarians, That a ſingular Antecedent to be taken collectively or diſtributively, may have a plural number anſwer to it. This was my adventure.

J. M.

[*This and the two ſhort Letters that follow, though written at ſome diſtance of time, are in this (as in the former) Edition joyned together, as being preparatory to the better underſtanding of the large Letter immediately following.*]

Epistle XXVI.

M^r. *Burnet*'s Letter to M^r. *Mede*, touching the Provoſtſhip of *Trinity* College near *Dublin*.

SIR,

I *Am bold to write unto you, though a ſtranger, to certifie you that I hear Dr.* Bedle, *Provoſt of* Trinity *College in* Ireland, *is choſen Biſhop of* Kilmore *in* Ireland, *which is valued worth* 600 l. per annum, *appointed thereto*

by the King; howbeit ſome time will be ere he leave the College: in the mean ſpace I am bold to intreat your Anſwer, to know if you will accept the place of Provoſt if you be choſen thereto, as you were wrote to by my Lord Primate formerly before Mr. Bedle *went. I am now writing to my Lord Primate an Anſwer of Letters this day I received from him, and do certify him of this accident; for it was but this week that the King granted it, and no Letter is yet gone over. I ſent the Book you ſent me long ſince to my Lord Primate. I dwell at the ſign of the* Golden fleece *in* Lombard-ſtreet, *and ſhall expect your Anſwer next return; and ſo I commend you to God Almighty, reſting*

London, April 12.

Your loving Friend,

Francis Burnet.

Epistle XXVII.

Dr. *Ames* his Letter to Mr. *Mede*, touching *Lawenus* his Cenſure of his *Clavis Apocalyptica*.

Good Mr. Mede,

I Shewed your Clavis *to one much given unto thoſe Studies, and deſired his cenſure; which having at length received, I ſend herewith unto you, deſiring from you to receive what you think fit to be oppoſed: You ſhall perceive his full meaning out of the printed Treatiſe adjoined. He ſeemeth to me to carry all to the* Jews, *upon no other grounds then communion of Phraſes. Thus with hearty ſalutations to you and Mr.* Chappel, *I reſt*

Franeker, Oct. 11.

Your loving Friend,

W. Ames.

Epistle XXVIII.

A Second Letter from Dr. *Ames*, touching Mr. *Mede's* Defence.

SIR,

YOur Anſwer to Lawenus *I have received, (that you be no longer in ſuſpence) and like ſo well, that I ſhall long to ſee more of your Notions in that kind: yet methinks that Millenary ſtate ſpoken of may well be underſtood of the Church raiſed from a dead condition, and ſo continued for that ſpace. We have here no News but of* Silva-Ducis *ſtreightly and hopefully beſieged by our Army; the Enemy (as it ſeemeth) not being in caſe to bring an Army into the field. Thus with ſalutations to your ſelf, Mr.* Chappel, &c. *I reſt*

Franeker, May 27.

Your loving Friend,

W. Ames.

Mr. Mede

Epistle XXIX.

Mr. Mede *his Third Letter to Archbiſhop* Uſher, *excuſing his unwillingneſs to accept the Provoſtſhip of* Trinity *College in* Ireland: *containing alſo an account of* Lawenus *his Animadverſions upon his* Clavis, *and his Anſwer; together with his Explication of* Ezek. 4. 6, &c.

Right Reverend and my moſt Honoured Lord,

I Make no queſtion but your College is farre better provided of a Provoſt then it would have been of me, who never could perſwade my ſelf I was fit to be the Head and Governour of the onely Seminary of a Kingdom. And therefore though my name were the Second time brought upon the Stage, yet was it without conſent or privity of mine. Indeed a Propoſition was made unto me upon M^r. *Bedle*'s preferment (and before the news thereof was ſent to him) whether I would accept the place, in caſe I were again choſen thereto. Unto which becauſe I anſwered not by a direct and categorical denial, but onely alleged divers reaſons, both from mine own unfitneſs in divers reſpects, and other circumſtances which might and did deterre me therefrom, leaving them who made the motion to inferre the concluſion; it pleaſed ſome (to whom I am yet beholden for their affection) ſo to interpret it, as if in modeſty onely I had by ſuch a kind of anſwer concealed my willingneſs: which as ſoon as I underſtood, and that ſome (Sir *Nathaniel Rich* by name) endeavoured upon the motion of ſome others to procure me to be named by his Majeſty, I preſently took him off, and that ſo effectually as he ſtirred no more; though perhaps I was not a little blamed by ſome of my friends for ſo doing. But enough of this.

For my *Clavis*, I am afraid that Reverend Archbiſhop your Lordſhip nameth values it farre more then it deſerveth; though it may be ſomething I have by God's goodneſs diſcovered toward the better underſtanding of that Book; which if I have, the praiſe be to God alone, to whom it is onely due.

But I cannot imagine what thoſe *Additions* thereto ſhould be, which your Lordſhip ſaith you received out of the North of *Ireland*. I ſent a Copy or two to *Franeker* to Doctor *Ames*; he ſends one of them to *Daniel Lawenus*, an ancient Student in thoſe parts in that Prophecie, (whoſe *Apparatus* to a bigger volume of many years ſtudy was printed the ſame year,) deſiring his cenſure of it. He finding it not to ſute with his Notions, wrote preſently *Strictura in Clavem Apocalypticam*, not knowing my name, but calling me *Synchroniſta*; and ſometimes ſeemed to be very angry in his confutation of me, though he agreed with me in the maineſt Paradox of all. He ſends it to Doctor *Ames*, as I ſuppoſe not intending me. But the Doctor diſpatcheth it to me, together with his printed Book, for my better underſtanding his meaning; deſires to receive again from me what I thought fit to oppoſe by way of defence. Thus unwittingly I made my ſelf work, yet ſuch as in the doing I at length found ſome benefit by, having my torpid thoughts revived and quickned, and the ſecond time more able to wield any notions then they were at the beginning. But I ſhould admire if your Lordſhip had ſeen a Copy of this. For beſides that I ſent into *Friſeland*, I conceive not how any other ſhould get abroad,

having, as I thought, kept mine own Copy private in my ſtudy.

That touching the years of *Iſrael* and *Judah*, I know not what it ſhould be, unleſs that the 40. years of *Judah*'s ſin, for which the * Prophet lay ſo many days upon his right ſide, were the years of *Manaſſes* Idolatry, to which the Scripture particularly aſcribes their captivity, 2 *Kings* 24. 3. & ch. 23. 26. *Jer.* 15. 4. Which I thought had been a novelty, and cried εὕρηκα· but ſince I find it to be the opinion of *R. Kimchi*, whom I ſuppoſe alſo the firſt authour thereof. * *Salianus* addes *Hieronymus* (not *Joſephus*) *de Prado*, & *Funccius*; but I never looked them. It was but a conjecture, which, had it been new, I conceived would not have been altogether unacceptable to your Lordſhip, whom yet far be it from me to teach or inform, but only to be better inſtructed or confirmed by your Lordſhip's profounder judgement.

* Ezek. 4. 6.

* Annal. Eccleſ. Tom. 4.

Preſently after my *Clavis* was printed, I drew, at the intreaty of ſome friends, *Specimina Interpretationum Apocalypticarum ad amuſim Clavis Apocalyptica*; which finding beyond my expectation or merit to be accepted, I have ſince gone more largly through ſome part thereof, as The Deſcription of the *Theatrum Apocalypticum*, chap. 4. The *6 Seales* and *7 Trumpets* unto the 11. Chapter: The reſt is yet but *Specimina*, as it was in the beginning; the laſt Chapter whereof I once ſent your Lordſhip, namely *de Millennio*. But could I have gotten an orthographicall Scribe, I would have ſent your Lordſhip all ere this, both *Specimina* and the larger Expoſitions upon the firſt half. But I had no ſuch of mine own, and thoſe who have are not ſo kinde as to lend them for any hire. And for my ſelf, I ſhould never get through that which is mine own, without everlaſting mending, blurring, and pauſing at every ſentence to alter it. I am exceedingly ſorry for the death of *Buxtorf* and *Amama*, eſpecially the latter, as being but now *in flore*, and one that had a natural *genius* to inlighten the Text of Scripture, and to find the notion of the Sacred language.

If *Ireland* will not ſpend the remainder of my Pamphlets, if your Lordſhip have opportunity to ſend them, I ſhall willingly entertain them again, their fellows being all gone.

Thus with my moſt humble Service remembred to your gracious Lordſhip, deſiring the God of Heaven to bleſs and preſerve your Grace, I reſt, and am

Chriſt's Colledge,
May 4. 1630.

Your Lordſhip's, moſt ready to be commanded,

Joſeph Mede.

EPISTLE XXX.

My Lord of *Armagh* his Letter to Mr. *Mede*, commending his *Comment on the Apocalyps* and his learned Conjectures upon the Succeſſion of the *Babylonian* Kings in *Beroſus*, &c.

Worthy Sir,

I *Received long ſince your moſt accurate Explication of the principal Chapters of the* Revelation, *together with your learned Conjectures upon the ſucceſſion of the* Babylonian *Kings recorded in the fragments of* Beroſus *and* Megaſthenes.

ſthenes. *I cannot ſufficiently commend either the one or the other; but acknowledge my ſelf to have learned from you in both what otherwiſe would never have come into my minde. I am now in hand with a Treatiſe* De Britannicarum Eccleſiarum Primordiis, *ſetting down as much as may be found in the Manuſcripts that remain of our Nation touching that Argument. I have entred alſo upon the Determination of the Controverſies which concern the Chronologie of the Sacred Scripture: wherein I ſhall in many places need your help. I deſire to hear from you of the ſtate of things there: and ſo recommending all your godly ſtudies and endeavours unto the bleſſing of our good God, evermore reſt*

Armagh, Auguſt 10. 1632.

Your moſt aſſured loving Friend,

Ja. Armachanus.

EPISTLE XXXI.

Mr. Mede's *Anſwer to a Doubt touching ſome Variations between the Hebrew Text and the Helleniſts, and ſome ſmaller corruption crept into the Hebrew copies.*

I Have heard alleged; If any corruption had crept into the Hebrew Text at or before our Saviour's time, the holy Apoſtles and Penmen of the New Teſtament would have reſtored it, or ſomewhere intimated it. But what if they did ſo, and yet we had rather follow the *Maſorites* then them?

Matt. 15. 9. out of *Eſay* 29. 13.

Μάτην δὲ σέβονταί με, διδάσκοντες ἐντάλματα ἀνθρώπων.

The Hebrew Text reads now

וַתְּהִי יִרְאָתָם אֹתִי מִצְוַת אֲנָשִׁים מְלֻמָּדָה

Where אך μάτην an emphatical word appears not.

But the Lxx. and S. *Matthew* with them, וַתְּהוּ יִרְאָתָם אֹתִי מִצְוֹת אֲנָשִׁים מְלֻמָּדָה or מְלַמְּדִים

docentium or edocta hominum mandata mei reverentia ſed fruſtrà eorum

i. *ſed fuit cultus eorum erga me mandatum hominum edoctum or edoctus.*

i. *Fruſtrà verò reverentur me mandata hominum docentes*: viz. referring *Docentium* to יִרְאָתָם *fruſtrà reverentia eorum mei qui docent mandata hominum.*

See תהו in the ſame Prophet for *fruſtrà*, *cap.* 45. 9. *ibid. verſibus* 18, 19. *item cap.* 49. 4.

The *Maſorites* might have pointed it וַתְּהוּ, as they do often elſewhere, *Fod* for *Vau*; yea in the Chaldee תְּהִי is the ſame with תְּהוּ.

Alſo מְלֻמָּדָה may be pointed מְלַמְּדָה. Then it would be, *Fruſtrà cultus eorum mei mandata hominum docens*, and never a letter altered but *Fod* into *Vau*.

It is to be noted that the Prophet calls Idols and Idol-worſhip often in this book תהו, i. *Vanity*.

Acts 15. 17. out of *Amos* 9. 12.

Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, &c.

The

The Hebrew now reads marvellous differingly,

לְמַעַן יִירְשׁוּ אֶת־שְׁאֵרִית אֱדוֹם

"Οπως ἂν κατακληρονομήσωσι τὸ κατάλοιπον τῆς Ἰδουμαίας, *ut poſſideant reſiduum Edom.*

But the Lxx. reade, and the Apoſtles ratifie it,

לְמַעַן יִדְרְשׁוּ אֵל שְׁאֵרִית אָדָם

Ut requirant Deum (vel Dominum) reliqui hominum.

For the Lxx. often tranſlate אֵל by Κύριος, more then 40. times, אֱלֹהִים above an 100.

Heb. 8. 9. out of *Ierem.* 31. 32.

——ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος.

The Hebrew hath now in place of ἠμέλησα αὐτῶν, בָּעַלְתִּי בָם, which is κατεκυρίευσα αὐτῶν, a clean contrary ſenſe, and inconſequent to what goes before. I know how it is wont to be ſalved.

But did not the Lxx, and the Apoſtle with them, reade נָעַלְתִּי בָם, which without any more adoe is ἠμέλησα or ἀφέσπκα αὐτῶν, or ἐβδελύξα αὐτούς, and makes the ſenſe coherent with what went before? ב and ג differ not very much. See the ſame conſtruction of נעל in the ſame Prophet, chap. 14. 15.

But in theſe and other ſuch, it may be ſaid, the Apoſtles accommodated to the capacity of the times, and ſo followed the LXX as a known and received Tranſlation, but not either to correct the then-Hebrew reading by it, or preſer that of the *Helleniſts* before it.

But what will they ſay, if ſometimes the Apoſtles follow a reading differing both from the Septuagint and Hebrew, even where the LXX and Hebrew exactly agree together?

Matth. 27. 9, 10. out of *Zach.* 11. 13.

Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ Προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια (τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ) καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

The words included in the parentheſis are a brief comprehenſion of what went before, and interlaced only for explication ſake. So that the words quoted out of the Prophet directly are only theſe:

Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

But firſt, there are no ſuch words in *Jeremy*; that which ſounds like them is in *Zachary*.

Secondly, the Hebrew in *Zachary*, and the LXX agreeing with it, have ſomething which S. *Matthew* hath not, and S. *Matthew* again ſomething which neither of them have.

Hebr.	*LXX.*
וָאֶקְחָה שְׁלֹשִׁים הַכֶּסֶף וָאַשְׁלִיךְ אֹתוֹ בֵּית יְהוָה אֶל־הַיּוֹצֵר	Καὶ ἔλαβον τὰς τριάκοντα ἀργυρίους, καὶ ἐνέβαλον αὐτὰς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.

Matth.

Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

Here the Hebrew hath בֵּית יְהוָה, the LXX, οἶκος Κύριου, which S. *Matthew* hath not.

On

On the other ſide, S. *Matthew* hath καθὰ συνέταξέ μοι Κύριος, which neither Hebrew nor LXX have. Beſides, the Seventie's Greek here differs almoſt every word from S. *Matthew*'s.

This difficult piece may, I think, be made eaſie after the manner following.

Firſt, it may ſeem the Evangeliſt would inform us, that thoſe latter chapters aſcribed to *Zachary*, (*viz.* the 9, 10, 11, &c.) are indeed the Prophecies of *Jeremy*, and that the *Jews* had not rightly attributed them. Certainly, if a man weighs the Contents of ſome of them, they ſhould in likelihood be of an elder date then the time of *Zachary*; namely, before the captivity: For the ſubjects of ſome of them were ſcarce in being after that time. And the Chapter out of which S. *Matthew* quotes, may ſeem to have ſomewhat much unſutable with *Zacharie*'s time; as, a Prophecy of the deſtruction of the Temple, then when he was to encourage them to build it: and how doth the ſixth verſe of that Chapter ſuit with his time? There is no Scripture ſaith they are *Zacharie*'s, but there is Scripture ſaith they are *Jeremie*'s, as this of the Evangeliſt. As for their being joyned to the Prophecies of *Zachary*, that proves no more they are his, then the like adjoyning of *Agur*'s Proverbs to *Solomon*'s proves they are therefore *Solomon*'s; or that all the Pſalms are *David*'s, becauſe joyned in one Volume with *David*'s Pſalms. *Hoc primum.* See alſo chap. 5. 11.

Secondly, Ἔλαβον here in S. *Matthew* is the firſt perſon ſingular, not the third plural, as we are wont to tranſlate it: For it anſwers to וָאֶקְחָה in the Hebrew. The ſame perſon and number muſt alſo ἔδωκαν be, whether the ν be paragogical, or an ancient ſlip of the Scribe. For the Syriack tranſlates it *dedi*, and in the Hebrew it anſwers to אֲשַׁלֵּיךְ. All this to be ſo the words following evince, *viz.* καθὰ συνέταξέ μοι Κύριος. How will it cohere elſe? *They gave*, &c. *as the Lord commanded me.* Muſt it not needs be, *I gave?* &c.

Thirdly, the Evangeliſt for בֵּית יְהוָה would, as ſhould ſeem, have us reade בֵּרַת יְהוָה, which is, *ad verbum*, κατὰ πρόσταγμα, or κατὰ σύνταγμα Κυρίου, or, as S. *Matthew* more freely tranſlates, καθὰ συνέταξέ μοι Κύριος. See בִּרַת *Eſther*, chap. 1. v. 8, 15, &c. בִּית often in that Book. If it be conſidered how aukwardly thoſe words בֵּית יְהוָה ſtand in that ſentence, and how diſturb'd they make the Syntax, it will breed *ſuſpicio mendi*. And if one of the Apoſtles of our Lord play here the Critick, it is no ſin to follow him, ſay the *Maſorites* what they will.

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2 *Reg.* 20. 12, &c. *Eſay*, chap. 39. *tot.* are but two Copies of the ſame hiſtory, yet are there two or three differences, queſtionleſs from the hand of the Scribe; as

	2 *Reg.* 20.	*Eſay* 39.	
Ver. 12.	בְּרוֹאֵךְ בַּלְאָדָן	מְרוֹדַךְ בַּלְאֲדָן	Ver. 1.
13.	וַיִּשְׁמַע	וַיִּשְׁמַח	2.
12.	חִזְקִיָּהוּ	וַיְחַזֵּק	1.

In the reſt is no tittle difference throughout.

If it be apparent one letter is changed for another here, why may it not be in other places?

I durſt ſhew no ſuch conceits as theſe, but to ſo great an Antiquary as your Lordſhip, to whom the poſſibility of corruption by writing is ſo well known, or rather the impoſſibility of the contrary. Who knows what time will diſcover, *cùm Elias venerit?*

EPISTLE

Epistle XXXII.

Mr. Mede's *Answer to Mr.* Osbourn's *Quæres, touching some passages in* Daniel *and the* Revelation.

Qu. 1. WHether *Daniel* and the *Revelation* are Prophecies transfused into one another, or that *Daniel* reaches no farther then the destruction of *Jerusalem.*

Answ. I conceive *Daniel* to be *Apocalypsis contracta*, and the *Apocalyps Daniel* explicate, in that where both treat about the same subject; namely, what was revealed to *Daniel* concerning the Fourth Kingdom but *summatim* and in gross, is shewed to S. *John particulatim*, with the distinction and order of the several Fates and Circumstances which were to betide and accompany the same. And that therefore *Daniel*'s Prophecie is not terminated with the *First*, but reacheth to the *Second* coming of Christ; as appears by the description of that glorious coming, and the great Judgement, *Dan.*7. and his prophecie of the Resurrection, Chap. 12. This hath been the constant Tradition of the Church from the Apostles days to this last *Seculum*, and was of the Church of the Jews before and at our Saviour's time. And if the Apostles had ever taught the Church otherwise, it could never so timely, so wholly, so generally have been forgotten.

Quest. 2. How was the Book of Apocalyptical predictions *sealed untill the Lamb opened it*, *Apoc.* 5. if *Daniel* and the other Prophets wrote any thing of them?

Answ. Whatsoever the meaning be of that *sealing* and *unsealing* the Apocalyptical Book, it cannot be so far urged, as to infer the Contents thereof were in no wise revealed untill that *unsealing*; that is, untill S. *John* saw his *Revelation.* For the contrary is apparent; First, of the *Day of Judgement*, and *Resurrection* at Christ's glorious coming in the clouds; which is the main But and scope of the *Apocalyps*, and yet was foretold by *Daniel* or some other of the Prophets: or else upon what Scripture did the Church of the Jews found their faith concerning both? Secondly, *The Reign of Antichrist*, which should precede that glorious coming, is no small part of the argument of the *Apocalyps*; yet was that revealed before S. *John* saw his Visions; if you will not grant to and by *Daniel*, yet you must by S. *Paul*, 2 *Thess.* 2. which was at least 40 years before the *Apocalyps* was given. But he that considers S. *Paul* well will finde, that he borrowed that piece and the ground of his Demonstration from *Daniel*; of which more by and by.

In a word, The *Fourth Kingdom* and that tyrannical Dominion which should foregoe the Son of mans coming in the clouds of heaven, was revealed *summatim & in genere* before S. *John*'s Visions; but the *series rerum gerendarum* therein from the First to that Second and glorious appearing of Christ, *particulatim & in specie*, was never revealed or unsealed till then.

Quest. 3. All things go round: That which is, is that which was, and that which shall be: What therefore though the expressions in S. *John* be the same with those in *Daniel*? yet may the times and things propheſied of not be the same.

Answ. 'Tis true, all things goe round, and the course of Divine government runs in a circle or repetition of the same things: So that the Fates and Sequels of things foretold in the Prophets may be again and again repeated, and the Prophecies of them as it were often fulfilled; namely, by way of Analogy,

Analogy, but not of Propriety. But whither tends this? I ſuppoſe to make the *ruffling Horn* in *Daniel* and S. *John*'s *blaſpheming Beaſt* to be diverſe, though the expreſſion and deſcription be the ſame. If this be it, I meet with it thus: The Viſion of the *Son of mans coming in the clouds of heaven*, *Dan.* 7. is in propriety the *Second and Glorious coming* of Chriſt; as appears by *that coming* ſo often deſcribed from thence in the New Teſtament, and our Saviour's uſing of the title of the *Son of man* with reference * thereto, as who, though now he appeared in humility, yet was the ſame which one day (as *Daniel* propheſied) ſhould appear ſo glorioufly. [*Vid. Matth.* 26. 64. *Mark* 14. 62, &c. *Adhibe John* 12. 34, &c.]

* For no where elſe is *Meſſiah* ſo termed, but there.

But if this be ſo, then that Dominion which *Daniel* ſaw immediately to precede this coming, muſt be in propriety that Tyranny of the *wicked one*, which ſhould precede that Second and Glorious coming of Chriſt. *Ergo*, not the Tyranny of *Antiochus Epiphanes*, but of *Antichriſt*. And upon this ground did S. *Paul* build that Demonſtration of his, 2 *Theſſ.* 2. That *the Day of the Lord could not be at hand*; to wit, becauſe the Kingdom of that *wicked one* (which *Daniel* had foretold he ſhould aboliſh at the appearance of his coming) was not yet in the world.

Queſt. 4. Whether *Nebuchadnezzar*'s Image contained more Kingdoms then were then in the world, or whereof himſelf was Maſter.

Anſw. More Kingdoms then were then in the world, I ſee no reaſon why it might not; nay why it ſhould not: For it was a Viſion of Kingdoms that were to be אחרי דנה *afterward* (verſ. 29, & 45.) and the Kingdom of Chriſt one amongſt them: Yet was *Rome* a Kingdom then as well as *Macedon* or *Perſia*.

Contain more Kingdoms then were comprehended in the Provinces he was Maſter of, I am ſure it did; namely, that of *Macedon*, no part of which, neither of the reſt of *Greece*, was ever ſubject to the *Babylonian* Monarchy; nor any more, but ſome of their Colonies on the *Aſian* ſhore to the *Perſian*. Nor is this ſo ſtrange, ſince the form and ſhape of the Image conſiſts not in the identity of place and bounds of Dominion, (though for a great and the principalleſt part it were the ſame) but in the order of ſucceſſion which each Kingdom was to have to that which went before it; namely one of them ſhould ſubdue and inherit another, till a fifth Kingdom came, *which ſhould never be ſubdued or deſtroyed, nor left* (as the reſt were) *to another people*.

Queſt. 5. Whether *Daniel*'s Viſions (there where the Angel expoundeth them) be ſo myſtical, as not in propriety expounded by the Angel.

Anſw. I underſtand the Interpretation of every *Viſion* according to the propriety of the Letter, and not to be a new Allegory needing another myſtical interpretation: yet for all this I ſee no more neceſſity why the *Roman* Kingdom ſhould be deſcribed (if *Daniel* any where deſcribes it) from its ſituation to the *Weſt*, (as thoſe of the *Seleucidæ* and *Lagidæ* are by *North* and *South*,) then the *Perſian* is by the *Eaſt*. For the Holy Ghoſt chuſeth ſuch Characters for diſtinction as he liſteth, nor is tied to one way of characterizing, but doth it variouſly. Beſides that Character of *Weſt*-ſituation being common to the third kingdom, and anticipated in the viſion thereof, chap. 8. 5. could not diſtinguiſh the fourth from it.

Queſt. 6. Whether *Daniel* underſtood not his own Viſions; eſpecially when the Angel told him the אמת, as in that from the tenth Chapter to the end.

Anſw. 'Tis one thing to underſtand the Interpretation of a Viſion, another to underſtand the Application of the Interpretation; namely, to what times and places it belongeth. Where the Angel gave *Daniel* the Inter-

pretation or meaning of the ſimilitude of any Viſion, I doubt not but he underſtood what ſuch ſimilitude meant, as that by *Beaſts* were meant Kingdoms, by *Horns* Kings, and the like. But the Application of the Interpretation (unleſs where the Angel ſometimes applied it) I believe he underſtood not, eſpecially in the laſt Viſion, where himſelf ſays ſo: *I heard*, ſaith he, *but I underſtood not.* And no marvel, for the Angel tells him, *Thoſe words were cloſed up and ſealed, till the time of the end.* And it is to be obſerved, that in that laſt Prophecie the Viſion is not deſcribed, but the משא or Interpretation onely reported. The Viſion out of the laſt verſe of the tenth Chapter may ſeem to have been ſome Book or Writing, which either conveniently could not, or the Holy Ghoſt thought not fit to deſcribe.

Decemb. 17. 1632.

Joſ. Mede.

Epistle XXXIII.

Sir *William Boſwell's* Letter to Mr. *Mede*, touching ſome of his Books ſent him.

Good Mr. Mede,

I Know the judgement and current of the world is for preſent thanks upon kindneſs; Non me qui cætera vincit Impetus. *Above four months ſince (with Letters from Mr.* P. *full of your and his Affection) I received four Copies of your Comment upon the* Apocalyps: *a large time to make accompts and acknowledgement*; *true, but both are ſo much the riper and better ſeaſoned. My thanks I ſhall ever be renewing. Your Books I ſent, one to* Domenico Molins, *a moſt learned, noble Gentleman of* Venice: *Another, by my Lord Ambaſſadour* Anſtruther, *and his Chaplain (one Mr.* Johnſon) *an honeſt learned friend of mine, into* Germany. *The third I beſtowed upon Dr.* Rivet (*long and lately Profeſſor of Divinity in* Leyden, *now Tutor to the Prince of* Aurange *his Son,*) *whoſe name and extraordinary worth you know by his works. The fourth I ſend to Scholars and acquaintance here. Some Animadverſions I am promiſed, which I forbear to touch at preſent. In general, it is commended for a modeſt, diſcreet, learned, regular, and of all in that liſt moſt verifiable, diſcovery*; *if you forbear your Millenarian Fancy. Copies are very much ſought*; *and certainly theſe parts would have taken off above two hundred, if ſent at firſt. It is an errour and fault in our Printers,* Viſum non fieri extramittendo. *In a word, you have ſet their teeth on edge: and I am preſſed by many to procure them ſight of all other things you have written*; *by name, your large notes upon* διδασκαλίαις δαιμονίων, ad 1 Tim. 4. 1. *they will come very ſeaſonably*; *becauſe there is in hand (ſince, and by order of the Synod of* Dort) *a new Tranſlation of the Bible into Dutch, with Marginal Annotations at large, to be printed in a* folio *Copy, wherein the Tranſlators (underſtanding Engliſh perfectly) acknowledge the uſe and excellency of our laſt and authentick Engliſh Tranſlation.* Dan. Heinſius *likewiſe tells me by Letter, that he is upon the New Teſtament*; *in what manner I ſhall know at meeting. I finde the Zone here for Eccleſiaſtick Affairs temperate at preſent and quiet, though now and then producing* Capreas ſaltantes, *and ſuch trifling Meteors which buſy natures will be raiſing*; *as if to keep within the liſts of obedience, and to doe their work plainly and quietly, were but a* Dulman's *part.*——Sic volvere Parcas! *The Treaty between theſe United and the other Catholick Provinces is ſlow-footed*, & inter

futura

futura contingentiſſima. —— Si quid in hac ſcena ſcire aves, aut aliud quicquam à vetere veróque amico velis, fac ſciam. *For I ſhall ever love* Joſeph Mede *as an honeſt old friend, and think upon him* tanquam Academiam in Academia, *being his moſt affectionate to ſerve him,*

Hague $\frac{11}{21}$ Maii, 1363.

William Boſwell.

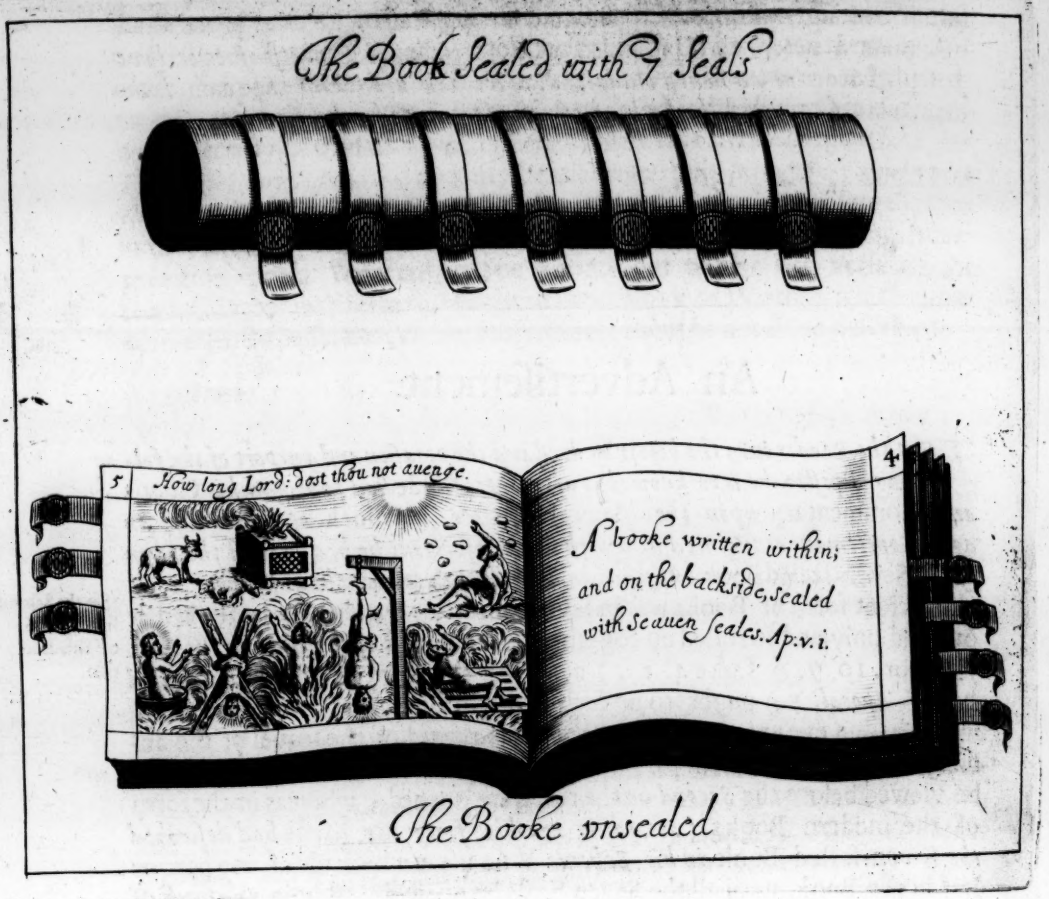
An Advertiſement.

THat the Reader may the better underſtand the occaſion and purport of the following Epiſtle, he is to know that after Mr. Mede *had publiſhed his* Clavis *and* Commentary *upon the* Apocalyps, *Mr.* Haydock *of* Salisbury, *an aged Gentleman, acquainted him with ſome Objections he had againſt the form of the* Seven-ſealed Book *expreſſed in his* * *Apocalyptick Scheme, viz.* 1. That the ancient form of Books was in ſeveral ſheets of Parchment, faſtened at one end only, and ſo rolled up together. *(Hence thoſe expreßions in* Pſal. 40. 7. Hebr. 10. 7. *&* Luke 4. 17.) 2. That the form of the *Seven-ſealed Book (Apocal.* 5.) ought to be ſuch as might ſatisfy the Lamb's intention, which had an eye unto *Prius* and *Poſterius* in regard of the ſequel of the inſuing Hiſtory: For that part which belongs to the *Firſt Seal* ought to be viewed before the *Second* or the reſt were opened; whereas in the form of the modern Books *(according to which form Mr.* Mede *had deſcribed the* Seven-ſealed Book *in his Scheme)* no uſe can be made of any part or leaf in the Book, until all the Seven Seals be opened. But in the form of the *Roll*, when every part or leaf hath its ſeveral Label inſerted in its proper diſtance, with a Seal and ſeveral impreſſion of Emblematical Signature, each ſeveral leaf being taken and unſealed in order, the ſeveral matter therein contained will appear, and no more of any of the reſt till they be opened in order.

* See the Scheme in pag. 536. of this Edition.

Thus farr Mr. Haydock. *The tranſcript of his Letter (for the Original could not be met with) being imperfect, was not fit to be printed. He alſo acquainted Mr.* Mede *in his Letter with a purpoſe he had to repreſent in lively Pictures the* Apocalyptick *Viſions, and ſent him the Pictures of the* Cherubins *done by himſelf, for a* Specimen *of his skill in that Art, wherein he had exerciſed himſelf for many years, having in his younger days tranſlated out of Italian and publiſhed the works of* Jo. Paolo Lomazzo *concerning* The Art of Painting.

The form of the Book ſealed with ſeven Seals, and of the Book unſealed, according to Mr. Haydock's *opinion, is repreſented in the following page.*



Epistle XXXIV.

Mr. Mede's *Letter to Mr.* Haydock, *wiſhing him to perfect his deſign of repreſenting the Apocalyptick Viſions in lively Pictures, and applauding his ingenious obſervation upon the form of the* Seven-ſealed Book.

Humaniſſime & Cultiſſime Vir,

ACcepi literas tuas benevolentiâ & humanitate plenas, in quibus & favorem meum ambis, hominis ſcilicet nihili, nedum (ut tu * putas) papali neſcio quo faſtigio digni. Sed ut cætera quàm nihil ſum ſciam probè; non ſum tamen tam ab humanitate procul, ut animo tam in me propenſo par pari reddere neſciam. Et verò tu abunde meritus es ut tibi faveam, qui ſic ultro compellas & amicitiam defers. De libello meo quod attinet, ſi quid exinde fructûs vel ad te vel ad alios redierit, Deo Opt. Max. in ſolidum ſit gloria: Ejus enim ſolius eſt quicquid eſt boni; meum nihil præter imbecillitatem & ignorantiam. Illud autem vehementer doleo, quòd te priùs non noviſſem quàm Opuſculum illud meum in lucem ediderim; ſanè multò ornatius operâ tuâ prodiiſſet——*Cherubinorum quadriformium* Iconas, quas miſiſti longè elegantiſſimas & novo artificio viſendas, ſumma cum animi voluptate contemplor; neque ſatis pro merito ſuo laudare aut (quod potiùs nullâ in talibus facultate præditum fari decet) admirari poſſum. Utinam totius *Confeſſûs Apocalyptici* typum eâdem manu delineatum aliquando videre liceat. Sanè nuſquam donum tibi à Deo collatum

* erras.

latum ſanctiùs collocaveris, quàm in diviniſſimæ iſtius Prophetiæ typis ad vivum delineandis.

Cylindri tui *Sigilliferi* ingenioſa obſervatio eſt, & quæ priùs mihi (licèt ſæpiuſcule ea de re cogitanti) in mentem non venerat; imò, an omnino talis *Voluminis* forma, in qua uniuſcujuſque Sigilli reſeratio novam ordine ſcripturam legentium oculis ſubjiceret, dari poſſit, addubitaverim. De re verò ipſa adhuc incertus ſum quid ſtatuerem. Aliquando in ea ſententia fui, *Viſiones* iſtas *Sigillares*, non literarum notis in volumine ſcriptas, ſed Iconibus quibuſdam depictas ſub *Sigillorum* tegellis latuiſſe; iiſque reſeratis, viſui (non ad legendum, ſed contemplandum) ordine quamque ſuo patuiſſe; atque ad hanc mentem verba iſta ad Joannem, Ἔρχου καὶ βλέπε, haud ineptè accommodari poſſe. Poſtea animadverti hanc opinationem meam Narrationi Apocalypticæ univerſæ non convenire; utpote cùm in Sigillo quinto & ſexto oratio rei viſæ tribuatur: præterea in Sigillo ſeptimo *Tubarum* viſa non ſimul & eodem tempore exhiberi, ſed ordine & ſucceſſivè in aſpectum produci, obſervaverim. Ad hæc apparatum clangori prævium ità deſcribi, ut non nudis rerum viſarum *Iconibus in Volumine, quocunque tandem id fiat modo, depictis, nec nudâ earundem ſcripturâ, ſed omnino repræſentatione extrinſecâ rem geſtam fuiſſe fateri oporteat. * Iconiſmis.

Tandem igitur, quoniam inconcinnum nimis videbatur ſolâ repræſentatione extrinſecâ rem peractam affirmare, nihil prorſus conferente Libro, in eam ſententiam prolapſus ſum, Utrumque conjungendum eſſe, dicendúmq;, Singula quidem Vaticinia in Volumine, ſive Signis & Iconiſmis, ſive literis, deſcripta & exarata fuiſſe; ea verò Joanni, cæteríſque cœleſtis Dramatis ſpectatoribus, non aliter quàm repræſentatione forinſecâ recitationis viam explente propalam fuiſſe facta: Scilicet eodem ferè modo ac in Dramatis noſtris Academicis fieri amat, ubi actoribus cum libris adſtent monitores. Cùm enim neque Agnus ipſe è libro recitaret quidquam, neque Apoſtolus tam propinquus ei adeſſet (ſtabat enim Agnus juxta ſeſſorem Throni) ut è reſignantis manu legere potuerit; neceſſe eſt eum hâc (quam dixi) ratione ſingula percepiſſe.

Haſce meditationes meas ut apud te expromerem effecit humanitas tua: jam deſino plura. Deum verò Opt. Max. veneror, ut felicem tibi ſenectutem, vitam longiorem & beatæ illius prodromam largiatur.

Jan. 20. 163¾

Tui ſtudiorúmque tuorum pro merito æſtimator,

J. M.

Epistle XXXV.

Sir *William Boſwell*'s Second Letter to M^r. *Mede*, touching his Book ſent to *Ludovicus de Dieu*.

Good Mr. Mede,

I Am ſure long ere this by my Brother T. B. *you have underſtood (which you ſhall by this preſent) that your Letters of* 15 March, 13 May, 9, 11, 16 June, *with Letters and a Book incloſed to* Ludovicus de Dieu, *came ſafely to my hands in* London; *as his unto him from you ſince my return hither. For this laſt week he was Preſident of a Provincial Synod held* de decennio in

decennium *by the Miniſters of* Holland, *in this Town; ſo as I delivered the token of your love with my own hand into his, but in ſo buſie a time I could not expect an Anſwer, or other then thanks, which he prayed me to render in abundance, for the ſpecial honour you had done him thereby. Divers other Letters Reſponſory to* Beverovicius *have been long expected; but* Salmaſius *delay in his (wherein he would omit nothing ſet or fallen from the Ancients, eſpecially Philoſophers, to that purpoſe) hath caſt all other mens arrier, whom I ſhould be as glad to ſee, becauſe together with their learning I ſhould, how well they had learned* tenere modum; *for ought I know a moſt neceſſary part of Scholarſhip and Philoſophy. It grieved me not a little that I could not ſee you in* England, *but in recompence I hope now and then to ſee your countenance and affection in black and white: for which you ſhall have returns from this place of all ſorts it yields, and you affect, when I know what will be moſt welcome, being evermore*

Hague 25. July 1634.

Your moſt aſſured and ancient friend,

William Boſwell.

Epistle XXXVI.

A Third Letter from Sir *William Boſwell* to Mr. *Mede*, touching his Book ſent to *Ludovicus de Dieu.*

Good Mr. Mede,

What entertainment your Letters and Book found with Ludovicus de Dieu *you will ſee ere long by his own in anſwer, his time hitherto having been taken up by being Preſident in a Provincial Synod of* Holland, *and publiſhing his Annotations upon the* Acts of the Apoſtles. *It was ſufficient for me to receive many thanks for the conveiance, and that which was better, (better then Muſick) to hear innumerable commendations of ſo near a Friend, though I knew them due; for 'tis no ſmall pleaſure to ſee debts paid, where we think our ſelves to have Intereſt. At my coming laſt into* England *I lay above three weeks wind-bound in the* Briel, *where I enjoyed the company of the Miniſter, Authour of the incloſed, which I have gained by my acquaintance; and ſend it, for your affection to the Argument, by this bearer, ſon of* Deſiderius Heraldus, *(whoſe works and worth you know of old) that you may for the Father's and my ſake give him now and then conference and advice about ſuch ſtudies as he purſues, wherein himſelf will open his own mind. It will be a great kindneſs if Doctor* Ward, *whom I pray ſalute from me, will give him countenance and acceſs at his times of leiſure; which you may procure, and thereby oblige both him and me, and his Father my old and ſingular friend. You may ſee by this, and that title, how glad I ſhould be to meet opportunities of doing any thing for your ſelf, that might aſſure you with what truth and readineſs of ſerving you I ſhall ever be*

Your moſt affectionate Friend as of old,

Hague, Sept. 1634.

William Boſwell.

The

[*The 2 Diſcourſes that followed here in the former Edition (viz.* A Letter containing *Lud. de Dieu's* Animadverſions upon *Clavis Apocalyptica, and* Mr. *Mede's* Letter in Anſwer thereunto) *are now more fitly placed among other Diſcourſes upon the* Apocalyps, *in* Book III. pag. 703. &c.]

EPISTLE XXXVII.

Monſieur *Teſtard* his Letter to Mr *Brooks*, about his tranſlating Mr. *Mede's Clavis Apocal.* into French: as alſo concerning the *Number of the Beaſt's Name.*

SIR,

I Have tranſlated into French, that I might communicate it to divers friends, the Book you ſent upon the Revelation, *which ſeems to me worthy admiration, and full of comfort to thoſe that expect the conſolation of* Iſrael. *I deſire earneſtly (if it may be obtained) the opinion of the Author touching a conceit came into my mind whilſt I was reading the Book; particularly that which he remarks upon the number of* 144000, *and upon* 666, *the name of the Pſeudoprophetical Beaſt, with the Reaſon he gives of the compoſition of the name, all of 6: which is, That the number of* 666 *ariſeth from the multiplication of 3 Unites joyned together, making up the number of* III. *That theſe three Unites ſet forth the three Offices of Chriſt, which pertain to him incommunicably, and diſtributively, and conjointly conſidered. All which the Pſeudoprophetical Beaſt uſurps conjointly: in which conſiſts particularly his Antichriſtianiſm. And this multiplication produceth the number of* 666; *as alſo the multiplication of* 12 *by* 12, *which is the Apoſtolical number, produceth the* 144000. *That for this reaſon the number of* 666 *is called the number of a* man, *in the ſingular number, becauſe it is in one onely man; whereas the number of* 144000 *is a number of* men, *in the plural number, and drawn from the number of men. If the Author hath ſet forth any other Treatiſes, I deſire earneſtly you would ſend them to me.*

From Bloys *in France,*
June 1634. P. Teſtard.

EPISTLE XXXVIII.

Mr. *Brook's* Letter to a Friend.

DOE me the favour as to requeſt Mr. Mede *to give ſome ſatisfaction to the requeſt of this Gentleman, my eſpecial friend, and to ſuffer ſome Manuſcripts which he hath not yet publiſhed to be copied out to be ſent him, either in Latine or Engliſh. I will ſatisfy his pains that ſhall undertake it; with promiſe that nothing ſhall be communicated but to private friends.*

Your aſſured Friend,

Weſtminſter, 23. Feb.
1634. Joh. Brooks.

Epistle XXXIX.

Reverendo & Doctiſſimo Viro, D. D. *Mede*, *Paulus Teſtardus* S. P. D.

This Latine Epiſtle is of the ſame import with Epiſtle XXXVII.

Quantâ me lætitiâ totum perfuderint, Vir Reverende & Doctiſſime, quas ab ampliſſimo Viro D. Joh. Brooks *accepi literas, quæ ſingularem tuam erga me non modò immeritum, ſed & ignotum, humanitatem teſtantur, deſunt mihi verba & voces quibus ſignificem; vix profectò eam capit animus. Etenim non modò eæ mihi exhibuerunt quæ in mei gratiam dignatus es* de myſterio Numeri Nominis Beſtiæ *ſcripto explicare, ſed etiam de optatiſſimi ad tuam Dignitatem acceſſûs facultate mihi per eum facta certum fecerunt. Iſto, V. R. & D. tanquam ſalvo conductu ſecurus, non diutiùs hæſi quin ad te iſtas tranſmitterem, quibus & gratias quantas poſſum maximas R. tuæ pro eximio iſto beneficio referrem primùm, ut ex animo referò; tum & Quæſtionis quæ ad te perlata fuit occaſione deſcriptâ, rem ipſam & genuinam meam mentem ampliùs aperirem, quod ſic cum bona D. T. venia facio. Præteriit jam ferè triennium ex quo D.* Brooks *cum quibuſdam Anglicè ſcriptis libris* Clavim *tuam* Apocalypticam cum Commentariis *pro liberali ſuo erga me affectu miſit. Opus ſine nomine, ſed invitante materiâ & mittentis commendatione, ſtatim perlegi; deinde ſæpius, ſuaviter trahente Rationum tuarum pondere, atque induſtriæ expoſitionis elegantiâ & concinnitate, relegi, non tantùm Dei donum in te ſæpius miratus, ſed & aliquid tibi aſſidenti (ut loqueris alicubi) revelatum, addam & extra ordinem, facilè perſuaſus. Dicam verbo; Nihil unquam mihi viſum in* Apocalypſin, *non dicam quod cum* Clavi *tua &* Expoſitione *æquandum veniat, ſed quod ad eas propè accedat. Atque (ut ità ſumus naturâ comparati, ut ejus boni cujus nos maximè oblectat fruitio cognitionem cum aliis facilè communicemus, nec verò duntaxat cognitionem Bonorum ſpiritualium & ſalutarium, ſed ipſam etiam (tanta eſt eorum præſtantia) fruitionem) horas aliquot, quando ſivit perpetuus muneris mihi à Deo miſericorditer demandati labor, verſioni Scripti tui in linguam Gallicam impendi, ut pretioſiſſimi iſtius ac divini theſauri fruendi copiam amicis meis facerem, &, ſi ſine eorum quibus ſine ſumma neceſſitate diſplicere eſt nefas offenſa licuiſſet, Publico etiam Verſionem typis vulgandam curando, ſuaviſſimam utpote proculdubio futuram conſolationem iis omnibus qui* Iſraelis Dei, *ut ſcitè vocas,* ſubrogati *conſolationem exſpectant, Regnúmq; illud Chriſti Septimæ Tubæ deinceps æquè* βιαστὰ ἁρπάσουσι. *Poſſúmque procul adulationis arte D. T. ſincerè profiteri, animum meum ſingulis tuis Expoſitionibus tam plenum præbuiſſe aſſenſum, quàm præberi poteſt ab eo qui non cæco impetu, ſed ratione, ducitur, atque in re, ut agnoſcis ipſe, non parùm difficili: Ipſámque adeò rationem quam reddis* Numeri nominis Beſtiæ Bicornis *viſam mihi convenientiſſimam. Nec enim quisquam in Literis meis ad D.* Brooks, *tanquam illud Expoſitioni tuæ adverſum putarem, proponere unquam mihi fuit animus; ſed quod maximè ei congruum meditanti mihi, meo quidem judicio, occurrerat. Nempe ſic animum ſubierat ejuſmodi conjectura: Quandoquidem* 144000 *ſignatorum Agni numerus numeri cujuſdam, nempe* 12, *multiplicati per ſeipſum fœtus eſt; Numerum etiam nominis Beſtiæ adverſæ,* 666, *numeri alicujus multiplicati fœtum pariter eſſe. Ideóque cùm Beſtiæ iſtius forma, quatenus eſt Antichriſtus, & cornua habet ſimilia Agni, (ſc. profeſſione & uſurpatione tenùs) mihi videatur eſſe in Chriſti munerum, quæ tria ſunt, Sacerdotale, Propheticum, Regium, diſtincta, ſed conjuncta ſubjecto, & Poteſtatis ſingula indiviſibilis, atque (detur venia verbo)*

verbo) immultiplicabilis, ſacrilegâ aſſumptione; Arte Arithmeticâ quæſivi an fortè ex tribus Unitatibus collateraliter diſpoſitis, per Senarium multiplicatâ Triade, mihi prodiret numerus 666. ſtatimque prodeuntem inveni. Hoc verò inventum quia mihi videbatur & à reipſa & à ratione tua non abſonum, D. Brooks per literas anno præterito indicavi, ſimul eum obnixè rogans, quando jam Nomen tuum ex cujuſdam, ni fallor, Jonſtoni, libello, ut Clavis Apocalypticæ iſtius Authoris, innotuerat, ut, ſi fieri poſſet, & tuum de eo judicium, & Scripta alia tua ſiquæ exſtarent de quacunque materia poſſem per eum habere. Verùm longè aliam (quod aut expreſſionis meæ, aut fortè tantùm Scriptionis vitio libenter tribuo) ad te perveniſſe meam Quæſtionem jam intelligo, Vir R. & D. ex titulo quem Scripto tuo doctiſſimo præfixiſti; in quo non vulgarem certè humanitatem prodis, qui me indoctum ſanè Doctiſſimi titulo, ut alibi etiam, dignaris ornare; cujus à me tantum abeſſe meritum lubens agnoſco, quantum adeſt mihi fervens tui cum ſumma eximiæ tuæ Doctrinæ admiratione ſtudium, & humillimi atque devotiſſimi Diſcipuli ac Servi tui placet, ſi mihi concedas, elogium. Facit hoc, R. & D. Vir, ut, impellente D. Brooks, cujus ut Mediatoris ope apud te utor, de Clementia tua non parùm ſperans ipſe tibi de novo mentem meam Theſibus aliquot aperiam, idque non ſimpliciter, ut primùm D. Brooks indicâram, ſed habitâ Scripti tui, ut videbit R. T. ratione; eo fine, ut ſolidiſſimi & acerrimi tui judicii de invento meo genuino cenſuram, ſi R. T. placet, per eundem Mediatorem accipiam. Quam ſi dederis, & libertatem meam æqui bonique pro humanitate tua conſulueris, me magìs ac magìs devinctum ac devotum habebis. Vale, Vir Reverende & Doctiſſime. Deus te Reipublicæ, Eccleſiæ, Scholæ diu ſervet incolumem. Dat. Blæſis pridie Cal. Jul. 1635.

De Numero Nominis Beſtiæ.

Numerus Nominis Beſtiæ commodiſſimè quidem è radice Senario eruendus videtur propter Imaginem Beſtiæ in 6. Capite.

Verùm & ſimul ex unitatum Triade, utpote per Senarium multiplicata, ad hunc modum III. videtur eruendus.

$$\frac{6.}{666.}$$

Nam Numerus Nominis Beſtiæ cùm ſit ἀνλιςοιχ. numero 144000 *ſignatorum Agni, qui ex certi numeri, nempe* 12, *per certum numerum, nempe* 12, *multiplicatione oritur; videtur ideo & ex certi numeri per certum numerum multiplicatione deducendus. Fit autem tantùm ex multiplicatione Triadis Unitatum, multiplicante Senario, numerus iſte nominis Beſtiæ 666.*

Res verò ipſa favet. Nam Beſtia cornua *etiam* habet Agni ſimilia, *hoc eſt, ſibi tribuit poteſtatem Agni, quæ triplex eſt, Sacerdotalis, Prophetica, Regia, unitatúmque Triadem facit, ſiquidem & diſtinctæ ſunt, & conjunctæ ſubjecto, & unaquæque immultiplicabilis. Nam quòd duo cornua repræſentantur, id fit propter convenientiam Typi. Et certè non tantùm in eo forma Beſtiæ ponitur, quòd* loquitur ut Draco, *Idololatrias nempe & lanienas Sanctorum; ſed etiam in eo quòd* habet cornua Agni ſimilia.

Unde non obſtat huic conjecturæ quòd nomen Antichriſti *ſit Eccleſiaſticæ inſtitutionis, quatenus Beſtiam ſignificat; nam non nititur ea hoc nomine, ſed dicto Apocalyptico,* Cornua habebat Agni ſimilia.

Nec item obſtat quòd numeri ſignatorum Agni ab eo tantùm petatur ratio quod eis reverâ competit, nam carent hi fraude & dolo; *at Beſtia à* fraude & dolo *etiam deſcribitur, nempe quòd cùm* loquatur ut Draco, Cornua *tamen* habet

habet Agni ſimilia: *Poteſtatem ſcilicet ſimilem jactat, imò ipſam Poteſtatem, quantum in ea eſt, uſurpat.*

Denique cum Draconiſmum *miſceat* Chriſtianiſmo *Beſtia quatenus eſt iſta Beſtia, utrumque* numero nominis ejus *ſignificari par eſſe videtur.*

EPISTLE XL.

Reverendo & Clariſſimo viro Domino Paulo Teſtardo, *Eccleſiæ quæ eſt* Blæſis *reformatæ Paſtori vigilantiſſimo.*

Reverende & clariſſime Vir,

This Letter contains Mr. *Mede*'s thanks returned to M. *Teſtard* for his great reſpects, withall his reaſons why he cannot concur with him in his notions about *the Number of the Beaſt's name.*

ACcepi literas tuas benevolentiâ & humanitate plenas, à Domino *Brokæo* mihi tranſmiſſas: in quibus non ingratum fuit intellexiſſe, tenuem meam opellam viris, qualis tu es, doctis ulla ex parte adlibuiſſe. Domi certè minùs propitiam quàm apud exteros fortunam eſt experta. Id quod ego quidem facilè animo præſagiebam; ſed amicis quibuſcum eam communicaveram, editionem, ut ſolet, importunè flagitantibus, fidem facere non potui: donec eventus tandem docuit, me, hâc ſaltem parte, vatem non omnino vanum fuiſſe. Hoc ideo te celatum nolui, ut indè pro prudentia tua judicium faceres, quantopere meâ interſit, nè ipſe in novam libelli mei apud exteros editionem, ſive ſuâ ſive alienâ linguâ, conſentirem; cui domi nedum ulteriori editione, ſed & hujus diſtractione publicâ, à ſuperioribus interdictum ſit, ſolâ communicatione privatâ mihi permiſſâ.

Interim majorem in modum me tibi obſtrictum fateor, cui tantopere placuerim, ut illum non ſolùm iteratò legere, ſed in eo transferendo tantum laboris & tædii devorare non dedignareris. Neſciebam antea quicquam meum tanti pretii fuiſſe; certè mihi ipſi non eſt viſum. Sin quid ex eo fructûs vel ad te vel ad alios redierit, Deo Opt. Max. in ſolidum ſit gloria. Ejus enim ſolius eſt quicquid eſt boni; meum nihil præter imbecillitatem & ignorantiam.

Ad quæſitum tuum quod attinet; equidem agnoſco me mentem tuam antea, ſive meâ ſive aliorum culpâ, minimè aſſecutum eſſe. Jam verò eâ perceptâ, utut primo aſpectu nonnihil concinnitate ſuâ adblandiebatur; tamen penitiùs introſpicienti quò minùs adhuc tibi plenè accederem illud obſtaculo fuit: Quòd tametſi veriſſimum ſit, Radium ſenarium, niſi cum alio numero multiplicatum, Beſtiæ numerum non redditurum; tamen animadverto, ſi tres iſtæ Unitates, quas huic rei adhibes, valore ſimplo, & non, juxta locorum ſeriem, multiplo accipiantur, factum ex datis non fore, ut tu ſupponis, *Sexcenta ſexaginta ſex*, ſed tantùm *Octodecim.* Quippe quia, ſi data Unitatum Trias cum Senario compoſita *Sexcenta ſexaginta ſex* conficere debeat, Unitates iſtas omnino pro CXI. numero, non verò pro ſimplis unitatibus, reputandas eſſe: Alioquin enim tres iſtos Senarios ex iis factos non niſi pro ſimplis quoque Senariis habendos.

Hic ſcrupulus ſi eximi potuiſſet, reliqua quæ adduxerim tanti fortè futura non eſſent quò minùs δόγμα tuum calculo meo comprobarem: præſertim ſi uſquam in S. Scriptura (quod tamen non memini) officia illa Chriſti Triade ſignarentur. Alioquin enim ad S S. Trinitatem potiùs retulerim; cujus nempe cum cultu Beſtiæ ſexti capitis dæmonolatriam Pſeudoprophetæ nefario temperamento commiſcuit. Neque enim prorſus abſque ſuſpi-

cione

cione ſum, poſſe in numero iſto Trium Unitatum aliquid myſterii latere quod mihi nondum eruere datum eſt.

Hæc habui, Vir Doctiſſime, quæ ad Quæſitum tuum reſponderem. Fecit autem tua erga Scriptum meum benignitas & affectus, ut alias quaſdam chartulas meas, Domini *Brokæi* rogatu, tecum communicare non dubitârim. Harum unâ myſterium calculi iſtius Angelici apud *Danielem*, cap. 12. com. 11, 12. jam ante ſeptennium veſtigare ſum conatus; quouſque verò aſſecutus ſum, necdum ſcio. Alteris duabus (**Epiſtolâ ad Amicum*, & * *Conjecturâ de Gogo & Magogo Apocalyptico*) ſententiam meam de beato Millennio paulò pleniùs aperio. Plura non addo, niſi ut ſanctiſſimis tuis ſtudiis faveat benigniſſimus Deus, &c.

* Vid. pag. 710.
* Vid. pag. 713.

Menſe *Januario*,
Anno 163⅝.

Joſ. Medus.

Epistle XLI.

Mr. Mede's *Anſwer to ſome Enquiries of Dr.* Twiſſe, *touching the meaning of* Ezekiel 38. 17. *and* Daniel 11. 35, 36.

Worthy Sir,

When I received your laſt, I was full of buſineſs, and therefore deferred my anſwer thereto till ſome time of better leiſure and freedom; which now I have attained. But for that of yours which in particular concerns my ſelf, I will ſay only this, that my friends conceive me to be a man of far greater abilities then I am. Believe me, I am far unfit for ſuch undertakings as they think me. *Ingenium habeo tardum & cunctabundum:* and though perhaps my Fancy be a little pregnant for notions, yet for expreſſion I am very unready, and write nothing either in Latin or Engliſh without much pains and difficulty. Such a diſpoſition is not fit for the warres, but for peaceable and retired meditations. Beſides, for the introducing and perſuading a new and unfrequented Truth, the choice of a ſeaſonable time is half the work; without which a man ſhall ſooner damnify then promote it. We ſee it by experience, what a wound ſometimes a Truth gets by an error in this kind. If the time therefore be not ſeaſonable and likely, private communication and inſinuation is moſt ſafe; publick avouching is dangerous, even to the Cauſe it ſelf, leſt it be condemned before it be underſtood, and ſo never fecible again till that generation be gathered to their fathers, if then. A Truth therefore not yet admitted muſt be urged very warily and tenderly, for fear of incurring ſuch a dangerous prejudice by an overpotent oppoſition. For the ſons of men are untoward creatures, that talk much of Reaſon, but commonly ſtear by another Compaſs, as of Paſſion, Faction, or Affection, &c.

I thank God for that portion of knowledge he hath been pleaſed hitherto to give me in theſe Myſteries, and the opportunity he hath vouchſafed me to make it known to others ſo far as I have done. I deſerved neither of them: and for the latter, never intended it; but was catcht as it were at a running pull. If it be his pleaſure I ſhall proceed further, he will afford me thoſe opportunities and inducements which yet I find not. And thus much for that matter.

Now for the reſt, I perceive what it is that moſt pincheth you in the Millenarian

Millenarian Prophecy; to wit, that of *Gog* and *Magog*. Wherefore I send you enclosed herewith my * *Conjecture* thereof. How you will approve it, I know not. Howsoever you may gather thereby, and by what I formerly sent you, my whole conceit of that Mystery, and that my thoughts are still, now and then, reflecting upon their accustomed subject.

* Which I desire, when you have used it, to send me back again.

Ezek. 38. 17. explained.

AS for your Quære about the meaning of that *Ezek.* 38. 17. *Thus saith the Lord; Art not thou he of whom I have spoken in old time by my servants the Prophets of Israel, which prophesied in those days many years, that I would bring thee against them?* I suppose you would know *by what Prophets*, and *where* any such Enemy as that *Gog*, was prophesied of before *Ezekiel*.

I answer, by *Esay*, chap. 27. 1. with the two last verses of the foregoing Chapter: by *Jeremy*, chap. 30. 23, 24. by *Joel*, chap. 3. 1, &c. by *Micah*, chap. 5. vers. 5, 6, 9, 15. In all which places is mention of some terrible Enemy which should come against *Israel* at the time of their Return, whom the Lord should destroy with a hideous and dreadfull slaughter.

* Ezek. 38. 2.

This Enemy is that Army of * *Gog of the land of Magog, chief Prince of Meshech and Tubal*, of which *Ezekiel* prophesieth; formerly mentioned by the Prophets which were before him; but never so punctually and particularly described by the place of his habitation, nation and name, as by him. The nearest unto him comes *Micah*, who prophesies of him under the name of the *Assyrian*, a Nation to the Northward; *And He* (that is, the Ruler to come forth of *Bethlehem*) *shall be the peace, when the Assyrian shall come into our land*, &c. Not as though this should be his Original Nation, but as the Province from whence he should fall into the Land of *Israel*. For the Prince of *Magog* and *Tubal* cannot come into the Land of *Israel*, till he be first master of the Land of *Ashur*, which lies between them. And the Prophet describes him by this Name, rather then by that of his own Nation, because the Name of *Ashur* was at that time so terrible to the *Jews*, and the Invasion of *Salmanasser* and *Sennacherib* still fresh in their minds: and perhaps those Nations were then at the devotion of the *Assyrian*, and no smal part of his Army; as they used to be of the *Saracens*, when they ruled in those parts. Howsoever by this name he pointed to a Northern Enemy, whatsoever the Nation should be that should then Empire it in those parts, as the *Assyrian* did when he prophesied. For *Assyria* is described by that situation, *Esay* 14. 31. *Jer.* 1. 13. and ch. 4. 6. *Zachary* 2. 6. and I believe our Geographical Tables are not so true and exact herein as they should be, in that they place *Saroh* (as they say *Assyria* is now called) too much to the Eastward.

Micah 5.

Dan. 11. 35, 36. explained.

I see I have some room left for another Observation concerning *Daniel* XI. in which one of your Letters intimated some difficulty of Exposition. It may be I shall speak that which may ease you. Howsoever, it is this.

All the Ancients referr that from vers. 36. and forward to the *Fourth Monarchy*, especially to *Antichrist*, in whose reign that Monarchy should conclude. And good reason; for the *Resurrection of the dead* and *Judgement* comes in at the end thereof, *Dan.* 12. 2, 3. but thither no Kingdom reaches but the *Fourth*. 'Tis a dangerous evasion to turn this Prophecy of the *Resurrection of the dead* (which is the most evident and expres in all the Old Testament, and that whereon the *Jewish* Church built her faith and hope of the Life of the world to come) into an Allegory, as some of those are forced to doe who interpret all of *Antiochus Epiphanes*.

The stumbling-block which hath diverted so many of ours in this last *Seculum* to depart from the ancient and Catholick Exposition, seems to me to be chiefly, because there appears no apparent Transition in the Text from

from the Prophecy of *Antiochus* to this we ſpeak of, but it coheres as a continued Narration to the end.

Now the cauſe of this obſcurity I take to be a miſdiſtinguiſhing of the Text, which referrs ſome words to the former verſe which ſhould be the beginning of this 36. theſe namely, כִּי עוֹד לַמּוֹעֵד. For if theſe words be referred to that which follows, the Tranſition will be evident enough, in this manner.

35. *And ſome of them of underſtanding ſhall fall, to try them, and to purge, and to make them white, even to the time of the* * *end.*

36. FOR YET *at the time appointed, a King ſhall doe according to his will, and ſhall exalt and magnify himſelf above every God; yea he ſhall ſpeak marvellous things againſt the God of Gods, and ſhall proſper untill the Indignation be accompliſhed,* &c.

* Namely, of the end of the *Greek* Monarchy, which in the holy account is not extended beyond *Antiochus Epiphanes.*

For underſtanding of this we muſt know, that after the death of *Antiochus Epiphanes* the *Third Kingdome* comes no more in the holy reckoning, none of the *Greek* Kings after him being at all propheſied of; yea *Daniel* himſelf calling the time of *Antiochus* his reign *The Latter end of the Greek Kingdom*, chap. 8. 23. The reaſon of this is, becauſe during the reign of *Antiochus*, *Macedonia* (whence that Kingdom ſprung) with all the reſt of *Greece*, came under the *Roman* obedience. From thence therefore the Holy Ghoſt begins the Riſe of the *Fourth* Kingdom; yea the *Roman* Hiſtorians themſelves mark out that time for the Riſe of their Empire. *Lucius Florus*, lib. 2. cap. 7. *Cedente Annibale, præmium victoriæ Africa fuit, & ſecutus Africam terrarum orbis. Poſt Carthaginem vinci neminem puduit: Secutæ ſunt Africam Gentes, Macedonia, Græcia, Syria, cæteráque omnia, quodam quaſi æſtu & torrente fortunæ: Sed primi omnium Macedones, affectator quondam Imperii populus.* Item *Velleius Paterculus*, lib. 1. cap. 6. *ex quodam Æmilio Sura de annis populi Romani hæc habet: Aſſyrii* * *principes omnium Gentium rerum potiti ſunt; deinde Medi, poſtea Perſæ, deinde Macedones: Exinde duobus Regibus, Philippo & Antiocho, (qui à Macedonibus oriundi erant) haud multò poſt Carthaginem ſubactam, devictis, ſumma Imperii ad populum Romanum pervenit.* Compare 1. *Maccab.* c. 8.

* i. *primi*

The meaning then of thoſe words of *Daniel*——[*even to the time of the end*] is, That the perſecution he deſcribeth ſhould be terminated with the end of the *Third* Kingdom. For from thenceforth another King [the *Roman*] ſhould prevail, and advance himſelf over all.

Under the name of *King* we muſt underſtand the whole *Roman State* under what kind of Government ſoever. For the Hebrews uſe *King* for *Kingdom*, and *Kingdom* for any Government, State or Politie in the world. See but *Matth.* 4. 8.

By *exalting and magnifying himſelf above every God*, nothing elſe is meant but the greatneſs and generality of his conqueſts and prevailings: the reaſon of that expreſſion being, Becauſe in the times of Paganiſm every City and Country had their proper and peculiar Gods which were deemed as their Guardians and Protectors. Hence ſometimes the Nations themſelves are expreſſed by the Name of their Gods: *The people of Jehovah*, that is, *Iſrael*; *The people of Chemoſh*, Numb. 21. 29. that is, *Moab. Ità accipe Deut.* 4. 28. and chap. 28. 64. *Jer.* 16. 13. 1 *Sam.* 26. 19. Sometimes the Exploits of the Nations are ſaid to be done by their Gods; as we, by like priviledge of ſpeech, aſcribe unto our Kings what is done by the People under them. See 2 *Chron.* 28. 23. *Jerem.* 51. 44. Thirdly, and moſt frequently, What is attempted againſt the Nations, is ſaid to be done againſt their Gods; as we are wont in like manner to ſay, when an Army is overthrown or overmaſtered, that ſuch a General is beaten or vanquiſhed.

See this, 2 *Kings* 18.33. *Iſay* 46.1,2. *Jerem.* 50.2. and ch. 51.44. and ch. 48.7. Compare 2 *Sam.* 7. 23. So here the ſucceſs and prevailing of the *Roman*, in the advancing his dominion & ſubduing every Nation under him, is expreſſed by *exalting and magnifying himſelf above every God* *. But if any had rather here take *Gods* for *Kings* and *Potentates*, let them.

* *Non cæditur populus, uſquedum cædatur princeps ejus in excelſo.* R. Sol. *ad* Eſaiæ 34. 5.

I have now no more room left: therefore with my beſt reſpect I reſt

Chriſt's Coll. *Jan.* 31. 163⅘.

Yours, *J. M.*

Epistle XLII.

Dr. *Twiſſe* his Fourth Letter to Mr. *Mede*, approving his conjectures touching *Gog* and *Magog*, and deſiring his opinion of the *Engliſh* Plantations in *America*.

Good Mr. Mede,

I Muſt begin with apologizing for my ſelf: I had purpoſed to return your Diſcourſe the next week after I received it, that being of ſo precious a nature you might have it with the ſooneſt. But I had ſo much to write upon that occaſion, and withall many other Letters to diſpatch the ſame week, that I deferred it to the next. Then I was put off by an unhappy accident: For a Scholar living with me got it over night to peruſe, and the next morning, upon a ſudden motion, obſerving the fair weather, took the opportunity to ride to London, *without thinking of your Paper, neither was it in my memory to call for it. So that till the week following I could not recover it. ——Now I have returned it, and I truſt it ſhall come ſafe unto your hands. Now touching your Letters, I profeſs a truth, I was ſo far from taking any the leaſt offence that I heard not from you ſo ſoon, that (believe it, Sir) I blam'd my ſelf for making ſo bold with you, ſtill putting you upon new matters; though when a vein is once found of gold or ſilver, it makes a man hungry and greedy to purſue it; and the Kingdom of the Saints goes beyond all Mines and Treaſures. O how have you bleſſed me, and ſtill continue to bleſs me with your Papers! I proteſt unto you, your Letters, your Conjectures, your Meditations, are the greateſt Jewels my Studie contains. I approve your Reaſons for not proceeding to publiſh any more at this preſent; but as Mariners provide againſt a ſtorm, ſo may we for a calm. I have heretofore obſerved how, after Civil Wars in* Chriſtendom, *many excellent things came forth which were ſtudied in the time of Trouble. Did not* Cicero *the like in times of like condition? I am glad your thoughts reflect (and I hope ever and anon) on the ſame ſubject, that your friends in private may enjoy the benefit of your labours and talents.*

See Mr. Mede's Conjecture of *Gog* and *Magog*, in Book III. pag. 713.

In the matter of Gog *and* Magog *you have acquainted me with new Myſteries that I never thought of. Yet to one who firſt embraceth* your way *(ſo I call it, becauſe God hath made you his Miniſter to bring it to light; but I account it* the way of Truth, *and ſo carried by you, that in no particular I finde juſt cauſe of exception) concerning* Regnum Sanctorum, *ſuch light you bring to juſtifie your Conjecture, that he will be driven to confeſs that you deliver nothing without fair ground, fair probability, and that in ſuch a degree, that any other way ſeems to me, for the preſent, nothing capable of the like. Your grounds are very fair and clear to every one, but never (I think) taken into conſideration by any before your ſelf, to that end and purpoſe whereunto*

unto you direct them. You cannot eaſily conceive what content you give me herein, and what refreſhing it is to my ſpirit. Firſt, I perceive that Expedition of Gog *againſt the Land of* Iſrael *is reckoned by you after their calling unto Chriſt, and thereupon poſſeſſing themſelves of the* Holy Land, *the Prophecies of the Old Teſtament leading thereunto; though* Jews *in former ages have joyned themſelves with the Chriſtian Churches of the ſame Countrey amongſt whom they converſed. Secondly, Alſo that now you are reſolved concerning the place of* New Jeruſalem, *namely, the land of* Jury. *Thirdly, I gueſs alſo, you conceive the deſtruction of* Gog *and of* Antichriſt *ſhall be at once by the coming of Chriſt. Fourthly, And that the reſtoring of the Temple in the latter end of* Ezechiel, *following upon the deſtruction of* Gog, *is a Type of* New Jeruſalem. *Fifthly, And that* Gog *is the* Turk. *For which light that you have given me in all theſe particulars, I moſt heartily thank you.*

NOW, I beſeech you, let me know what your opinion is of our *Engliſh* Plantations in the New world. *Heretofore I have wondered in my thoughts at the Providence of God concerning that world, not diſcovered till this old world of ours is almoſt at an end; and then no footſteps found of the knowledge of the true God, much leſs of Chriſt. And then conſidering our* Engliſh *Plantations of late, and the opinion of many grave Divines concerning the Goſpel's fleeting Weſtward; ſometimes I have had ſuch thoughts, Why may not that be the place of* New Jeruſalem? *But you have handſomely and fully clear'd me from ſuch odde conceits. But what? I pray, ſhall our* Engliſh *there degenerate and joyn themſelves with* Gog *and* Magog? *We have heard lately divers ways, that our people there have no hope of the Converſion of the Natives. And the very week after I received your laſt Letter, I ſaw a Letter written from* New England, *diſcourſing of an impoſſibility of ſubſiſting there; and ſeems to prefer the confeſſion of God's Truth in any condition here in* Old England, *rather then run over to enjoy their liberty there; yea, and that the Goſpel is like to be more dear in* New England *then in* Old: *and laſtly, unleſs they be exceeding carefull, and God wonderfully mercifull, they are like to loſe that life and zeal for God and his Truth in* New England *which they enjoyed in* Old; *as whereof they have already woful experience, & many there feel it to their ſmart.*

I am aſhamed to urge you unto that which I do extremely deſire, that you would afford me your interpretation of the laſt verſes of Dan. 11. *concerning the* Fourth *Kingdom: For I am confident by that you make of the firſt of them, you have in like manner conſidered it throughout; and your fetching the matter off from* Epiphanes *and the* Greeks *to the* Fourth *Kingdom, gives great light to the whole. Thus over ſhoes, over boots; I am run ſo far in your debt, and withall I am ſo much in love with it, that I care not how deep I plunge my ſelf thereinto. I commend me heartily unto your love, which I prize more then I can expreſs. I ſhall reſt*

Newbury, March 2. 1634.

Yours, ever to love and honour you,
W. Twiſſe.

Poſt-ſcript.

I had almoſt forgotten a ſpecial Argument againſt Regnum Sanctorum, *whereof I ſhould crave the ſolution; which is this. All the Saints departing this life are with the Lord Chriſt,* 2 Cor. 5. 8. *If all at his coming be not brought with him, they ſhall be divided from Chriſt, and conſequently in worſe condition then they were before. Though he bring all with him, yet in that Kingdom there may be place for different degrees of glory; and that* 1 Cor. 15. Every one in his own order, *is applied there only to Chriſt and them that are Chriſt's.*

Epistle XLIII.

Mr. Mede's *Answer to Dr.* Twisse *his Fourth Letter, touching the first Gentile Inhabitants, and the late Christian Plantations, in* America: *as also touching our Saviour's proof of the Resurrection from* Exod. 3. 6. *with an Answer to the Objection in the Post-script of the foregoing Letter.*

SIR,

Concerning our Plantation in the *American* world, I wish them as well as any body; though I differ from them far, both in other things, and in the grounds they go upon.

And though there be but little hope of the general Conversion of those Natives in any considerable part of that Continent; yet I suppose it may be a work pleasing to Almighty God and our Blessed Saviour, to *affront* the Devil with the sound of the Gospel and Cross of Christ in those places where he had thought to have reigned securely and out of the dinne thereof; and though we make no Christians there, yet to bring some thither to disturb and vex him, where he reigned without check.

For that I may reveal my conceit further, though perhaps I cannot prove it, yet I think thus;

That those Countries were first inhabited since our Saviour and his Apostles times, and not before; yea, perhaps, some ages after: there being no signs or footsteps found amongst them, or any Monuments of older habitation, as there is with us.

That the Devil, being impatient of the sound of the Gospel and Cross of Christ in every part of this old world, so that he could in no place be quiet for it, and foreseeing that he was like at length to lose all here, bethought himself to provide him of a seed over which he might reign securely; and in a place, *ubi nec Pelopidarum facta neque nomen audiret.*

That accordingly he drew a Colony out of some of those barbarous Nations dwelling upon the Northern Ocean, (whither the sound of Christ had not yet come) and promising them by some *Oracle* to shew them a Country far better then their own, (which he might soon doe) pleasant, large, where never man yet inhabited, he conducted them over those * desart Lands and Islands (which are many in that Sea) by the way of the North into *America*; which none would ever have gone, had they not first been assured there was a passage that way into a more desirable Countrey. Namely, as when the world apostatized from the Worship of the true God, God called *Abram* out of *Chaldee* into the Land of *Canaan*, of him to raise him a Seed to preserve a light unto his Name: So the Devil, when he saw the world apostatizing from him, laid the foundations of a new Kingdom, by deducting this Colony from the North into *America*, where since they have increased into an innumerable multitude. And where did the Devil ever reign more *absolutely* and without controll, since mankind fell first under his clutches? And here it is to be noted, that the story of the *Mexican* Kingdom (which was not founded above 400 years before ours came thither) relates out of their own memorials and traditions, that they came to that place from the *North*; whence their God *Vitzliliputzli* led them, going in an *Ark* before them: and after divers years travel and many stations (like enough after some generations) they came to the place which the

* The *Terra Australis* yet *incognita* might in part be peopled through that fry of Islands lying between it and *Camboia* in the *Oriental* Sea. But of that Continent we know nothing, whether it be fully inhabited or not.

the Sign he had given them at their first setting forth pointed out; where they were to finish their travels, build themselves a City, and their God a Temple; which is the place where *Mexico* was built. Now if the Devil were God's ape in this; why might he not be so likewise in bringing the first Colony of men into that world out of ours? namely, by *Oracle*, as God did *Abraham* out of *Chaldee*, whereto I before resembled it.

But see the hand of Divine Providence. When the off-spring of these Runnagates from the sound of Christ's Gospel had now replenisht that other world, and began to flourish in those two Kingdoms of *Peru* and *Mexico*, *Christ* our Lord sends his Mastives the *Spaniards* to hunt them out and worry them: Which they did in so hideous a manner, as the like thereunto scarce ever was done since the Sons of *Noah* came out of the *Ark*. What an affront to the Devil was this, where he had thought to have reigned securely, and been for ever concealed from the knowledge of the followers of Christ?

Yet the Devil perhaps is *less grieved* for the loss of his servants by the *destroying* of them, then he would be to lose them by the *saving* of them; by which latter way I doubt the *Spaniards* have despoiled him but of a few. What then if *Christ* our Lord will give him his *second affront* with better Christians, which may be more grievous to him then the former? And if Christ shall set him up a light in this manner, to dazle and torment the Devil at his own home, I will hope they shall not so far degenerate (not all of them) as to come in that Army of *Gog* and *Magog* against the Kingdom of Christ; but be translated thither before the Devil be loosed, if not presently after his tying up. And whence should those Nations get notice of the glorious happiness of our world, if not by some Christians that had lived among them?

Thus have I told you out my fancy of the Inhabitants of that world: which though it be built upon mere conjectures, and not upon firm grounds; yet may have so much use as to shew a possibility of answering such scruples as are wont to run in mens heads concerning them: which consideration is not always to be despised.

BUT because I see you entertain so favourably my Notions concerning the *Kingdom of Christ* at his appearing; I will make bold to acquaint you with another Notion which draws deeper (I think) then those you have yet heard.

Our Saviour's proof of the Resurrection from *Exodus* 3. 6. *I am the God of Abraham*, &c. explained.

I doubt not but you have felt some scruple (as well as others) at our Saviour's demonstration of the *Resurrection* in the Gospel, *Matth.* 22. *Mark* 12. God said to *Moses* in the bush, *I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living. Ergò Abraham, Isaac* and *Jacob* must one day rise again from the dead. How doth this Conclusion follow? Do not the Spirits of *Abraham, Isaac* and *Jacob* yet live? God should then be the God of the living, though their bodies should never rise again. Therefore some *Socinians* argue from this place, that the Spirits of the Just lie in the sleep of death until the Resurrection. Or might not the *Sadducees* have replied, the meaning to be of what God *had been*, not of what he *should be*? viz. That he was that God who had once chosen their Fathers, and made a Covenant with them; *I am the God that brought Abraham out of Chaldee, who appeared to Isaac and Jacob whilest they lived*, &c. But how would this then make for the *Resurrection*? Surely it doth. He that could not erre said it. Let us therefore see how it may.

I say therefore the words must be understood with supply of that they have reference unto; which is the *Covenant* that the Lord made with

Abraham, Iſaac and *Jacob*; in reſpect whereof he calls himſelf *their God*. This Covenant was *to give unto them and to their ſeed the land wherein they were ſtrangers*. [Mark it.] Not to *their ſeed* or off-ſprings *only*, but to *themſelves*. *Vide loca*. To *Abraham*, *Gen.* 13. 15. & ch. 15. 7. & ch. 17. 8. To *Iſaac*, *Gen.* 26. 3. To *Jacob*, *Gen.* 35. 12. To all three, *Exod.* 6. 4, 8. *Deut.* 1. 8. & ch. 11. 21. & ch. 30. 20. If God then make good to *Abraham, Iſaac* and *Jacob* this his *Covenant*, whereby he undertook to be *their God*, then muſt they needs one day live again to inherit the promiſed Land, which hitherto they have not done. For the God that thus covenanted with them, covenanted not to make his promiſe good to them *dead*, but *living*. This is the ſtrength of the Divine argument, and irrefragable; which otherwiſe would not inferre any ſuch Concluſion.

And this to be our *Saviour's* meaning may appear, in that the Jews at that time uſed from theſe very places thus underſtood to infer the *Reſurrection* againſt the *Sadducees* out of the Law. As it is to be ſeen expreſſely of two of them (*Exod.* 6. 4. *Deut.* 11. 21.) in the *Talmud* פֶּרֶק חֶלֶק, *ubi in Gemara ſic habetur, Traditio Rab. Simai*; *Quo loco aſtruit Lex Reſurrectionem mortuorum? Nempe ubi dicitur*, Atque etiam conſtabilivi fœdus meum cum ipſis, ut dem ipſis terram Canaan. *Non enim dicitur* vobis, *ſed* ipſis.

Exod. 6. 4.

Iterum rogârunt Sadducæi Rabbi Gamalielem, (*Præceptor fuit* Pauli *Apoſtoli*) *Undenam probaret Deum mortuos reſuſcitaturum. Non quieverunt uſque dum produceret ipſis iſtum verſum*, Quam terram juravit Dominus patribus veſtris ſe daturum illis. *Hinc conſtat Legem teſtificari Reſurrectionem mortuorum.*

Deut. 11. 21.

Note therefore, that when in a two or three of theſe places it is added, *and to thy ſeed*, or *their ſeed after them*, the word *after* is not to be referred *to give* (as if it were, I will give it to thy ſeed *after* I have given it to thee;) but to *ſeed*; as, *Thy ſeed after thee*, that is, to thy poſterity, *their ſeed after them*, that is, to their poſterity which ſhould come out of their loyns: For that the off-ſpring is in beginning *after* to the beginning of the Parent.

To perſwade this conceit by ſtronger teſtimonies then of Rabbins, I pray compare with that which hath been ſaid, the 8, 9, and 10 verſes of *Hebrews* 11. adding to them the 13, 14, 15 and 16 verſes of the ſame Chapter: In the laſt of which you need not ſtumble at the Epithet, ἐπουρανίου *heavenly*; becauſe it notes not onely that which is *in heaven*, but that which is *from heaven*, *de Cælo*; as it is ſaid verſe 10. *They looked for a City whoſe builder and maker is God*. And conſider well the latter part of this 16. verſe with our Saviour's Argument,

Compare beſides and conſider that of *Zachary's Benedictus*, *Luc.* 1. 72. Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ· which we, for fear of *Limbus patrum*, tranſlate, *To perform the mercy promiſed to our Fathers*, &c. But there is no ſuch word as [*promiſed*] in the original. Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, is directly, *To ſhew mercy*, or *kindneſs, to our Fathers*: For that is the Scripture phraſe, ποιῆσαι ἔλεος μετά τινος, *To ſhew benignity unto*, or *deal kindly with, one*. The *Fathers* then themſelves are the Object of this benignity and favour which is to be by Chriſt; it is to be ſhewn to them. But what is this *favour* and *mercy*? the words following will tell us——*and to remember his holy Covenant*. What was that? *To give unto them*, even to them in their own perſons, *the Land wherein they were ſtrangers*, and that by and with that ſeed of theirs wherein all the Nations of the earth were to be bleſſed.

Vid. *Luc.* 10. 37. In the Old Teſtament *paſſim*. See *Gen.* 24. 12, 49. *Judg.* 1. 24.

Adde laſtly and conſider what may be the meaning of that, *Matt.* 8. 11. *Many ſhall come from the Eaſt and the Weſt, and ſhall ſit down with Abraham, Iſaac*

Isaac and Jacob in the Kingdom of heaven; when the children of the Kingdom (that is, the *Jews*, many of them) *shall be cast out into outer darkness*, &c.

Now I have done, I am afraid I have not expressed my mind so clearly and evidently as I would. But the Summe of what I would say is this.

God covenanted to give to *Abraham*, *Isaac* and *Jacob*, in their own persons, (as well as to their seed) the *Land wherein they were strangers* (that is, the Land of *Canaan*) *for an inheritance*. But this was not performed to them while they lived; therefore must they one day live again, that they may be partakers of this Promise; and consequently the Saints shall live on earth after their Resurrection.

Mark those words well, *The land of thy pilgrimage*, *The land whereon thy head lies*, Gen. 28. *The land which thou seest*, Gen. 13. and the like. And in S. *Paul*, *The place which he should after receive for an inheritance*, Heb. 11.

To your *Postscript*-Objection, That if the Saints come not all together with Christ, those which are left behind shall be in worse case then they were before: The assoiling thereof depends upon the exact knowledge of the State of the Saints in bliss, and the degrees they are in; which we know not. Who can affirm whether all the Saints now in bliss have the Vision of Christ in his Humanity, or some of them onely? And as for the presence of his Godhead, they may enjoy it in an illustrious manner, though his Humanity be on earth. We must be content in so great a Mystery to be ignorant of something. *Deus providebit*. For the words * ἐν ἰδίῳ τάγματι, I will not contend for the sense I used them in. They may be understood the other way, so may they be in mine. *Quisque fruatur suo judicio*. But what say you to that in the end of *Daniel*, *Go thy way, Daniel, till the end be; for thou shalt rest and stand up in thy Lot at the end of days?* What is this [*in thy Lot?*] Is it not, *In thy course*, or *In thy turn?* See the *Courses* or *Turns* of the Priests and Levites so called, 1 *Chron.* 24.

* 1 Cor. 15.

For my full interpretation of that part of the 11. of *Daniel*, I have it in a Treatise upon 1 *Tim.* 4. which I preached in certain Sermons at S. *Marie*'s before I was so well versed in the *Apocalyps* or understood the Mystery of the *Millennium*; and therefore it hath some things in it not so consentaneous to my present opinion either in that or some other things there discoursed. I could * mend the foundation thereof. Notwithstanding these defects I could be willing to let you have a sight of it, if I could send it by a certain hand; but the hand of a Carrier is too contingent to adventure it in: And this to save the labour of writing out that which concerns that Prophecy of *Daniel*, which would be a little tedious to me.

*Of which this Great Author hath given a *Specimen*, in his perfecting and more fully expressing such pieces of that Treatise as he had occasion to excerp and make use of in some Writings in this Volume, as the judicious Reader may observe.

Mr. *B.* at his sending me your last, desired to know my opinion of *Gog* and *Magog* in the *Apocalyps*, whether they were not *Hypocrites* on the one side within the Church, and *open Enemies* without on the other. Whereby I gather he is not acquainted with my conceit of the *Millennium*, and wants the *Præcognita*. Wherefore it would be a tedious business to go about to inform him by writing. I answered him, My Opinion required many *Præcognita*, and what it was you could inform him: but I thought it concerned not these times.

Thus with my best respect, and commending your self and all yours to the Blessing of the Almighty, I rest

Your assured Friend,

Christ's Coll. *March* 23. 163⅓

Joseph Mede.

Epistle XLIV.

M^r. *Hartlib's* Letter to M^r. *Mede*, intimating a Learned man of *Leiden* his judgement of his Book on the *Apocalyps.*

Worthy Sir,

— *Juſt now I received a Letter from a Learned man of* Leiden, *to whom alſo I ſent your* Clavis, *who writes thus:* Doctiſſimum *Commentarium Apocalyp.* cœpi legere. Gratulor mihi de talibus ſcriptis, quorum etſi fides non poteſt eſſe *nimis* certa in omnibus, ſunt tamen quorum nomine maximi æſtimari debent. Nam 1. Non parùm valent contra Atheos, quorum perverſitas priùs concinnis ejuſmodi delectanda, quàm convincentibus expugnanda. 2. Nec minùs ad erigendos eos qui certitudinis de Religione deliquium patiuntur aliquando, qualis nemo non eſt. 3. Nec non ad ſolatium in adverſis. Nihil enim fortiùs ſolatur quàm quod certitudinem de Religione Chriſtiana ex habitu in vivum & vegetum actum excitat: At hoc poteſt *Apocalypſeos* conſideratio talis. 4. Quantum in eo ſitum ſit ut evincatur *Papam eſſe Antichriſtum* nemo non novit: At hoc longè fortiùs perſuadetur tali modo quàm per diſputationes; ſaltem diſputationes confirmat. 5. Nè dicam quòd multa Scripturæ dicta in hoc *Commentario* egregiè explicantur, & hiſtoriæ profanæ ad pium uſum tranſferuntur: quam poſtremam ob cauſam O quàm opto ut lucem videat ejuſdem Authoris Scriptum, quo *Originem Pontificiæ Religionis ex Ethniciſmo* egregiè demonſtratam intelligo! Et quidem video eum pag. *116. lin. 7. *Comment. Apocalyp.* tale quid citare. Scribe quæſo an impreſſum. Interim velim. D. *Duncus* hunc *Comment. Apocalyp.* conſideret, & judicet, annon ſuum interpretandi modum hic Author accuratiſſimè ſecutus ſit. An igitur audebit dicere hanc *Apocalypſeos* interpretationem & Analyſin eſſe infallibilem? *Thus you ſee how our affections of your worthy labours begin to turn into a true judgement and right value. Yet I ſhould be glad too to ſpend more of my affections upon you in writing oftner, if many other weighty and publick occaſions would give me leave: But I know you will excuſe me, and remain confident that I am always*

*[Hujus edit. p. 591.]

6. Martii, 1634.

Your very aſſured and affectionate friend to ſerve you,

Samuel Hartlib.

Epistle XLV.

Mr. Mede's *modeſt Anſwer, excuſing himſelf and his Book.*

Worthy Mr. *Hartlib*,

THanks for your good affection, in rejoycing for that you conceive to tend to my honour. Yet I ſee not why I ſhould think much better of my ſelf for it. It is the hap of many a Book that hath no worth in it (as I ſee daily) to finde applauſe and entertainment, when a good Book is often ſcarce taken notice of. Why may not mine then, notwithſtanding all this,

this, be of that sort? I confess it is far better accepted then ever I looked for. This is enough. Yet might it be any furtherance but in the smallest degree to draw a Prince to our Religion, I should think then I might have cause of glory. But, alas! I dare not so much as give such a conceit entertainment.

Howsoever, because you send me abroad, and the Book contains a Paradox which is but generally and tenderly touched, and not fully explicated; lest I might be reputed, in this generality, to be of the same Opinion that *Piscator* and some others are, who avouch a *Millennium Regni*, as I doe, but not ἀρχαϊκῶς, and so their conceit far differing from mine; I thought not amiss to send you these inclosed Papers, wherein those that shall study that point shall finde my opinion competently explicated; at least so far as may secure them that I cherish no gross and groundless errour. When you have made that use of them you think fit, I would desire you to send me them again, for I have no other Copies, and they are sometimes useful to me in giving satisfaction.

If Mr. *Dury* hath read my Book, you may communicate them with him; else it will not be to purpose. I would I knew whether he had a Book or not. The Book he sent me down from *De Dieu*, I have now at length, and but newly, received. I read *De Dieu*'s Letter but this morning, and would have written to Mr. *Dury* in answer to his kind Letter, but that I am all overwhelmed at present with business and distractions, and am of a disposition that can tend but one thing at once. I pray howsoever remember my service to him: the next week I shall be at leisure I hope to write to him.

For your excusing your seldom saluting me with your Letters, it needs not; I am sensible of the trouble my self, and therefore most ready to hold others excused. Thus my time is spent, and I must to other writing work; So with my best affection I rest

Christ's College
March 11. 1634.

Your assured Friend,

Jos. Mede.

Epistle XLVI.

Joh. Duræi Epistola ad *Jos. Medum.*

This Letter contains Mr. *Dury*'s great respect to Mr. *Mede*, and withall sollicits him to impart his thoughts about the best method of pursuing the design for a Pacification amongst the Protestant Reformed Churches.

Gratiam & Pacem.

Cum Lugduno-Batavorum, *Clarissime & Doctissime Vir, discessurus valedicerem Rev. Domino* De Dieu, *quocum mihi à multo tempore notitia intercesserat, Fidei meæ commisit suas hasce in* Acta Apostolorum Annotationes *vobis tradendas. Gratulatus mihi sum de qualicunque hac occasione ipsi & tibi simul inserviendi; aut saltem testandi erga te præsertim (cujus Pietatem atque Eruditionem meritò omnes piè docti venerantur) studium & affectum meum, quo tuam virtutem prosequor. Hanc igitur scribendi ansam nactus nolui meo voto deesse ampliùs, quo in tuam aliquando irrepere familiaritatem exoptavi. Multa illa & præclara optimorum, & nominatim Domini* Hartlibii, *de tuis dotibus testimonia, animum meum ad hac vota & desideria inflammarunt. Dabis igitur, Vir eximie, veniam pro tua humanitate meo affectui, cujus impulsu hæc scribo, ut liceat mihi imposterum tuo cultui meæ*

studia

ſtudia dedicare, & pro re nata te per Literas ſalutare, ſiquid dignum tuâ notitiâ in communibus ſtudiis occurret. Impræſentiarum nihil adhuc ad manum eſt præter hoc Decretum ab Ordinibus Imperii factum in negotio Pacis Eccleſiaſticæ meo rogatu capeſſendo: in illo videre poteris quouſque divina Clementia meis conatibus præter & ultra exſpectationem faverit; atque ut illi mecum eo nomine gratias agas rogo. Quæ reliqua in hoc inſtituto promovendo ſunt, & communicatione digna videbuntur, ſuo tempore ſuggerentur; ut ſiquid ab Eruditione & Prudentia tua accedere poſſit ad hanc cauſam juvandam, id meo quodam jure in Communione Sanctorum poſtulare & impetrare queam. Vale, Vir mihi maximopere colende. Dabam raptim

Londini, 4. *Kal.* Mart. 163⅞

Veſtræ Pietatis
Obſervantiſſimus,
Johannes Duræus.

Epistle XLVII.

Joſ. Medi Epiſtola ad *Joh. Duræum.*

This Letter ſignifies Mr. *Mede*'s hearty well-wiſhing to Mr. *Dury*'s Pacifick deſign, but withal intimates his reaſons why he judgeth himſelf not ſo fit and able to ſerve him herein. *Thus out of his great modeſty he wrote at firſt to Mr.* Dury, *but was afterward prevailed with to communicate what he thought moſt adviſeable in this affair; as appears by ſeveral Letters of his in Anſwer to Mr.* Dury *and Mr.* Hartlib, *which the Reader will find toward the end of this* Fourth Book.

Doctiſſime & Ornatiſſime Vir,

Diutius factum eſt cùm tuas Literas accepi, nec reſpondi: In cauſa fuit, quòd Librum ad me à Clariſſimo viro Domino *Lud. De Dieu* miſſum Vehicularii incuriâ ante ſuperiorem ſeptimanam non acceperim: tunc autem cùm ſcribendum eſſet, aliis occupationibus & ſcriptiunculis adeò diſtinebar, ut vel tantillum otii & temporis huic officio non ſuppeterit.

Duplici verò beneficio me affecit Vir clariſſimus doctiſſimúſque & omni laude ſuperior Dominus *Ludovicus De Dieu*; tum quòd eruditiſſimi Libri ſui munere me honorare voluerit; tum quòd unâ eâdémque operâ, quaſi teſſerâ quadam in manus traditâ, mihi ad amicitiam tuam viam patefecerit; Viri, quem verè heroicum illud *Religioſæ Pacis* procurandæ ſtudium mihi jamdudum & omnibus bonis amabilem reddiderat, Deo quinetiam charum & acceptum. Macte, vir *beatiſſime*, (talem enim te * Chriſtus ipſe pronunciat) hoc animo, hâc virtute. Utinam autem ità ferret conditio mea, eſſémque porrò ab ingenio & prudentia ſatis inſtructus, ut tibi in tam ſancto munere inſervirem. Nunc verò illud, ultrà quàm voto & commendatione, non licet. Nos enim hîc (ut ſcias) qui inferioris ſubſellii ſumus, ab aliorum pendemus arbitrio, neque ſine illorum nutu aut ductu in talibus quicquam audemus; alioquin factioſi & inordinati ingenii notam incurſuri, nullo, mihi crede, ſiquis eo maculetur, oceano eluendam.

Eſt & aliud offendiculum quod te non celabo, quo Noſtratium quorundam animos, alioquin rectos, deterreri & retardari ſuſpicor, quò minùs voluntatem ſuam tam liberè & apertè in hac cauſa profiteantur: nempe quòd aliorum temeritate, aliorum malitiâ factum animadvertunt, ut quò quis in exteras Eccleſias proniorem ſe oſtendat, eò ſtatim à noſtra habeatur alienior. Audîſti Satanæ Stratagema, quo tam pulchro & pio incepto remoram objicere conatur. Hinc conjice, in ſuffragiis ad rem iſtam colligendis quantâ cautelâ & judicio opus ſit.

Meipſum quod attinet, ſcias velim, me ſummis animi votis Eccleſiarum pacem & concordiam exoptare, tibíque eo nomine & ſanctiſſimis tuis conatibus impensè favere, &, quà licet, promovere velle. Dextram verò amicitiæ (quam tam benignè obtuliſti & viciſſim poſtulas) en tibi eam jam nunc

* Matth. 5. 9.

nunc porrigo, inque affectûs mei teſtimonium Scriptum hoc qualecunque meum in *Apocalypſin* dono mitto; minimè illud ei par quod mihi à doctiſſimo & (quod ex Literis ejus cognovi) amiciſſimo tibi viro ferendum accepiſti: Rogo tamen ut æqui boníque conſuleres, quod ab homine cui anguſta eſt eruditionis ſupellex proficiſci potuit.

Nolim enim te ex Domini *Hartlibii* & aliorum amicorum de me judiciis, qui ex hoc Scripto (quod immane quanto labore mihi conſtitit) vires meas æſtimant, in errorem abduci. Non ſum profectò quem illi me exiſtimant, ſed in quo omnia mediocria ſunt, nè dicam tenuia; multis eruditionis præſidiis deſtitutum eſſe, præſertim (quod maximè angit) cogitata mentis ſive ſermone, ſive ſcripto apud alios facilè & expeditè proferendi facultatem à natura denegatam habere, ut nullo modo ſim amicorum de me judiciis & exſpectationi reſponſurus, mihi de meipſo crede, nè de novo amico nimiùm fortè ſis tibi gratulaturus.

Plura non addo, niſi ut faveat ſanctiſſimis tuis inceptis benignus Deus, téque diu incolumem ſervet, Eccleſiæ & Reipublicæ Chriſtianæ bono. Ità vovet

E Collegio *Chriſti Cantabrig.*
18. *Martii* 163⅘. Nominis tui ſtudioſiſſimus,

Joſ. Medus.

Epistle XLVIII.

Lud. de Dieu *Epiſtola ad* Joſ. Medum.

This Letter contains *Lud. de Dieu* his Reply to that one part of Mr. *Mede*'s Letter which treated of ſome various Readings in the Hebrew Text. See that Letter of Mr. *Mede*'s in Book III. pag. 707.

Clariſſime, Doctiſſime atque Ornatiſſime Vir,

Literas tuas 4. Junii *præcedentis anni datas, per Nobiliſſimum atque Ampliſſimum Equitem* D. Guilielmum Boſwellum *jamdudum accepi; ex quibus leviuſculas meas in doctiſſimam tuam* Clavem Apocalypticam *Animadverſiones communicatas tibi à literatiſſimo viro fuiſſe intelligo. Quod etſi præter mentem meam acciderit, magno tamen meo bono factum, quòd iſthoc pacto aditus mihi ad eruditionem tuam datus ſit. Allubuiſſe tibi mearum Obſervationum aliquid, eſt quod mihi gratuler: quòd alia non ſatìs à me intellecta, aut ſeciùs accepta, illuſtrare ac plana facere dignatus fueris, gratias ago maximas, & acquieſco. Quòd autem nullam adhuc cauſam te videre potuiſſe ais, cur magis in Veteri Teſtamento variantem lectionem admittere pertimeſcas quàm in Novo, examinandum penitiùs videtur. In Vet. Teſtamento unicus fuit populus Judaicus, intra anguſtos terræ* Canaan *limites concluſus, qui à ſummo Pontifice paucíſque Sacerdotibus pendens, Scripturæ Sacræ & Lectiones & interpretationes accipere ab iis debebat: ibi Scripturam in puritate ſua conſervare & variationem arcere facile fuit; unde & ſummo conſenſu, paucis exceptis apicibus & literis, codices Hebræi conſpirant; adverſus quorum conſenſum variantem lectionem comminiſci, audendum non arbitror. In Novo Teſtamento, ubi, diſperſâ protinus per omnes populos ſalutis doctrinâ, res ſecùs ſe habuit, variari aliquid facile fuit, ut & variantes codices variantes lectiones admittere cogunt.*

Tria autem adfers conſideratione digna. Primum eſt, Ipſius Hebræi Textûs lectionem variare: *ubi conferri vis hymnum* Davidis *noviſſimum* 2 Sam. 22. *cum eodem* Pſal. 18. *Hiſtoriam excidii Hieroſolymitani* 2 Reg. 24. *à verſ.* 18. *ad finem cap.* 25. *cum eadem hiſtoria* Jerem. 52. *Legationem* Merodach Baladan 2 Reg. 20. *verſ.* 12, 13, *&c. cum eadem* Eſa. 39. *Item* 2 Sam. 21. 19. *cum* 1 Paral. 20. 5.

Reſpondeo,

Reſpondeo, Plurima in illis locis eſſe quæ invicem collata aliter quidem hîc leguntur quàm illic, ità tamen ut & hîc eodem modo omnes codices legant & illic; & nè Mazorethæ *quidem variantes lectiones annotare fuerint auſi. Varietas illa crebrò contingit, ubi de eadem re diverſi authores ſcribunt. Quoties apud Evangeliſtas id videre eſt? ubi eandem hiſtoriam diverſi tractantes addunt, demunt, commutant verba & ſententias, immutant perſonas, tranſponunt ordinem, & alia aliter ſcribunt.* Matt. 3. *eſt* portare calceamenta; Marc. 1. ſolvere corrigiam calceamentorum: *illic*, baptizabit Spiritu Sancto & igne; *hîc, omittitur* igne. *Quæ* Matth. 5. *in Beatitudinibus narrantur tertiâ perſonâ à Chriſto dicta, recenſet* Lucas *ſecundâ perſonâ. Quôdq;* Matt. 13. 17. *eſt*, Multi Prophetæ & juſti; Luc. 10. 24. *eſt*, Multi Prophetæ & reges. *In quibus neque variare lectionem, neque corruptam eſſe hanc aut illam dicet quiſquam; quia diverſitas iſta juſtas ſuas habet cauſas & uſus inſignes. Talia quoque ſunt, quòd* 2 Reg. 25. 4. *omittantur* יִבְרְחוּ וַיֵּצְאוּ מֵהָעִיר *quæ* Jer. 52. 7. *leguntur: Quòd illic ſcribatur* נבכדנצר, *apud* Jerem. נבכדרצר; *ut &* Eſa. 39. 1. מראדך, *quod* 2 Reg. 20. 12. *eſt* בראדך; *&* 1 Reg. 15. אֲבִים *quod* 2 Chron. 13. *eſt* אֲבִיָּה *&* אֲבִיָּהוּ: *facilè enim tempora in nominum propriorum pronunciatione & ſcriptione literam aliquam variant, unde & in Evangeliis eſt,* Βεελζεβὲλ, *quod in Hebr. eſt* בעלזבוב. *Et ut quod primo loco ponis potiſſimùm conferam, nempe* Pſal. 18. *cum* 2 Sam. 22. *Illic verſ.* 1. *legitur* שְׁאוּל וּמִכַּף, *hîc* וּמִכַּף. *Verſus qui ibi ſecundus eſt, hîc omittitur. Ibi verſ.* 3. *eſt* וּמְפַלְטִי לִי אֱלֹהַי צוּרִי, *hîc* וּמְפַלְטִי לִי צוּרִי. *Ibi deſunt quæ hîc eodem verſu adduntur,* מִמְּחָמָס תּוֹשִׁיעֵנִי וּמִנּוֹסִי מֹשִׁיעֵנִי. *Ibi verſ.* 5. *eſt* אֲפָפוּנִי מִשְׁבְּרֵי מָוֶת חַבְלֵי מָוֶת, *hîc* כִּי אֲפָפֻנִי מִשְׁבְּרֵי מָוֶת. *Ceſſo, quia plurimæ ejuſmodi ſequuntur mutationes; quæ ſatis evincunt aut* Pſalmo Davidis *contigiſſe à novo ſcriptore qui libros* Regum *contexuit quod paſſim orationibus Chriſti in Evangeliis, ubi ab alio Evangeliſta aliis verbis recenſentur; aut ipſummet* Davidem, *diverſis temporibus egregium hunc hymnum proferentem, conſultò quædam mutâſſe, ut uberior ejus eſſet ſenſus; unde ſanè diverſa codicum lectio, nec ulla aut hîc aut illic depravatio, argui poteſt.*

At reſpicis forſitan ea loca ubi aliter ſe habere ט קרי *quàm* ט כתיב *annotârunt* Mazorethæ. *Reſpondeo, Ipſorum annotationes non indicare quomodo alii codices legerint, ſed quomodo legendum ſit: ideo nunquam duplex, multò minùs triplex,* קרי *annotatur; & vocales ſemper* קרי ט֗, *nunquam* כתיב ט֗ *accommodantur; ut unicam tantùm lectionem rectam eſſe indicarent, quæ ſcilicet* קרי ט֗ *eſt adaptata. In quo cùm ſenſum ſuum & judicium ſint ſecuti, rejicio paſſim ipſorum lectionem, tanquam aut non neceſſariam, aut inutilem, aut ſuperſtitioſam, aut etiam depravatam, &* כתיב ט *ſequi amo. Ut in hymno* Davidis 2 Sam. 22. 8. ט Ketif *poſtulat legi* וַיִּתְגַּעַשׁ, *ſicut* Pſal. 18. *quod rectius eſt quàm* ט Keri ויתנעש, *quod maſcul. gen. non bene conſtruitur cum ſeq.* וותרעש הארץ. *Verſ.* 15. ט Ketif *vult legi* וַיְהֻמֵּם, *ut eſt* Pſ. 18. *& rectius eſt quàm* ט Keri ויהם. *Verſ.* 33. ט Ketif *vult legi* וַיִּתֵּר חֻמִּים דַּרְכִּי, ט Keri *eſt* דרכי, *quia nempe ſic legitur* Pſ. 18. *at cur non eodem jure annotârunt pro* וַיִּתֵּר *legendum ut in Pſalmo* וַיַּחֲז? *Jam antè diximus ſtudio mutâſſe nonnulla Prophetam, ut & alia in eodem hoc verſu, & ſuprà verſ.* 11. *eſt* וַיֵּרָא & conſpectus eſt, *quum illic ſit* וַיֵּדֵא & volavit: *hîc verſ.* 11. חֲשֹׁרַת מַיִם colligationes aquarum, *cùm illic ſit* חֶשְׁכַת מַיִם tenebras aquarum. *Optimum habet ſenſum* דַּרְכּוֹ * Et exſilire facit integrum via ejus, *vel* & exſilire facit integrum in via ſua, *pro* בְּדַרְכּוֹ. *Indè pendet & alterum verſ. ſeq.* מְשַׁוֶּה רַגְלָיו כָּאַיָּלוֹת, *ſic habet* ט Ketif, *pro quo* ט Keri רגלי; *at rectius eſt prius, ſi in præcedenti legas* דרכו, diſponit pedes ejus *(nempe integri viri, quem exſilire facit aut expeditum reddit via ejus)* ut cervarum. *Verſu ult.* ט Ketif *vult legi* מִגְדּוֹל, *ſicut* Pſ. 18. *at* Keri *eſt* מגדול, *omnino pravé. Sic in hiſtoria* Me-

* Verſ. 35.

rodachi

rodachi 2 Reg. 20. 13. τὸ Ketif *eſt* וְאֵת בֵּית כֵּלָיו, Keri *vult inter* ואת *&* בית *legi* בל, *quia nempe id apud* Eſaiam *legitur*; *quid neceſſe?* *Sic verſ.* 18. Ketif *eſt* יִקָּח accipiet, *nempe Rex* Babel, *optimo ſenſu*; *at* Keri *eſt* יקחו accipient, *quia ſic legitur apud* Eſaiam, *ſine ulla neceſſitate.* 2 Sam. 21. 19. τὸ Ketif *vult legi* אִישׁ מִדּוֹן vir menſurarum *aut* extenſionum (*eſt enim* מדד *Arabicè* extendere) *ſicut in ſing. eſt* 1 Par. 20. 6. אִישׁ מִדָּה; *at* τὸ Keri *eſt* מדון, *quod ſanè multò minùs quadrat. Ibid. verſ.* 19. *eſt* שמעי, *volunt legi* שמעא, *quia ſic eſt in* Chronicis; *quaſi non ubique nomina propria mutationes tales ſubeant.*

Alterum quod ſtatuis eſt, Ubi Apoſtoli & Evangeliſtæ lectionem quam ſecuti ſunt LXX calculo ſuo comprobâſſe videntur, illos duces ſequi perinde tutum eſſe ac Mazorethas, neque ſacrilegum in Scripturam eſſe qui ſic ex ipſa Scriptura & meliore ejus lectione pronunciaverit.

Repeto, Vir Clariſſime, quod dixi, me duces Mazorethas *non ſequi, niſi ubi res ipſa cogit, & meliorem lectionem poſtulat. Menda quædam literaria irrepſiſſe in Sacros Codices, ut in alios quoſvis, non nego: Sed quæ ex re ipſa & genio linguæ, etiam ſine* Mazorethis, *à peritis facilè deprehendi, & dum leguntur emendari poſſint. Ex LXX interpretibus, etiam cùm Apoſtoli & Evangeliſtæ eos ſequuntur, lectionem in qua omnes Hebræi codices conſentiunt ſuſpectam habere & meliorare non auſim.* Pſal. 40. 7. *legitur* אזנים כרית לי *LXX* σῶμα δὲ κατηρτίσω μοι· *ſequitur id Apoſtolus* Hebr. 10. *an indè colligere licebit veriorem lectionem eſſe* גויה הכינות לי ? Pſal. 19. *pro* קוּם *LXX habent* φθόγγος ἀῶτῶν· *ſequitur Apoſtolus* Rom. 10. *an propterea verior lectio eſt* קוֹלָם ? Eſa. 1. 9. *pro* שָׂרִיד *LXX. habent* σπέρμα, *quod ſequitur Apoſtolus* Rom. 9. *an ideo verior lectio eſt* זֶרַע ? *Multa ſic erunt immutanda, alibi addenda; ut* Eſa. 65. 2. *legitur* אֶל־עַם סוֹרֵר, *LXX* πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, *ſic & Apoſtolus* Rom. 10. 21. *addendúmne ergò erit* וּמֵרִיב ? *Eſt & ubi omittunt aliquid LXX, ut* Eſa. 10. 22, 23. *quod ſequitur Apoſtolus* Rom. 9. 27, 28. *Malim cum doctiſſimis multis viris ſentire, Non accuratè admodum & ſollicitè ſpectâſſe ſanctos viros quousque cum Hebraica lectione LXX Interpretes convenirent; ſed vulgatæ & inter Helleniſtas receptæ Verſioni libenter inhæſiſſe, modò ſalvam indè integrámque haberent Spiritûs Sancti mentem.*

Tertium quod ſtatuis eſt, Alicubi obſervare eſſe, Spiritum Sanctum criſin manifeſtiùs exercere, aliámque à recepta lectionem præferre, etiam ubi LXX verſioni cum hodiernis exemplaribus Hebraicis ad amuſſim convenit. *Locum citas ex* Matth. 27. 10. *ubi ex* καθὰ συνέταξέ μοι Κύριος *conjectas innuiſſe Spiritum Sanctum pro* בֵּית יְהוָה *legendum apud* * *Prophetam* כְּבֵית יְהוָה; *quod quidem ego minimè ſentio: Sed cùm apud Prophetam initio verſûs* 13. *præcedat narratio mandati divini quo juſſit Deus projici argenteos illos ad ſigulum, omiſſâ narratione mandati voluiſſe Evangeliſtam ſubjicere in fine, factum eſſe* ſicut mandaverat Dominus. *Quòd autem* τῷ οἴκῳ τοῦ Κυρίου *nullam faciat mentionem, cauſa eſt, quia & apud LXX ea omittitur, qui tamen loco ejus illud* καθὰ συνέταξε Κύριος *non habent. Retinendum eſt omnino illud* בית יהוה, *quia circumſtantiam loci continet in quem conjici debebant argentei, in quem & conjectos à* Juda *eſſe* Matthæus *docet verſ.* 5. *Et ſi Theſin illam tuam ſequi liceat, quidni* Rom. 10. 9. *criſin exercuiſſe dicatur Apoſtolus in illum locum* Moſis, Deuter. 32. 21. Ego ad zelum provocabo eos, *ut & LXX habent, ſed* Paulus *citat* vos? *Aliâ viâ exiſtimo, Vir Clar. ejuſmodi loca eſſe expedienda quàm tantæ libertatis conceſſione. Nolim tamen cuiquam ſententiâ meâ præjudicatum.*

* Zach. 11. 13.

Reliquum eſt, Vir amiciſſime, ut ob præclarum tuum munus, quo affectum tuum erga me ingentem maximopere es teſtatus, quàm poſſum maximas agam

gratias. Uſus eo eſt per aliquot menſes, & adhuc utitur, Cl. Vir ac Theologiæ hîc Profeſſor D. Antonius Walæus, *qui ex Ill. Ord. mandato novæ in linguam vernaculam Novi Teſtamenti tranſlationi cum aliis incumbens, & præ cæteris* Apocalypſin *notis marginalibus illuſtrandam nactus, operam tuam vehementer laudat, ſibíque ejus uſum gratulatur; quo nomine majores etiam tibi gratias debemus. Accipe jam ἀντίδωρον levidenſe mearum in* Acta Apoſtolorum Animadverſionum, *tuo δώρῳ nequaquam par, ſed quale ab homine cui anguſta eſt eruditionis ſupellex proficiſci potuit, cui animus melior quàm facultas. Accipit haſce ad te deferendas D.* Duræus, *Vir omni doctrinæ & virtutum genere ornatiſſimus, nobíſque amiciſſimus, nec cuiquam niſi peſſimo inviſus. Hunc ſi amas, méque cum ipſo in ejuſdem amicitiæ ſocietatem intromittere dignaris, erit utrique cur nobis gratulemur. Faveat ſanctiſſimis tuis laboribus benignus Deus, téque Eccleſiis & Reipub. literariæ diu incolumem conſervet.*

Datum Lugd. Batav.
10. Januar. 1635.

Reverentiæ tuæ ſtudioſiſſimus,
Ludovicus de Dieu.

Superſcr.
Clariſſimo, doctrinâ virtutéque ſummo viro, D. Joſepho Medo, *amico ac fautori honorando.*

Epistle XLIX.

Joſ. Medi *Epiſtola ad* Lud. de Dieu.

Reverende & Clariſſime Vir,

This Letter returns Mr. *Mede*'s thanks to *Lud. de Dieu* for the Book he ſent him, viz. his *Notes upon the Acts of the Apoſtles*; with ſome Obſervations upon the foregoing Reply.

DUplici me beneficio affeciſti; tum quòd Libri tui eruditiſſimi munere me ornare volueris; tum quòd unâ eâdémque operâ, quaſi teſſerâ quadam in manus traditâ, mihi ad Domini *Joannis Duræi* amicitiam viam pateſeceris, Viri, quem verè heroicum illud *Religioſæ pacis* procurandæ ſtudium mihi dudum & omnibus bonis amabilem reddiderat; hæc verò occaſio primùm de facie notum, & in interiorem familiaritatem acceptum. Utroque hoc nomine, Vir Clariſſime, gratias tibi ago meritiſſimas; inprimis ob ἀντίδωρον tuum tam præclarum & omnimodâ eruditione refertum, cuſque meum δῶρον (quicquid tu dixeris) nullatenus conferri poteſt: imò videor liberalitate iſthâc meâ omnino fœnus exercuiſſe, & quæſtum feciſſe, ſi fas dicere, improbiſſimum.

De mendis autem & corruptione Textûs Hebraici, non eſt mihi tecum in ea cauſa reciprocandi animus: Fateor enim ultro hîc, ſi uſquam alibi, cautè & religioſè agendum, imò & ſentiendum. Interim tamen mallem mendum alicubi agnoſcere, quàm in inexplicabilem difficultatum Labyrinthum compelli, unde me haud expedirem, niſi abſurdiuſcula quæque & multò minùs veriſimilia (prout nonnunquam ab aliis factum video) comminiſci vellem. Unum tantùm aut alterum in Reſponſione tua notabo. Primum, quòd in collatione hiſtoriæ 2 *Reg.* 25. cum eadem *Jerem.* 52. non videris id animadvertiſſe in quod ego animum præcipuè intenderam: nempe capite illo *Regum*, v. 3. verba nonnulla omiſſa eſſe, ſine quibus hiſtoriæ veritas ſalva eſſe non poteſt; eadem verò ex *Jeremia* facilè & tutò reſtitui poſſe. Conferamus invicem.

2 *Reg.*

2 *Reg.* 25. 3. ſic legitur, בְּתִשְׁעָה לַחֹדֶשׁ וַיֶּחֱזַק הָרָעָב בָּעִיר . . . . . *Jer.* 52. 6. ſic, בַּחֹדֶשׁ הָרְבִיעִי בְּתִשְׁעָה לַחֹדֶשׁ וַיֶּחֱזַק הָרָעָב בָּעִיר. Quis hîc non videt verba illa [בַּחֹדֶשׁ הָרְבִיעִי] ſine quibus narrationis veritas non conſtat, è contextu *Regum* excidiſſe? Simile mihi obſervâſſe videor, 1 *Paral.* 6. 28. in illo, וּבְנֵי שְׁמוּאֵל הַבְּכוֹר וְשֵׁנִי וַאֲבִיָּה. Atqui primogenito *Samuelis* nomen fuit *Joel*, non *Vaſhni*; imò eo nomine memoratur in hoc ipſo capite, non niſi quinque abhinc verſibus. Cenſeo igitur excidiſſe nomen *Joel*, & olim ſic ſcriptum fuiſſe, וּבְנֵי שְׁמוּאֵל הַבְּכוֹר יוֹאֵל וְשֵׁנִי אֲבִיָּה *Et filii* Samuelis, *primogenitus* Joel, *& ſecundus* Abijah. Lxx certè ſic legerunt, & confirmatur ex 1 *Sam.* 8. 2. ubi legitur, וַיְהִי שֵׁם־בְּנוֹ הַבְּכוֹר יוֹאֵל וְשֵׁם מִשְׁנֵהוּ אֲבִיָּה. Nè dicam planè abſurdum eſſe, nomen cuique eſſe inditum ex voce cum *Vau* copulativa præfixa; nam quid quæſo ſignificabit וְשֵׁנִי, quocunque modo tractes, quàm *& ſecundus*?

Alterum quod notabo eſt, te Textum Lxx. *Zach.* 11. 13. leviter tantùm inſpexiſſe, ex eo quòd affirmes τὸν οἶκον Κυρίου apud illos non haberi; hánc-que cauſam eſſe cur neque apud Evangeliſtam compareat. At, niſi me quoque fefellerunt oculi, Lxx hîc cum Hebræo habent εἰς τὸν οἶκον τοῦ Κυρίου. Præterea Evangeliſtam hîc Lxx non eſſe ſecutum, argumento eſt, quòd totam pericopen aliis ferè verbis enuntiet.

Hæc ſunt, Vir clariſſime, quæ eruditiſſimis tuis (quas tanquam κειμήλιον aliquod apud me ſervare decrevi) reponenda duxi, nec plura. Deus Opt. Max. eruditiſſimos tuos conatus ad Reipublicæ literariæ emolumentum & nominis ſui gloriam indies magis magíſque provehat, téque quàm diutiſſimè incolumem ſervet. Ità vovet

Claritatis & Virtutis tuæ ſtudioſiſſimus,

Joſ. Medus.

Epistle L.

Dr. *Twiſſe*'s Fifth Letter to Mr. *Mede*, applauding his Conjecture concerning *Gog* and *Magog*, and the firſt peopling of *America*; as alſo his proof of the Reſurrection from *Exod.* 3. 6. with a Poſt-ſcript relating partly to a report of Mr. *Selden*'s Cenſure of his Book upon the *Apocalyps.*

How exceedingly am I beholden unto you; firſt, for your pains in affording me ſo liberal Letters, eſpecially conſidering with what recreation and delight I reade them; but above all for your love in communicating your thoughts? And I dare profeſs, though I have not ſeen your face, (which I heartily deſire at mine houſe; but I will think of preventing that ſuit, and firſt take a time to viſit your ſelf at Cambridge) *yet you cannot communicate them to one that holds them more dear. Alas! had it not been for your help, I had been to this day a ſtranger in the myſtery of God; while all my thoughts are emploied in making up the breach which theſe degenerate Times have cauſed in the myſtery of God's grace. But I have a deſire to receive information; and God hath made me capable in ſome meaſure to diſcern the ſtrength of rational diſcourſe, and the congruity of Concluſions with their Premiſſes in any argument. And to profeſs a truth, I did not think the myſteries of God's Providence, ſet down*

as they are in obſcure Prophecies, had been capable of ſuch evidence of illuſtration as God hath enabled you to bring thereunto, before the Event doth manifeſt them.

I went a little too farre in my laſt; onely that I might not be too immodeſt to create new troubles unto you, by comparing your Book on the Revelation, *I gueſſe the deſtruction of* Gog *is before the ruine of Antichriſt, though perhaps not long; and thereupon will follow that great commotion,* Revel. 19. 19. *And as for the deſtruction of the Temple after* Gog *in* Ezekiel, *whether you think it to have any reference to new* Jeruſalem, *I know not.*

As for your former myſtery concerning Gog; *I find it evident, that if* Lactantius *were now alive, in all likelihood he would goe hand and foot into your opinion. He is clear for the reſervation of ſome* Gentes *untouched of the fire at Chriſt's coming. This lately I met with all, not in* Lactantius *himſelf, but in* Sixtus Senenſis.

As for the peopling of the New world, *I find more in this Letter of yours then formerly I have been acquainted with. Your conceit thereabouts, if I have any judgement, is grave and ponderous; and the particular you touch upon, of Satan's wiſdom imitating the wiſdom of God, doth affect me with admiration. And for matter of fact, the grounds you goe upon, for ought I ſee, are as good as the world can afford. I think it a farre ſafer courſe to entertain your apprehenſions of God's Providence concerning our better Plantations in thoſe parts, then the vain prognoſtications of thoſe who think that likelieſt which pleaſeth them beſt. Were it not for Chriſtians that live amongſt them, they could neither have notice of the glory of new* Jeruſalem, *nor ever in all likelihood attain either to the Art of Ship-building and Navigation, or Art military, to fit them for ſuch an Expedition as you ſpeak of. And it may ſerve as a chamber to hide many of God's children, till the indignation paſſe over, which haſtens upon us more and more. Call that which you write* Fancies, *as your modeſty ſuggeſts; I cannot but entertain them as ſage conceits.*

As for the place alleged by our Saviour to prove the Reſurrection, [God is not the God of the dead, but of the living] *long agoe my brains were exerciſed to make it good, which I did in a Philoſophical way; from the Immortality of Souls concluding the Reſurrection of their Bodies, from that Philoſophical Maxim,* Nihil violentum perpetuum; *and conſequently the dividing of the Soul from the Body not to continue for ever. I then thought not of the myſtery of God concerning the* First Reſurrection, *and that of the* Juſt *onely. And albeit ſome thoughts do ariſe againſt your way therein, upon conſideration that glorified Bodies ſtand in no need of inheritance temporal; and undoubtedly the eating and drinking of Saints in their Reſurrection ſhall be rather to maintain a familiar communion with the* * Nations that eſcape, *who are* to walk in their light, *then to ſupply any domeſtical neceſſity of their natures; yet howſoever, the land of* Canaan *being the place where they ſhall reign as Kings, and the promiſe of God ſo expreſs to* Abraham, Iſaac *and* Jacob, *not to their ſeed onely; and albeit the ſtate of Grace was a better inheritance then the land of* Canaan, *yet the ſtate of Glory, reigning with Chriſt, better then that: this makes me highly to reſpect your interpretation. And you back your interpretation with learned Obſervations out of the* Rabbins: *and the good uſe you make of them makes me the more in love with them; and I am ſorry I have not ſpent more time in them; and it ſtirrs me up ſometimes to recreate my ſelf in the* Venice *Bibles ſet forth by* Buxtorfius, *wherein I have been not a little refreſhed with what they write of* Balaam's *prophecie, and upon* Gog *in* Ezekiel, *and how they ſtrain their*

* Rev. 21. 24.

wits

wits upon that, [Art thou he of whom I have ſpoken in old time?] *R.* Solomo *fetching it from* Eldad *and* Medad, *which made me ſmile; and* Kimchi *referring it to* Ezekiel *onely and* Zachary: *and upon that,* Matt. 8. 11. *and the like. One Mr.* Wood *in* Lincolnſhire *doth vehemently inſiſt for your way, as I have heard from my Lord* S. *to whom I have lately written pleaſantly, touching upon his counſells for advancing the Plantations of the Weſt, and telling him, that his Lordſhip little thinks that they tend to the promoting of the kingdom of* Gog *and* Magog. *For that noble Lord gives me leave to be merry with him; nothing pleaſeth him more then when he finds me free from a dejected Spirit. In his next he gave a touch only thereupon, which was this, that ſurely the* Americans *were not* Gog *and* Magog. *In my next I ſhewed him they could not be the ſame with* Gog *of the land of* Magog *in* Ezekiel *(which was his opinion;) that* Gog *coming from the North; but theſe from the Eaſt, Weſt, North and South, the four corners of the world. But withall I told his Lordſhip, he was not as yet* idoneus Auditor *of this myſtery; he muſt firſt be a good Proficient in an inferiour Form, where is read and ſtudied the myſtery of* Regnum Chriſti & Sanctorum *and the* Firſt Reſurrection. *Upon this he wrote a larger Letter oppoſing the conceit (I touched upon) of* Gog *and* Magog, *though the* Millennium *of Chriſt's Kingdom were granted; yet not a little againſt that alſo. I anſwered his Letter punctually; but when I had done, I kept that by me, and wrote at large to him concerning* Regnum Chriſti, *profeſſing my deſire he might not be unacquainted with the* Myſtery of God, Rev. 10. 7. *according to the true contents thereof,* Revel. 11. 15. *and ſo proceeded to ſhew unto him what a Myſtery it ſeemed to me at the firſt, and how incredible; though that* Revel. 20. 4. *was plain enough; but we were willing to project ſome recondite meaning, becauſe the plain ſenſe of the words ſeemed incredible. When I came to underſtand your way, what courſe I took to crave leave to propoſe my Reaſons, in number* *ten, *to ſend unto you, theſe I ſent to him without any anſwer; which yet he ſhall have, if he require it; not otherwiſe, for I do not affect to cramme any man againſt his appetite. I know he is much taken with Mr.* Brightman.

* See Epiſtles XXI. XXII.

As touching my Objection; I know that 1 Cor. 15. Every man in his own order, *is more fair for your way then that I propoſed; and to contract it to that which immediately followeth, ſeems to me to infatuate it; eſpecially you having ſo fairly confirmed it out of* Daniel, *and the Ancients ſtand with you herein. Undoubtedly the enjoying of Chriſt's Godhead is more happineſs then the enjoying of his Manhood; and the ſame joy in enjoying Chriſt the Lord* *can maintain in the ſpirits perfected: *And why ſhould it be any diſcomfort to me, that Chriſt in his Manhood is gone to ruine Antichriſt, and to reign with his Saints, and that I muſt ſtay till my turn comes to reign with him?*

* In the Ms. there ſeems ſome miſtake in the writing.

I have written to Mr. B. *in anſwer to his Letter, wherein he made relation of whereabouts he had written to you, and what you anſwered him; whereupon I took occaſion to write unto him, and to acquaint him with the* Præcognita *you ſpeak of.*

In one of your former Letters, you told me of a Chappel-exerciſe you had to communicate unto me, when I returned that of Gog *and* Magog; *which truly I had forgotten in my laſt to entreat: but ſince peruſing your Letters, and lighting upon it, I reſolved the next time I wrote to put you in mind of your promiſe: which whether it be the ſame you have wrote of concerning* Dan. 11. *I know not.*

——*I could not neglect to write unto you with the firſt, to acquaint you with my receit of yours, which came to my hands* Apr. 4. *and to give you many thanks for your love and pains, which I ſhall never requite ſave with love; if*

that may be a requital, as your acceptance may make it. I commend you from my heart to the Grace of God, and your studies as mine own to the Divine benediction, and rest

Newbury, April 6.
1635.

Yours ever in the Lord extremely obliged,

W. Twisse.

Post-script.

A strange Book came lately to my hands of the variation of the longitude of places on earth by the variation of the Compass, which was formerly supposed to be invariable. That which 54 years since was found to be deg. 11,22 *years agoe was found to be but deg.* 7, *and the last year but deg.*4. *Dr.* L. *my neighbour desires to be remembred unto you: He told me a story of Mr.* Selden, *what he delivered to my Lord* Herbert *concerning you, as namely that you took it unkindly that he would not believe that a Trumpet signified a thousand years. I made answer on your behalf as I thought good.*

Epistle LI.

Mr. Mede's *Answer to Dr.* Twisse's *Fifth Letter, expressing the great Candour and Freedom of his spirit as to differences in Opinions, and how little affected he was with the report of Mr.* Selden's *Censure of his Book. An Answer to an Exception concerning the State of the Millennial felicity* in Seculo futuro. *A vindication of* Lactantius *and others from the calumnies of some* Antichiliasts. *The reason why* Hierom *was afraid to mention* Justin Martyr *where he speaks of the ancient* Chiliasts.

SIR,

SOME business that calls upon me will make me be short at this time. That which I called a *Chappel-exercise*, was a diverse thing from this I last offered to send you; namely a little thing for understanding S. *Paul*'s allegation out of *Psal.*8. *Hebr.* 2. concerning the exaltation of the nature of Man, to which God hath subjected τὴν οἰκουμένην τὴν μέλλουσαν. This last is a large Discourse upon 1 *Tim.*4. delivered first at several times by way of *Common-places* (as we call them) in the College and in certain Sermons at S. *Mary*'s; but at what time my Notions in the *Apocalyps* were yet but raw, and the Mystery of the *Millenary* Kingdom not understood. So you will find in it many things not consentaneous to my present notions, and some other things that my maturer thoughts could now correct or wipe out. Well, whatsoever they be, I send you them both. The little one hath another conceit annexed to it, which I was not so well aware of, viz. of *Zipporah*'s circumcising. I would fain, but could not tell how to separate it from the other, unless I should write it out anew, which I had rather then undergo, hazard (as you see) the imputation of Vanity.

For Mr. *Selden*; he is a Gentleman by whose Writings I have learned much, and make no slight esteem of; but otherwise utterly unknown unto me.

me. I never ſaw him in my life, nor he me; nor was there ever any entercourſe between us, by letter, word, meſſage, or otherwiſe. Nor did I ever hear any Cenſure of his concerning my Book, or any particular therein, till now; much leſs replied to any ſuch thing reported to me, or *took it unkindly*, as you ſay he told my Lord *Herbert*. Surely it was but ſome ſcheme of diſcourſe that paſſed from ſome body *gratis*, when my Book was diſcourſed of: But the author of that ſcheme was more deceived in me then he could have been in any man elſe. There are, I think, few men living who are leſs troubled to ſee others differ in opinion from them then I am (whether it be a Vice or Vertue, I know not:) So far is it from me to *take it unkindly* that I ſhould not be believed in a Paradox. If any man can patiently ſuffer me to differ from him, it nothing affects me how much or how little they differ from me: Which diſpoſition ſo much the more encreaſeth in me, as I take daily liberty to examine either mine own former perſuaſions or other mens opinions. But if I ſhould go on, I ſhould perhaps diſcover too much my indifferency this way. Let it paſs.

I am no niggard according to my ability to impart what I know; but it is where I find ſome appetite (as you ſay;) otherwiſe my familiareſt friends, ſome of them, are as ignorant of my Notions as any ſtranger: For if they diſcover no ſtomach, I uſe not to examine them, no not to offer them: and it would be in vain, *Pauci enim inviti diſcunt.*

'Tis true that Glorified bodies have no need of inheritance temporal for their maintenance and nouriſhment; but for their manſion and habitation they have need of a place of abode. The Creatures upon earth were not all made, no not the moſt of them, for mans eating and drinking; but for his glorifying the Wiſdom, Goodneſs and Power of his Creator in the contemplation of them. Such a uſe is not unbefitting the Sons of the Reſurrection. And what uſe ſhould many of them have had but this, if Man had continued in the Integrity of his firſt Creation? Like ſcruples will ariſe in a mans mind concerning the State of Beatitude in the heavenly manſions; as, What ſhould a glorified Soul doe there with a Body and bodily Senſes? What Objects are there to entertain them? Some body, and, if I am not much deceived, our Mr. *Perkins*, ſomewhere in his Works (I had thought in his *Aurea Armilla*, but now cannot find it in the Engliſh, nor have I the Latin Copie) moving a queſtion, To what uſe the Renovated Earth after the Laſt Judgement ſhould ſerve; anſwers, For the ſolace of the glorified Saints, who ſhould ſometimes live in Heaven and ſometimes on Earth; alleging for this conceit that in *Apocal.* 5. 10. *Thou haſt made us unto our God Kings and Prieſts, and we ſhall reign on earth.* Were it not more agreeable to Reaſon to affirm, That, ſeeing Man conſiſts of two parts, a Body and a Soul, each ſhall have his preeminence in order, in reſpect of the Place of Beatitude; firſt the Body on Earth, then the Soul in Heaven; Earth ſeeming more ſuitable for the entertainment of the one, and Heaven for the other, yet ſo as both of them ſhall be for ever undivided, as in being, ſo in bliſs and fruition of God? *The Creature* hath been ever ſince the Fall Rom. 8. of Man *ſubject to Vanity and the bondage of corruption*; that which was made at firſt to glorify its Creator under the dominion of Man, being abuſed to ſin, and made the inſtrument to diſhonour him that made it. Under which *bondage* (to which it is *unwillingly ſubject*) it even *groaneth and travelleth in pain*, expecting one day to be delivered therefrom *into the glorious liberty of the children of God.* Shall there never then be a Time in which the Creature ſhall ſerve and be uſed to the end for which it was firſt made, namely, to ſerve to ſet forth the Wiſedom, Power and Goodneſs of its Maker, and that too under the dominion of Man, in ſuch a degree and

manner as hath never yet been, nor is eaſy by us yet to be conceived? I ſay again, The Creature may ſerve Man for a more noble and divine uſe then for eating and drinking, though I am not able to comprehend and decipher it. Think what the uſe of ſo many Creatures ſhould have been to Man in Paradiſe, when as yet there was no Commiſſion given to eat fleſh, nor had Man need of clothing. Should not Man then firſt have enjoy'd his happineſs in Paradiſe and on Earth, and after a time have been tranſlated into Heaven? Shall not the Soul come down to receive its Body on Earth? If ſo, what abſurdity is it, that it may ſtay a while with it * here, and entertain it ſelf together with it in that beginning of Felicity which the Inſtauration of the Creature may afford them?

* For how ſhould a man interpret that Parable, *Luke* 19. 11. and ſo forward, with ſatisfaction, and other like paſſages? as *Matth.* 19. 28. *Heb.* 11. 8. &c. and that a little before quoted *Apocal.* 5. 10. And how little footing will be found in the Old Teſt. for the *Life to come*, unleſs we go this way to work?

There are many Tenets among the Fathers and Schoolmen, *Concerning the Day of Judgement and State of the Reſurrection*, which moſt men receive without queſtion. Bring them together with that I repreſent unto the *Lydius lapis* of the Scripture, and try which of the two hath moſt eaſy footing therein.

S. *Peter* tells us, *Acts* 3. 21. of an Ἀποκατάστασις πάντων at the Second coming of Chriſt, foretold *by the mouth of all the holy Prophets ſince the world began.* Try whether you can ſhew any ſuch thing in the *Prophets*, according to your manner of expoſition.

S. *John* tells us of a * *Myſtery of God* to be yet finiſhed which *he had declared to his Servants the Prophets.* Try how well this will be found, according as ſome interpret them.

* Apocal. 10.

But I never meant to have gone thus deep, when I put pen to paper. Now therefore I end with my beſt reſpect, and prayers to Almighty God to make us capable of that Felicity he hath prepared for ſuch as look for the Coming of the Lord Jeſus, *when he ſhall come to be glorified in his Saints, and to be admired in all them that believe.* So I reſt

2 Theſſ. 1. 10.

Chriſt's Coll. *April* 18. 1635.

Yours to command,

J. Mede.

In that paſſage of *Lactantius* you mention, you may pleaſe to obſerve how wrongfully the ancient *Chiliaſts*, and *Lactantius* by name, are charged to hold, That the Saints which riſe from the dead ſhall marry and get children; whereas he expreſly affirms it of thoſe onely *qui erunt in corporibus vivi* when Chriſt cometh. Nor did any of the reſt, I mean of the Fathers, *Juſtin*, *Irenaus*, *Melito*, &c. think otherwiſe. You may obſerve alſo that *Hierom* in ſo many paſſages (wherein he names the Fathers that were *Chiliaſts*) doth never mention *Juſtin Martyr*, being afraid, it ſeems, of the Antiquity and Authority of the man.

N. B.

I conceive the meaſuring of the Temple in *Ezekiel* to have reference to the time of the *New Jeruſalem*; but how to expound it I know not: And no marvel; for I have read ſome-body of our Writers affirming it was never yet underſtood by any man what it meant, nor could eaſily be divined.

EPISTLE

EPISTLE LII.

This that follows is under the Author's own hand, and was encloſed (its likely) in ſome ſhort Letter to Dr. Twiſſe. *What the Letter contain'd appears not, it being not to be found among the* MSS. *But the* Diſcourſe *contains ſome Teſtimonies concerning the* Kingdom of Chriſt: *The firſt taken out of the* Form of Eccleſiaſtical Doctrine *ſet forth by the Firſt Council of* Nice; *The other taken out of a* Catechiſm *ſet forth in K.* Edward *the Sixth his Reign.*

I.

THat great Council of *Nice* called by *Conſtantine*, beſides their Definition of Faith and Canons Eccleſiaſtical, ſet forth certain Διατυπώσεις Ἐκκλησιαστικὰς, that is, *Forms of Eccleſiaſtical Doctrine*, according to which all Teachers in the Church were to frame their Diſcourſe and direct their opinions. Some of theſe Διατυπώσεις or *Formulæ doctrinæ Eccleſiaſticæ* are recorded by *Gelaſius Cyzicenus* in his *Hiſtoria Actorum Concilii Niceni.* Amongſt theſe there is this *Formula* for the Doctrine of the State of the Reſurrection.

Μικρότερον ὁ κόσμος ἐγένετο διὰ τὴν πρόγνωσιν· προέγνω γὰρ ὁ Θεὸς ὅτι ἁμαρτήσει ὁ ἄνθρωπος· διὰ τοῦτο καινοὺς οὐρανοὺς καὶ καινὴν γῆν προσδοκῶμεν, κατὰ τὰ ἱερὰ γράμματα, φαινομένης ἡμῖν τῆς ἐπιφανείας καὶ βασιλείας τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· καὶ παραλήψονται τότε, καθά φησι Δανιὴλ, τὴν βασιλείαν, &c. i. e. *Minutior* (i. *vilior* ſeu *imperfectior*) *factus eſt Mundus propter præcognitionem: prævideràt enim Deus peccaturum eſſe hominem. Idcirco* novos cœlos & novam terram exſpectamus, *juxta Sacras literas, quando illuxerit Apparitio & Regnum magni Dei & Salvatoris noſtri Jeſu Chriſti:* Et tunc (*ut ait* [a] *Daniel*) accipient regnum Sancti Altiſſimi. *Et Terra pura, ſancta, terra viventium & non mortuorum,* (*quam oculis fidei prævidens* David, *clamat,* [b] Credo videre bona Domini in terra viventium) *terra manſuetorum & humilium.* Beati enim [c] (*inquit*) mites, quoniam ipſi poſſidebunt terram: *Et* [d] *Propheta*, & calcabunt ipſam (*ait*) pedes manſuetorum & humilium.

Simile quid habet *Irenæus* lib. 5. c. 36. lin. 6.

[a] cap. 7. 18.

[b] Pſal. 27. 13.

[c] Matt. 5. 5.

[d] Eſai. 26. 6.

1. Judge by this (notwithſtanding 50 years oppoſition) how powerful the *Chiliaſtical* party yet was at the time of that Council. By ſome of whom if this *Formula* were not framed and compoſed, yet was it thus moderated as you ſee, that both parties might accept it, *Salvâ cuique interpretatione ſuâ*, as being delivered in the Terms and Language of Scripture.

2. Judge ſecondly, whether in my Explication of the *Millennium* I have not kept within the compaſs of this Διατύπωσις, and not ſwerved one jot therefrom.

II.

What do you think the Authour of the *Catechiſm* ſet forth in K. *Edward*'s time (and by him authorized 20. *May* in the laſt year of his reign) meant, when he explicates the two firſt Petitions of the Lord's Prayer in this manner? The Dialogue is between *Magiſter* and *Auditor.*

Sanctificetur Nomen tuum.

M. *Quomodo hoc fit?*

A. *Dicam: Tum demum hoc fit, cùm omiſſis illis omnibus qui nomen Deorum*

orum ſortiuntur, ſive in cælo, ſive in terra, ſive in templis variis figuris & imaginibus adorentur, ſolum hunc noſtrum Patrem agnoſcamus, & precemur verum Deum & filium ejus Jeſum Chriſtum quem ipſe miſit, & cum ſolum cum vitæ integritate & innocentia, puris & infucatis precibus ſollicitemus.

M. *Rectè quidem dixiſti. Perge quæſo.*

A. *Secundo loco petimus, ut* Adveniat Regnum ejus: *Adhuc enim non videmus res omnes Chriſto eſſe ſubjectas: non videmus ut lapis de monte abſciſſus ſit ſine opere humano, qui contrivit & in nihilum redegit Statuam deſcriptam à* Daniele: *ut petra ſola, qui eſt Chriſtus, occupet & obtineat totius mundi imperium à Patre conceſſum. Adhuc non eſt occiſus Antichriſtus: quò fit ut nos deſideremus & precemur, ut id tandem aliquando contingat & impleatur; útque ſolus Chriſtus regnet cum ſuis Sanctis, ſecundùm divinas promiſſiones; * útque vivat & dominetur in mundo, juxta Sancti Evangelii decreta, non autem juxta traditiones & leges hominum & voluntatem Tyrannorum mundi.*

* Mark this laſt, I beſeech you, whether he could mean it otherwiſe then on earth.

M. *Faxit Deus, ut Regnum ejus adveniat quàm citiſſimé.*

I have the Book by me, and have had long. But I ſuppoſe it is known but to a few. In *Foxe*'s Martyrologie you ſhall find in the examination of Maſter *Philpot*, that the Biſhops, when they came, brought the Catechiſm with them; but what ſpecial relation it had to him, I know not, nor is ought there mentioned about it.

The Kings Letters before it begin thus.

Cum brevis & explicata Catechiſmi ratio, à pio quodam & erudito viro conſcripta, nobis ad cognoſcendum offerretur; ejus pertractationem & diligentem inquiſitionem quibuſdam Epiſcopis & aliis eruditis commiſimus, &c.

J. M.

Epistle LIII.

Dr. *Twiſſe*'s Sixth Letter to Mr. *Mede*, deſiring him to perfect his Comment upon the *Apocalyps*, and to communicate what Notions he had concerning the Temple in *Ezekiel*, as alſo upon ſome obſcure paſſages in *Dan.* 11.

SIR,

This ſixth (as alſo the ſeventh) Letter of Dr. *Twiſſe*'s are not entirely to be found among the Mss, but onely ſome pieces of them: there was in the former Edition ſome confuſion in the printing of them.

——*Your love and your worth makes me zealous of your name, and ſo ſhall I ever be. And I willingly profeſs I never expected ſo rational Diſcourſes in the explanation of paſſages ſo myſterious. We are commonly taken with pretty fictions and imaginations, the ground whereof when we come to examine, we find no ſolidity to faſten on. O that my deſires were worthy to be conſidered by you, that you would be pleaſed in your private ſtudies to go on to perfect that you have begun upon the* Revelation! *To my thinking, by conſidering your* Specimina *thereon, the three next Chapters,* viz. 15, 16, 17. *would be ſoon perfected. The touch you give me about repairing of the Temple in* Ezekiel *doth exceedingly content me, though I am perſwaded you have ſome Notions, general at leaſt, concerning many paſſages therein——In the eleventh of* Daniel, *that which you apply unto the* Turk, *I had thought belonged to* Antichriſt: *and the * laſt verſe, of* planting his Tabernacles between the ſeas, *ſeems to me fairly to ſet forth* Rome *and the Throne of the Beaſt therein. And as touching the * tidings* from the Eaſt and North, *that troubleſome body, if it be the* Turk *that is troubled, have you not ſome pro-*

* Dan. 11. 45.

* Verſ. 44.

propenſion to apply it to the Jews, *after their converſion to Chriſt: Thus I make that ſaying good,* Garrit amor & benevolentia, *and one thing more, a deſire to ſound you*———

W. T.

EPISTLE LIV.

Mr. Mede's *Anſwer to Dr.* Twiſſe's *Sixth Letter, containing ſome Teſtimonies touching* Regnum Chriſti *and the* New Jeruſalem, *out of* Tertullian *and K.* Edward's *Catechiſm; with ſome general hints concerning* Ezekiel's *Viſion of the meaſuring of the Temple, and an Explication of* Dan. 11. 44, 45.

SIR,

I Am not unwilling to communicate unto you the moſt of my tew, becauſe, I perceive, you make ſome account of them. For in the Un. where I live, I know not a ſecond man that underſtands any thing concerning ſuch Myſteries, nor deſires to be made acquainted with them. I ſpeak not of the Myſtery of the *Millennium* onely, but of the Myſtery of Iniquity. Concerning which I cannot but exceedingly admire how uncapable men (otherwiſe extraordinarily qualified with gifts, and well-affected too) are found to be——Condemn me not therefore too much, if my edge be not ſo ſharp in this way as you deſire it ſhould be. But let this paſs. You ſhall receive herewith the * *Prophecie of Tobie* in a paper by it ſelf. And I will adde in this two other. The one, the authority of *Tertullian* for the applying of *Ezekiel*'s Temple to the *New Jeruſalem*; the other, another paſſage yet out of K. *Edward*'s Catechiſm, which I had not time to tranſcribe in my laſt.

* which I deſire you to ſend back, when you return my other papers.

Tertullian. lib. 3. adverſus Marcionem c. 24.

*Nam & confitemur in Terra nobis Regnum repromiſſum, ſed ante Cœlum, ſed alio ſtatu; utpote poſt reſurrectionem in Mille annos, in Civitate divini operis Hieruſalem cœlo delata; quam & Apoſtolus Matrem noſtram ſurſum deſignat, & πολίτευμα noſtrum, id eſt, municipatum, in cœlis eſſe pronuntians, alicui utique cœleſti Civitati eam deputat. Hanc & Ezekiel novit, & Apoſtolus Joannes vidit—— Hanc dicimus excipiendis reſurrectione Sanctis, & refovendis omnium bonorum, utique ſpiritualium, copiâ, in compenſationem eorum quæ in ſeculo vel deſpeximus vel amiſimus, à Deo proſpectam. Siquidem & juſtum & Deo dignum, illic quoque exultare famulos ejus, ubi ſunt afflicti in nomine ipſius. Hæc ratio Regni * cæleſtis. Poſt cujus Mille annos, intra quam ætatem concluditur Sanctorum reſurrectio, pro meritis maturiùs vel tardiùs reſurgentium, tunc & mundi deſtructione & Judicii conflagratione commiſſâ, demutati in atomo in Angelicam ſubſtantiam (ſcilicet per illud incorruptelæ ſuperindumentum) transferemur in cœleſte Regnum——*

N. B.

*Sic vocat quod in terris futurum aſſerit, utpote de cœlo ſive cœlitus, vel in quo cœleſti & Angelicâ vivetur vitâ.

In this latter, for the time of the World's Conflagration and its deſtruction, *Tertullian* differs from the reſt, I am ſure from *Irenæus*; unleſs by *Judicii conflagratio* he means that of *Gog* and *Magog*, Apocal. 20. 9. But I think he doth *not.

* Vide. n. *de Spectaculis*, c. 30.

Ex Catechiſmo Edwardico,
De Extremo Judicio.

M. *Finem mundi Scriptura ſacra conſummationem & perfectionem Regni*

46

ac Myſterii Chriſti, & Renovationem rerum omnium appellat. Sic loquitur Apoſtolus Petrus 2 *Ep. cap.* 3. Nos cœlos novos & terram novam exſpectamus, juxta promiſſionem Dei, in quibus juſtitia inhabitat. *Videtur autem rationi conſentaneum, ut corruptio, mutabilitas & peccatum (quibus ſubjicitur totus mundus) aliquando ceſſarent. Quâ verò tandem viâ aut quibus circumſtantiarum rationibus iſta fient, cupio abs te audire.*

Aud. *Dicam, ut poſſum, eodem Apoſtolo teſte:* Cœli procellæ in morem tranſibunt, elementa æſtuantia ſolventur, terráque & quæ in ea ſunt opera exurentur. *Quaſi diceret, Mundus (utì in auro fieri videmus) totus igne repurgabitur, atque ad ultimam ſuam perfectionem reducetur, quem minor ille mundus, nimirum homo, imitatus, à corruptione itidem & mutatione liberabitur. Itaque hominis causâ (in cujus gratiam major hic mundus creabatur primùm) renovatus tandem, faciem induet multò cùm jucundiorem, tum pulchriorem.*

M. *Deinde autem quid ſupereſt?*

Aud. *Ultimum & generale Judicium. Veniet namque Chriſtus, ad cujus vocem mortui omnes reſurgent, & animâ & corpore integri, atque in throno Majeſtatis ſuæ reſidentem videbit totus mundus: poſt excuſſionem autem conſcientiæ cujuſque, extrema ſententia pronunciabitur. Tunc temporis filii Dei perfectè poſſidebunt Regnum illud immortalitatis & æternæ vitæ, quod illis præparatum fuit ante jacta fundamenta mundi, & regnabunt cum Chriſto in æternum. Impii verò qui non crediderunt abjicientur in ignem æternum, deſtinatum diabolo & angelis ejus.*

I ſend you this paſſage, as I did the former, that you might admire with me what this Author meant; whether ſuch expreſſions could fall from him by mere chance, or whether they argue not ſome further notion in this myſtery then was common and ordinary, though thoſe to whom the review and approbation of the Book was committed were not capable to obſerve it.

CONCERNING *Ezekiel's* Viſion of the *meaſuring of the Temple* I have no Notions, either general or ſpecial, worth relation. Onely I ſuſpect ſome Myſtery to be in the Numbers, as in the *New Jeruſalem* in the *Apocalyps* I obſerve all the Numbers to be 12, or multiplied thereof, with reference, I ſuppoſe, to the 12 Apoſtles. But whether the Number of *Ezekiel's meaſures* ſhould have reference, I cannot yet ſo well comprehend. I have been ſometimes tampering that way, and methought they ſeemed to ſuit very well with the Name of God יהוה *and* אלהי, the letters whereof are 3 in each, and the Numbers they ſignifie 1. 5. 6. 10. 30. For theſe are the Numbers or the *Radices* of the Numbers of nigh all *Ezekiel's meaſures*. Notwithſtanding I give my ſelf but little ſatisfaction in ſo *Cabbaliſtical* a conceit. Yet ſeeing the meaſures of the City in *Ezekiel* (*cap. ult. in fine*) are diverſe from thoſe of S. *John* in the *Apocalyps*; if the Cities be the ſame, the Numbers alſo muſt have ſome identity in a Myſtery which they have not in the Letter; one fitted to the time of the *Law*, the other to the time of the *Goſpel*. But he that can tell me how to unfold this Myſtery, ſhall be my Maſter.

י ו ה א
1. 5. 6. 10. 30.

CONCERNING my application of the * *King of the South* and the *King of the North* to the *Saracen* and *Turk*, who ſhould plunder the *Roman* Empire in his latter end; 'tis not my conceit alone, but Mr. *Brightman's* upon that part of *Daniel*. And 'tis true, which you gueſs, that I incline to apply the *King of the North's going forth (upon the tidings from the Eaſt and the North) in a fury to deſtroy*, and to that purpoſe to *plant the Tabernacles of his palace in the glorious mountain of Holineſs*, to the *Jews* return, and the expedition of *Gog* and *Magog* into the *Holy land*. For צבי and

* Dan. 11. 44, 45. explained. See the foregoing verſes explain'd in Book III. p. 831.

and אֶרֶץ צְבִי, and therefore הַר צְבִי קֹדֶשׁ in this place, is conſtantly in this Book a deſcription of the *Holy land*. See chap. 8. 9. and this chap. verſ. 16, and 41. The *tidings from the Eaſt and North* may be that of the return of *Judah* and *Iſrael* from thoſe quarters. For *Judah* was carried captive at the firſt into the *Eaſt*, and *Iſrael* by the *Aſſyrian* into the *North*, (namely in reſpect of the *Holy land*) and in thoſe parts the greateſt number of each are diſperſed at this day. Of the reduction of *Iſrael* from the *North*, ſee the Prophecies *Jer.* 16. 14, 15. and chap. 23. 8. alſo chap. 31. 8.

Or if this *tidings from the North* may be ſome other thing, yet *that from the Eaſt* I may have ſome warrant to apply to the *Jews* return, from that of the *Sixth Vial* in the * *Apocalyps*, where the waters of the great River *Euphrates* are dried up, to prepare the way of the *Kings of the Eaſt*. * ch. 16. 12.

If you can digeſt this application of the *Kings* of the *South* and *North* to the *Saracen* and *Turk*; I will then deſire you to conſider the notation of the Time *when*, which (ſaith the Holy Ghoſt, v. 40.) ſhould come to paſſe בְּעֵת קֵץ *at the time of the End*, that is, of the ὕστεροι καιροὶ of the *Roman* Kingdom; which what they are you will find in my Diſcourſe upon 1 *Tim.* 4. And to this you may refer that Queſtion of *Daniel* in the next chap. verſ. 6. עַד מָתַי קֵץ הַפְּלָאוֹת *How long ſhall this latter end of wonderful things be?* which the Angel anſwers, *For a time, times and a half*; referring to his former Viſion thereof chap. 7. 25. Of the ſame *Latter times* he asketh yet again, verſ. 8. *incertus & mirabundus*, מָה אַחֲרִית אֵלֶּה *Lord! what are* theſe ὕστεροι καιροί; which our Tranſlation turns but untowardly. And further then this I cannot go in *Daniel*. The next is all dark. But it may ſeem the Angel tells the Prophet in thoſe laſt* Numbers when and how long it ſhould be before this Myſtery of the ὕστεροι καιροὶ ſhould be underſtood. For ſo he intimates both verſ. 4. *Shut up the words, and ſeal the Book untill the time of the End*; and again verſ. 9. *The words are cloſed up and ſealed till the time of the End*——and then, *None of the wicked ſhall underſtand, but the wiſe ſhall underſtand*, verſ. 10. Now you know the Myſtery of *Antichriſt*, whereon the knowledge of theſe ὕστεροι καιροὶ wholly depends, was not diſcovered till a good part of them were run out. What if thoſe Numbers (verſ. 11, 12.) point out that time, counting from the Prophanation of *Epiphanes*? But I confeſs I know not here which way to take. This I intimate was an old Notion, which I can neither ſatisfie my ſelf in, nor yet meet with another better grounded. * Dan. 12. 11; 12.

Jo. Mede.

[*At what time the Author wrote theſe lines, it ſeems he had not perfected his thoughts concerning the meaning of theſe Numbers and the* Epocha *thereof: but afterwards he wrote an elaborate Diſcourſe expreſſing his laſt and more concocted thoughts concerning this Argument: which the Reader may find in* Book III. p. 882.]

EPISTLE LV.

Dr. *Twiſſe's* Seventh Letter to Mr. *Mede*, deſiring to know his thoughts touching *Genuflexio verſus Altare.*

Worthy Sir, and my dear Friend,

THeſe are only to give you to underſtand that your Packet is arrived ſafely in my hands; your Letters, your Manuſcripts, two larger upon 1 Tim. 4. *and the other of* ὑπερι καιρὶ, *and a third leſs. Time will not ſerve me to expreſs the content I take in them; the ſatisfaction you give me in your Letters. I am taken with the meditation of the ſlavery of the Creature, ever ſince the Fall of* Adam *in bondage to them that are ſlaves to ſin; and what that beſpeaks of better times both for the Creature and for us: the paſſages of the Form of Doctrine preſcribed by the Council of* Nice; *the Catechiſm in K.* Edward's *days; and the reſt. And like enough the land of* Canaan *ſhall have preeminence above all the reſt, when it comes to be the Throne of Chriſt's Kingdome, like as it was the glory of all Lands when the children of* Iſrael *were brought to inherit it.*

Your Doctrine of Dæmons *(whereof I have taſted, even to the Anſwer of the ſecond Objection, Why invocation of Saints ſhould be made choice of to ſet out Antichriſt thereby, as a principal Character of him,) doth ſo affect me, that withall conſidering theſe degenerate times, I could heartily wiſh you would give way to the printing of it. You know what* Spalatenſis *mentioneth of one of his Prebends, that ſhould profeſs, if he were ſure Angels heard him, he would uſe that Collect,* Angele Dei, qui cuſtos es mei, *&c. and who it is that taketh it upon him to have been the man meant, and juſtifies it. When I reade your Diſcourſe of that,* Thou ſhalt have no other Gods before my face, *it makes me willing to know what you think of* Genuflexio verſus Altare, *which now grows rife, and begins to challenge ſubſcription thereto as* licita; *like as* genuflexio *at the name of* Jeſus, *as* pia ceremonia; *and where we ſhall end I know not. I cannot but take notice, as you wiſh me, of the vile depravation of the opinion of the Ancients concerning* Millennium. *For all theſe I cannot ſufficiently give you thanks, and muſt ſtudy how to expreſs my thankfulneſs. Mr.* S. *is a man of very good parts, but withall I doubt he hath his vanities as well as other men; for I cannot believe but that Dr.* L. *related unto me the truth of what he heard——*

The beginning of the week hath been a very buſy time with me, and I muſt make haſt, deſiring you may underſtand with the firſt the ſafe landing of your precious commodities —— I nothing doubt but the Lord will perfect the good work he hath begun in you and by you; to whoſe gracious direction I commend all your ways, and ſhall ever reſt

Newbury, May 5. 1635.

Yours in all due reſpects infinitely obliged,

Will. Twiſſe.

EPISTLE

Epistle LVI.

Mr. Mede's *Anſwer to Dr.* Twiſſe's *Queſtion about* Genuflexio verſus Altare. *His freedom from ſelf-ends in this and all other his opinions.*

SIR,

FOR your Queſtion about *Genuflexio* or *Adoratio verſus Altare*, I was in ſome pauſe whether to anſwer to it, or to paſſe it by in ſilence. I confeſs I have not been unacquainted with ſpeculations in things of this nature: they were my eldeſt thoughts and ſtudies, full twenty years agoe, and the argument of my **Concio ad Clerum* when I commenced Batchelor of Divinity, and before I was any proficient in the Apocalyps. And it may be I have had ſo many Notions that way as would have made another man a Dean or a Prebend or ſomething elſe ere this. But the point of the *Pope's being Antichriſt*, as a dead fly, marred the ſavour of that ointment. And beſides I am no Practioner nor active, but a Speculator onely: But I am afraid there are others as much in fault, which practiſe before they know. I ſuppoſe you have heard ſomething this way, and thence took occaſion to move this Queſtion to me; which is the reaſon I have told you this long tale by way of Preface, leſt you might think I had (as ſome men uſe to doe) made the bent of the Times the rule of my opinions. But if I did ſo, I ſhould quickly renounce my Tenet of the Apocalyptical Beaſt, which I know few men here ſo hardy with us as to profeſs they believe, yea or would fain do. But alas that I am ſo ill adviſed I cannot doe with all! And I thank God I never made any thing hitherto the caſter of my reſolutions but Reaſon and Evidence, on what ſide ſoever the advantage or diſadvantage fell. Beſides, it fell out happily that the Times, when my thoughts were exerciſed in thoſe Speculations I ſpake of, were times of better awe then now they are; which preſerved me from that immoderation which I ſee divers now run into, whether out of ignorance or ſome other diſtemper I cannot tell. *Hæc omnia dixi in anteceſſum:* now I will anſwer your Queſtion briefly.

* upon that Text, *Sanctuarium meum reveremini*, Levit. 19.30. See Book II. p. 507.

1. We muſt diſtinguiſh between *Imago*, and *Locus* or *Signum præſentiæ*. To pray or worſhip toward the Firſt, with reſpect thereto, is Idolatry; but not toward the Second.

2. The *Iſraelites* in the Wilderneſs bowed and worſhipped the Lord toward the *Cloud* wherein he manifeſted his preſence; in the Temple toward the *Ark* and the moſt Holy place as *Solium Dei*. When they were abſent from it (though in a ſtrange Country) yet they turned themſelves and ſpred out their hands toward it when they prayed, as *Daniel* in *Babel*. *Ergò*, to worſhip toward *Locum præſentiæ* is no Idolatry: or, if it were, we ſhould commit it as often as we liſt up our hands and eyes to Heaven in our prayers, as to the place of God's ſpecial Preſence: Yet our Saviour taught us to ſay, *Pater noſter, qui es in cælis*, and to look that way when we prayed.

3. The reaſon of this difference between *Imago*, and *Signum* or *Locus præſentiæ*, in the point of Divine worſhip is this; 'Tis one thing *adhibere creaturam in cultu Dei per modum Objecti*, another *per modum circumſtantiæ Loci aut Situs*, or as *Inſtrumentum*. The Firſt is Idolatry, for God is a jealous God, and cannot endure that the worſhip we give to him ſhould

look towards any thing as an *Object* but Himſelf. But unleſs the Second be lawful, we muſt not look toward any created thing when we pray, not to Heaven, nor turn our ſelves towards the Table where God's bleſſings are when we ſay Grace, or the like; not lawfull to invocate God in his Temple, not lawful to pray unto him with a Book, not uſe the Communion-Table as a place to give praiſe and thanks unto his Name. In all which *Res creata adhibetur tantùm* either as *Circumſtantia cultûs, ubi & quo-versùs*, or as *Inſtrumentum quo utimur ad invocandum*, (as a Prayer-book) but not as *Objectum cultûs*. But an *Image*, in the nature of the thing, if it be uſed in Divine worſhip as an *Image*, cannot but be uſed as an *Object*, that is as a Repreſentation of the thing worſhipped. For to look to a thing as it is the Repreſentation of the *Object* whereto we addreſs our Prayers and Services, what is it elſe but to make it *Objectum mediatum & relativum*? I muſt deſire you to ſupply my meaning where my expreſſion is defective. I ſhould doe better *coràm*; by pen 'tis tedious to me.

4. Now the ἱερὰ Τράπεζα or *Altar* (for they are but Synonyma's, as I take it) was ever in our Chriſtian Oratories accounted as *Solium Chriſti*, as being the place where the Myſteries of his Body and Bloud (the Rites of the New Covenant) are exhibited unto us.

5. All the Prayers and Devotions of the Church were there offered unto God, and no where elſe, for many hundred years, and ſtill are in all the Churches of the Orient, and in the Latine Church their Mattins and Evenſong, if of later ages not at it, yet always near and toward it. *Desks* for reading prayers is a new device ſince the Reformation, never in the Church before. Whatſoever was ſpoken to God, was ſpoken at the *Altar* or towards it; whatſoever to the people, out of the *Ambo* or Pulpit and towards them, as Readings, Sermons. *Tertull. Exhort. Caſtit. c.* 10. *Si ſpiritus apud ſe reus ſit & conſcientia erubeſcit, quomodo audebit orationem dicere ad Altare?* An Altar is nothing elſe but a Table to call upon God at; whence the Scripture relates ſo often of *Abram* and *Iſaac*, that they built Altars where they came, and there called upon the name of the Lord.

So yet among the *Lutherans.*

6. If it be lawful to invocate and call upon God at and toward the Altar as *Solium præſentiæ*; 'tis as lawfull to worſhip him toward it. The ſpecification of Chriſtian worſhip is to adore and invocate the Father through *Jeſus* Chriſt crucified: why ſhould it not then be comely, when we addreſs our ſelves unto him, to look toward the place where his Paſſion is commemorated and the Rites thereof exhibited? 'Tis but to repreſent that by our poſture which otherwiſe we expreſs by our tongue, when we ſay, *Through Jeſus Chriſt our Lord.*

7. 'Tis the faſhion of all Nations and Religions (and ever was) to uſe ſome Reverential geſture when they enter into God's Houſe. Our Saviour, when he ſends forth his diſciples to preach the Goſpel, *Matt.* 10. ſaith, εἰσερχόμενοι εἰς τὴν οἰκίαν ἀσπάζεσθε αὐτὴν, *when ye enter into an Houſe, ſalute the ſame*, i. e. (as S. *Luke* relates it, and the Vulgar and ſome other Copies have in this of *Matth.*) ſay, εἰρήνη τῷ οἴκῳ τούτῳ. Agreeable whereto is that Cuſtome now almoſt onely retained amongſt a few of the Vulgar to ſay, when they come into an Houſe, *God be here.* Why ſhould not ſome ſuch Rite be comely, when we come into the Houſe of God?

I am ſorry now that I entered at all into this diſcourſe, for I ſee ſo many things requiſite yet for the underſtanding thereof, (as of the Nature of Temples and their Holineſs, of the Chriſtian Sacrifice ſo much decantated in the ancient Church, of the Lawfulneſs of Rites ordained by men, and the like) that it would require a Volume to give ſatisfaction herein. But you deſired but to know what I thought of *Genuflexio versùs Altare*, and I think

think I have told you; and you ſee hereby what a mungrell I am. I know not how you will like it, I know how full of prejudice in theſe things moſt of our Divines are. But I am verily perſwaded that the Notions of Antiquity hereabout are ſo far from being followed, that they are quite forgotten and unknown.

I will neither trouble you nor my ſelf any longer, but commend you to the Divine protection, and ſo I reſt

Chriſt's Coll. *May* 13. 1635.

Your loving Friend,

Joſeph Mede.

EPISTLE LVII.

Dr. *Twiſſe's* Eighth Letter to Mr. *Mede*, containing his thankful acknowledgments of Mr. *Mede's* ſingular goodneſs in communicating his Papers, and his high eſteem of them, particularly of his Notions upon διδασκαλίαι δαιμονίων, &c. as alſo his Obſervations upon Mr. *Mede's* foregoing Letter, what he approved therein, and what he excepted againſt.

Good Mr. Mede, *and my thrice worthy and dear Friend,*

I Have at length return'd your Manuſcripts; both the firſt and latter concerning διδασκαλίαι δαιμονίων, *and the ſmaller one containing two Diſcourſes and the* *Prophetia Tobiæ *expounded in the belly thereof. I am heartily ſorry to hear your Labours upon* the Revelation, *publiſhed for the common good, and opening ſuch Myſteries unto the world, have put your ſelf to ſo much expence, and found ſo little reward in the world: I proteſt I cannot think of it without diſdain——I have not ſpared to profeſs my indignation thereupon before ſome good friends of quality, and ſhall be ready to doe as much upon every occaſion. But your Reward ſhall be the greater in Heaven.*

My motion was not to put you to any expence or care about the buſineſs I wrote of: I nothing doubt but order ſhould be taken to have it done otherwiſe, if you would but give way. But I would not in the leaſt reſpect abuſe your kindneſs, which I account precious as a jewel, by doing ought that might occaſion any diſtaſte in your ſelf upon any proceedings of mine, or others whereunto I ſhould give any occaſion.

Sir, I cannot ſufficiently expreſs my obligation unto your ſelf for your ſingleneſs in communicating ſuch precious commodities. For διδασκαλίαι δαιμονίων, *and the conſtruction of it which you make, I am clearly of your mind; and that* Genitivus materiæ *is nothing ſtrange, were there no other incongruity of conſtruction in the Text thereby avoided, which yet there is, and that a foul one. The truth is, the phraſe is unqueſtionably uſual, expreſſed of* Things; *but being expreſſed of* Perſons, *we being apt to underſtand it of* Genitivus Efficientis, *that uſe makes the other way ſeem ſtrange, as I found in Dr.* S. *But ſo much the more it became the Holy Ghoſt to expreſs the* Myſtery of Iniquity *in a covert manner; not eaſily and at firſt ſight to be diſcovered, but in good time, by ſerious intention and conſideration of all circumſtances, when the Lord thought it moſt ſeaſonable to bring it to light. And bleſſed be God that he hath brought it to light, and that my ſelf have lived to ſee ſuch*

* See this in page 719.

Myſteries of iniquity *brought to light, and made good by evidence of Scripture, and that* ῥητῶς *teſtifying ſo much; and that with ſuch evidence, that I know not where to parallel it with the like, all things conſidered.*

Long agoe I have entertained an opinion that you are as exact in the right underſtanding of Daniel's *Myſteries as of thoſe in the* Revelation. *I ſaw a touch you gave, in a Letter to Dr.* Meddus, *of the years mentioned in* Daniel 12. *by way of paſſing your judgement on ſome parts of* Alſtedius *his Chronologie: I would you would be pleaſed to impart unto me what you think of the beginning of thoſe times mentioned in* Daniel 12. 11, 12. *and what remarkable things fell out at the end of each; the rather becauſe I am promiſed ſome notions of Mr.* G. *your friend thereabouts. I doubt not but you conceive two ſeaſons of the* Abomination of deſolation, *one before our Saviour's coming in the fleſh, by* Antiochus Epiphanes; *another which our Saviour himſelf points unto, as to be made by the* Romans, *which yet* Baronius *ſaith cannot be meant of that by* Titus *when he took* Jeruſalem, *becauſe at that time it was too late to be warned of flying thereupon and ſhifting for themſelves.*

Herein you have ſatisfied me already, as anon I obſerve.

Your Chappel-Exerciſes, 1. that of Pſal. 8. **of* quelling the enemy and the avenger, 2. *the other of* * Zipporah's *ſpeech, (which I would not for any good you had divided, and kept from me) not onely my ſelf but divers others, as Mr.* W. *of* Dorcheſter *and Mr.* T. *of* Sarisbury, *and others, all of us have been exceedingly taken with them. And it raiſeth in me ſuſpicions that you have many conceptions of the like nature, for the clearing of divers paſſages of Holy Scripture, and vindicating them from vulgar and erroneous interpretations; and inflames me with a deſire to be partaker of them. I read to them ſomewhat alſo of your* Mahuzzims, *which not onely raviſhed them, but wrung from them a proteſtation that none but your ſelf could have found that out. But modeſtie pacifies my importunitie, and forbids me to urge you too far, having ſo extraordinary experience of your freeneſs this way. All which I have returned with my beſt care; ſo I truſt they ſhall arrive ſafely in your hands.*

* See Book I. Diſcourſe 9.
* See Book I. Diſcourſe 14.

And now taking your laſt Letter into my hands, I find how by occaſion of tidings from the East and from the North *you fall upon this very place of* Dan. 12. 11, 12. *which you acknowledge to be obſcure and dark; yet ſuch light as you meet with you are pleaſed to communicate, wherein I reſt ſatisfied for the preſent, and would not have you trouble your ſelf any more for me thereabouts. I have found ſome working upon* Julian's *days, when all hope of re-edifying the Temple was taken away; but I find no colour of any* Abomination of Deſolation *committed there, but rather* Abomination of Reſtauration: *yet from thence they think may be reckoned a determining of the daily Sacrifice. But all along you carry me with you, and where you make a ſtand, there I make a ſtand. I pitie (I profeſs) your neighbours in* Cambridge, *that make ſo little uſe of your labours in ſearching thoſe precious Myſteries, eſpecially when our ſelves are fallen upon the latter end of the accompliſhment of them.*

In anſwer to my Queſtion, I am glad your reſolution was not to paſs it over in ſilence, and that you open your ſelf in ſuch manner. Whereas you conceive I may perhaps have heard ſomething that way you touch upon; truly I never did, but ſomewhat I have heard another way, which hath made me recount my own fortunes in reſemblance unto yours: For ſometimes I have been cenſured for a Puritan, ſometimes for a good fellow: My preaching as in oppoſition to Popery was opportune to undergoe the one cenſure before perſons Popiſhly affected; and my free converſation in the enjoying of my friends (yet I thank God without all ſcandall) hath expoſed me to the other, and that from the ſame mouths, not judging indifferently, but upon particular, and thoſe unjuſt, diſtaſts practiſing

ſing to diſgrace me. I ſee your fortunes have not been much unlike; I truſt we ſhall love mutually ſo much the more.

1. *I willingly ſubſcribe to the difference you put between* Imago, *and* Locus *or* Signum præſentiæ.

2. *Both your Rule and Inſtances of worſhipping towards* Locum præſentiæ *I approve.*

3. *The reaſon of the difference mentioned between the uſe of a Creature* per modum Objecti *in Divine worſhip, and the uſe of a Creature* per modum Circumſtantiæ, *of* Place, Poſture *or* Inſtrument, *I find likewiſe no cauſe to diſlike; the Lord having preſcribed the one, not the other, but expreſly forbidden it.*

4. *That* ἱερὰ Τράπεζα *or* Altar *was ever in Chriſtian Oratories accounted as* Solium Chriſti, *I profeſs ingenuouſly it is a new thing unto me, and moſt willingly do I communicate unto you my thoughts that have had their courſe hereupon. That the* Sanctuary *at firſt, and* Temple *afterwards, might well be accounted* Solium Dei, *I ſee this ground; becauſe the* Sanctuary *at firſt was made by God's appointment, that he might dwell among them; and ſo the* Temple *afterwards, and chiefly the* Ark *there, the Lord being ſaid* to dwell between the Cherubins. *Now I find not the like ground for the* Table of the Lord *to be ſo called.* 2. *If ſo, then the* Table, *where and when theſe Rites of the New Covenant were firſt inſtituted, was to be ſo accounted as much as any; and that as well in reference to the participation of the* Paſchal Lamb *that went before, as of the* Bread and Wine *which followed after.* 3. *And ſo it ſeems the* Table *whereon the* Jews *did eat the* Paſchal Lamb *was to be ſo accounted.* 4. *And why not the* Altar for the Burnt-offering *alſo?* 5. *And are not the Myſteries of Chriſt's* Death, *yea and* Reſurrection *too, repreſented in* Baptiſm, *as* Prudentius *calls it* Fontis ara, *as Mr.* S. *obſerves?*

Yet I doubt not of Chriſt's preſence there to the faithful receiver; ſo he is to every faithful hearer of the Word, and faithful petitioner; God being a Sanctuary *unto us in all places whereſoever we come, and accordingly* Solium præſentiæ ejus & Chriſti *in every place to be found. But as* Sacraments *are not* Sacraments *any longer then in the uſe of them; of the ſame condition to my thinking for the preſent ſhould the* Lord's Table *be conceived. Like as we heard not long ſince* D. B. *ſhould preach that Temples were holy onely in reſpect of the holy uſe of them; and it was thought he ſhould be called in queſtion for it, but he was not. I confeſs I am no more verſed in things of this nature then as ſome occaſional opportunity doth ſet my thoughts on work. But fearing degenerate times coming on upon us and Superſtition to encreaſe, we may well be the more wary. And we find by experience that albeit when any is urged thereunto, ſometimes it is carried only in the ſtyle of* Genuflexio versùs altare, *yet in common ſpeech moſt call it* Bowing to the Altar. *And a Jeſuite ſometimes meeting with a friend of mine (an intelligent Gentleman) at* Antwerp, *and offering him the kindneſs of having him to the great Church, after he had ſhewed him other things, bringing him up to the high Altar, he pulled out the* Pyx *from behind the* Arras, *and ſhewed it him, ſaying, This is the reaſon why we bow to the Altar, otherwiſe (ſaith he) it were Idolatry.*

5. *As for the Prayers and Devotions of the Church there offered unto God, I find nothing amiß therein, if the place be ſo ordered that it be convenient for the Congregation aſſembled to hear, as it is fit they ſhould. And I find it alledged out of* Jewel *againſt* Harding, Altaria apud veteres non ſemper & ubique in extrema Templorum parte, quam vulgò Chorum vocamus, ſed in medio poſita fuiſſe, *and divers Teſtimonies of Antiquity alleged for proof thereof. And therefore that all things may be done to edification, I find it nothing ſtrange that in the* Reformation *our Fathers in the Church of* England, *as well as in other Churches, have altered that courſe, when they found how mi-*

Artic. 3. Sect. 26. *Hoſpin.* de Origine Altarium.

ſerably the Service of God was deformed, Superſtition from ancient times firſt creeping in, and afterwards increaſing more and more; and no great matter where Latin *Service was performed, when the people underſtood it not.*

6. *I make no queſtion but it is lawful to invocate and call upon God at or towards the Altar: But why the* Lord's Table, *where the Sacrament of the Lord's Supper is adminiſtred, ſhould be called* Solium præſentiæ *more then the* Font *where Baptiſm is adminiſtred, or the* Pulpit *where God ſpeaks unto us, I do not yet find ſufficient reaſon to ſatisfy me. Yet I have heard that one who much furthereth theſe courſes ſhould give us a reaſon thereof, that* Hoc eſt Corpus meum *is more with him then* Hoc eſt Verbum meum. *And to my thinking the Table of the Paſchal Lamb might as well be called* Solium præſentiæ *as the Lord's Table with us.*

7. *As for the faſhion of all Nations and Religions to uſe ſome Reverential geſtures when they enter into God's Houſe; this openeth a way to a new conſideration and inquiſition, as Whether Bodily Geſture alone be fit to be urged or practiſed in entring into God's Houſe; the outward adoration without the inward, the one without the other, being no better then Hypocriſy. Yet theſe days are full of Formality.*

Laſtly, Things lawful in themſelves become unlawful by accident; as when they are ſuperſtitiouſly practiſed, though not by our ſelves, yet by concurring in the ſame act, we may ſcandalize by countenancing the Superſtition of others.

Thus have I taken liberty to communicate my thoughts unto you, to be cenſured by you as you think good; my ſelf but upon the preſent obſervation of times taking it into conſideration. And I willingly profeſs I fear Superſtition hereby will creep on in a conceit as if God were better ſerved by worſhipping him towards the Altar then otherwiſe: the contrary whereunto were it publickly profeſſed, I ſhould be the leſs ſollicited with ſuch fears. Yet am I nothing ſorry, but very glad, that you have entered thus far into this diſcourſe, and for the Notions here mentioned, whereupon I ſhall willingly conferre with other Divines.

For your judgement concerning Ezekiel's *Viſion ſo freely communicated, I heartily thank you: That I have your acknowledgement of the obſcurity thereof, gives me much content; yet withall your adventures thereupon, which you are pleaſed to impart, they are as ſparks of light unto me ſhining in a dark place. Your candour throughout works me to think the better of any opinion which you embrace. I profeſs unto you, you make me more and more happy in all your Speculations. I ſhall heartily beg at the Throne of grace for God's bleſſing upon your Studies, and that he will be pleaſed to enlighten you more and more for the opening of theſe heavenly Myſteries, to the comfort of God's Church in theſe uncomfortable days. Hereupon comes to my remembrance what I had almoſt forgotten, though I purpoſed to mention it with the firſt. I was not long ſince reſolved to write unto you, to inquire whether the K. of* S. *proceedings in* Germany *might not be the accompliſhment of the Fourth Vial, and that in theſe times we are in a preparation to the Fifth, by the ſlaughtering of the Witneſſes, according to that Expoſition which you give thereof——Sr.* N.R. *told me moreover that your opinion was, that it ſhould be very Univerſal——The Lord keep you and bleſs you. I ſhall ever remain*

Newbury, June 1.
1635.

Your faithful and reſpectful true friend much obliged,

Will. Twiſſe.

EPISTLE

Epistle LVIII.

Mr. Mede's *Answer to Dr.* Twisse's *Eighth Letter, further explaining himself concerning Holiness of Churches, Altars or Sacred Tables, God's Throne or Place of presence therein, &c. With a Caveat to the Reformed Churches.*

SIR,

CConcerning the accomplishment of the Fourth Vial, I shall be then better able to judge, when I see what will be the conclusion of these great Commotions now on foot. If they settle so, as thereby some prop shall be taken away which now upholdeth the Beast, or any further way opened to his downfal then yet hath been, then I shall think it is accomplished; otherwise not. For every *Vial* must be a degree of the Beast's ruine. *Ergò id quo non labefactatur status Bestiæ, Phialæ complementum non erit.* Let us expect what this new shock to be given to the H. of *A.* will come to. If they be once heaved out of the Imperial Throne, or their succession interrupted, I shall believe it is done. Their fall, whensoever it happens, will in all likelihood so shake the Beast, as will drive him into a * Καῦμα or *burning-Fever*; the raging Symptomes whereof such as stand in his way are like to feel.

* So *Hippocrates* sometimes calls a *burning-Fever*, as also πῦρ, otherwise called Καῦσος. *Vid.* Apocal. 16. 8, 9.

For the other points, *of the Holiness of Churches, of Altars or Sacred Tables, of the reverent accommodation in the one at or toward the other*; the paths unto them by reason of infrequency and unaccustomedness are so full of checks and impediments, as makes all collation by pen over-tedious and troublesome. For nothing almost can be presupposed by way of *Postulatum*, but will be questioned. In a discourse *ore tenus* I could rid my way a great deal better, with much more speed and ease. But in so much *Pen-work* as this Argument would require, I am not willing to engage my self; and perhaps 'twould not be *operæ-pretium*. Nevertheless that you might know there is something to be said by way of Answer to your Exceptions, and to give you occasion of further meditation in these things, I thought not good to wave it altogether, till I had let you see a little further into my thoughts and speculations this way before I shut the window. Thus therefore I express them, not following the order of your Letter, but as my mind prompts me.

1. *Concerning Holiness of Churches.*

This was printed at the end of the *Remains upon the Apocalyps*, but wanted both the beginning and the latter part of this Letter.

THERE is a Threefold Holiness to be found in Scripture, or, if you will, the word *Holiness* is there used in a Threefold Notion, which I would distinguish thus. 1 *Essential Holiness*; 2. *Holiness of Integrity*; and 3. *Relative Holiness*.

1. *Essential Holiness* is that whereof *God* is called *Holy*; as *Sanctus Israelis*, i.e. *Israelis Deus, juxta illud* 1 Sam. 2. 2. *Non est Sanctus sicut Dominus, neque enim est alius præter te, & non est Deus* [צור] *sicut Deus noster:* For this Holiness is God himself, his Essence, his Divine Majestie, whence all other Holiness is derived, not any inherent Attribute differing from him, as in created subjects.

2. *Holiness of Integrity* is that which the Greeks call Ὁσιότης, the Latines *Sanctimonia*, and may be described, *A state of Righteousness* or *of pureness and cleanness from sin.* This is that *Holiness* whereof the Apostle speaks *Heb.* 12. *Without Holiness no man shall see God*; and whereof we call such as

as fear God and eſchew evil, *Holy men.* Of this kind of Holineſs nothing is capable but reaſonable Creatures, *Angels* and *Men.*

3. But there is a third kind of Holineſs, *Relative Holineſs*, being nothing but a ſtate of Relation of peculiarity to God-ward, either in reſpect of *Preſence*, or *Propriety* and *Dominion.* 1. Of *Preſence*, when God is peculiarly and in a ſpecial manner preſent; as when he appeared to *Moſes* in the flaming buſh, *Exod.* 3. 5. *Exue calceamenta tua de pedibus tuis; locus enim in quo ſtas terra ſancta eſt.* 2. Of *Propriety*, when a thing being dedicated or conſecrated to the Divine Majeſty, the propriety thereof becomes ſo his, as it is no longer ours: For thus to be God's, is to be his in a peculiar manner, and not as other things are: For otherwiſe it is true, *The whole Earth is the Lord's and the fulneſs thereof, the world and thoſe that dwell therein.* Of this Holineſs any thing is capable that is capable of peculiar Relation unto God; *Perſons*, *Places*, *Times* and *Things*; and is that which the Greek properly calls ἱερόν, the Latine *Sacrum*: whence we ſay, *Loca ſacra*, *Tempora ſacra*, *Perſonæ ſacræ*, *Res ſacræ.* *Loca ſacra*, as the place above-ſaid, where God communicated himſelf to *Moſes*, as *Temples* and *Churches*; in which (*N. B.*) both theſe relations concurre, both of *Divine Preſence* and *Divine Propriety*: (for it is both God's Houſe, as being dedicated to his Name; and the place alſo where God is wont to be preſent with the Sons of Men in his Word and Sacraments.) *Tempora ſacra*, as the *Lord's Day* and other holy and Feſtival times. *Perſonæ ſacræ*, as our Prieſts and Clergy. *Res ſacræ*, any thing beſides theſe which we offer and dedicate unto God. If any ſhall except that in the *Old Teſtament* indeed this Holineſs had place, but in the *New* there is no ſuch thing; I would encounter him thus: If any place under the Goſpel may be more peculiarly the place of Divine Preſence then every place; if any thing under the Goſpel may be more peculiarly God's then every thing; Then hath this kind of Holineſs place in the *New Teſtament* as well as in the *Old*: *Sed verum prius, Ergò.*

Whence *Luk.* 2. 23. for that in the Law, *Whatſoever openeth the Womb is mine*, is quoted, *Every Male that openeth the Womb ſhall be called Holy unto the Lord.*

By this you may judge what I think of D. *B.* his aſſertion, *That Temples were holy onely in the holy uſe of them.* If his meaning be, they are holy no longer then during ſuch uſe; would he ſay that *Miniſters* are ſacred Perſons onely whilſt they are officiating in preaching, praying and celebrating the Sacraments, and at other times nothing differing from *Lay-men?* would he ſay that the *Lord's Day* is Holy onely for the time that Divine Service continues, and no longer? *Par enim eſt ratio.* I confeſs I heard one not long ſince preach ſo in our S. *Mary*'s Pulpit, you may gueſs to what end. But he was not aware that by this aſſertion he blew up the foundation of his own Tenet, concerning the reverence due to Churches and Altars. *Eadem enim eſt ratio Loci & Temporis ſacri; quia utrumque ſanctum eſt, neutrum prophanandum, ſed omnino ſanctè habendum eſt, i.e. prout convenit ſanctitati.* But it is ordinary with men who make paſſion and *ſtudium partium* the rule of their Judgements, thus to cut the throats of their own principles.

Here therefore I would deſire you to conſider and weigh this Propoſition, That a *Place* may be ſaid to be Holy in reſpect of relation to Divine Preſence, not onely where God is in ſuch peculiar manner actually preſent, but where he is wont to be, yea or had wont to be, (therefore *Daniel* prayed toward *Jeruſalem*, *etiam cùm jam dirutum & concrematum jaceret Templum, neque Arca fœderis ampliùs ibi exſtaret*) yea even there where he hath once been in ſome illuſtrious and extraordinary manner. Witneſs Mount *Tabor*, which onely for the glorious Transfiguration of Chriſt thereon (having never had any other Divine relation) is by S. *Peter*, 2 Epiſt. 1. 18. termed *the Holy Mount*: *This voice* (ſaith he) *which came from Heaven, we heard when we were with him* ἐν τῷ ὄρει τῷ ἁγίῳ. Be it ſo,

ſo, that Sacraments are no longer Sacraments then in the uſe of them; yet are they Holy as long as they are for that uſe.

2. *Whether* ἡ ἁγία τράπεζα *may be rightly called* Solium Dei.

I expected no ſcruple at that ſpeech: For if the Holy Table be *Sedes corporis & ſanguinis Chriſti*, why not *Solium Chriſti?* what is *Solium* but *Sedes, nempe Regia?* And is not the Body of Chriſt βασιλικὸν σῶμα; Hence Antiquity called the Holy Table Ἅγιον ἁγίων, and the place where it ſtood Ἀνάκτορον. The firſt, in that place you mention for Altars ſtanding in the middle of the Quire. It is in a Panegyrick Oration made at the dedication of a ſumptuous and magnificent Church built at *Tyre* in the days of *Conſtantine*, (recorded by *Euſeb. Hiſt. Eccl. lib.* 10. *cap.* 4. *Editione Græco-lat. p.* 282, 283.) the ſtructure and garniſhing whereof the Panegyriſt there at large deſcribing, and amongſt the reſt the Seats erected in the Quire for the honour of the Clergy, he adds, καὶ τὸ ἅγιον ἁγίων θυσιαστήριον ἐν μέσῳ θεὶς, [*and having placed the moſt Holy Altar in the midſt*] ὡς ἂν εἴη τοῖς πολλοῖς ἄβατα, [*that it might not be acceſsible to the multitude*] τοῖς ἀπὸ ξύλου περιφράγμασι δικτύοις, εἰς ἄκρον ὀντέχνου λεπτουργίας ἐξησκημένοις, ὡς θαυμάσιον τοῖς ὁρῶσι παρέχειν τὴν θέαν, [he compaſſed it about *reticulati operis cancellis ex ligno fabricatis, adeò ad ſummum ſolertis artificii elaboratis, ut mirabile intuentibus præbeat ſpectaculum.*] That of Ἀνάκτορον, for the place where the Holy Table ſtood, is to be found in *Theod. Hiſtor. Eccleſ. lib.* 5. *cap.* 17. in that famous ſtory of *Theodoſius* and S. *Ambroſe*, where *Theodoſius* after his abſolution coming up into the Ἀνάκτορα, and there ſtaying (after he had offered) to receive the holy Euchariſt, (as he uſed to doe at *Conſtantinople*, for this was at *Milane*) S. *Ambroſe* admoniſheth him to go out, ὅτι τὰ ἔνδον, ὦ βασιλεῦ, μόνοις ἔξεστιν ἱερεῦσι βατά· τοῖς δὲ ἄλλοις ἅπασιν ἄδυτά τε καὶ ἄψαυστα· *i. Quoniam interiora iſta, ô Imperator, ſolis ſunt Sacerdotibus pervia; reliquis verò omnibus inacceſſa, neque tangenda.* Theſe two places I thought not unfit to cite, that it might appear how farre the conceit of the Ancients and ours differ in this point.

3. *How in the New Teſtament God or Chriſt our Lord can be ſaid to have his Throne or place of Preſence in our Churches and Oratories, when they are not by Divine (as were the Tabernacle and the Temple in the Old Teſtament) but Humane appointment, and without any ſuch* Symbolum *as the Ark there was.*

I anſwer: To direct or ſet apart a Place for Divine Worſhip and the exerciſe of the Rites of Religion is *juris naturæ*, and approved by God from the beginning. It began not with that Tabernacle or Temple made by God's ſpecial appointment to *Moſes*. *Abraham*, *Iſaac* and *Jacob* erected places of Divine Worſhip (whereſoever they came and pitched their Tents) without any ſpecial appointment from God, *tanquam nimirum ex recepta conſuetudine generis humani*. *Noah* built an Altar ſo ſoon as he came out of the Ark. *Jacob* vowed a Place for Divine Worſhip, by the name of *God's Houſe*, where he would pay the Tithes of all that God ſhould give him. *Moſes*, *Exod.* 33. 7. (before the Ark and that glorious Tabernacle were yet made) pitched a Tabernacle for the ſame purpoſe without the Camp, whither every one that ſought the Lord was to goe, and called it אוהל מועד *the Tabernacle of meeting*, *viz.* of meeting with God, not of Mens meeting together, as we mean when we turn it, *Tabernacle of the Congregation:* Of which perhaps more *hereafter.*

Now for the nature of theſe Places, we can no where learn it better then from

* I muſt paſſe it by; but ſee *Exod.* 29. 42. & ch. 30. 36. *Num.* 17. 4. in which God himſelf gives *ratio nominis*, The *Tabernacle of meeting where I will meet with thee.*

from that of the Lord to *Moſes*, *Exod.* 20. immediately after he had pronounced the Decalogue from Mount *Sinai*, where premiſing that *they ſhould not make with him* (whom they had ſeen talking with them from Heaven) *Gods of ſilver and Gods of gold*, and that *they ſhould make his Altar* (namely, whilſt they were there in the Wilderneſs) *of earth, and ſacrifice their ſacrifices thereon*; he adds, *In all places where I record my Name, I will come unto thee, and will bleſs thee.* Here is contained the definition of the Place ſet apart for Divine Worſhip. *'Tis the Place where God records his Name and communicates himſelf to men, to bleſs them*, *Exod.* 20. 24. בכל־המקום אשר אזכיר את־שמי, *In every place where the Memorial I appoint of my Name ſhall be*; or, *In every place ſet apart for the Memorial of my name.* The *Memorial of God's Name* is any token or ſymbol whereby he * teſtifies his Covenant, and, as it were, commerceth with Men. And though the Ark were afterward made for this purpoſe, as the ſtanding Memorial of his Name, (and therefore called *The Teſtimony* and *the Ark of the Covenant*) yet could not that here be ſpecially pointed at, as which yet was not in being, nor any commandment concerning the making thereof yet heard of. And ſo the words to be taken generally for any; ſuch as were the *Sacrifices* immediately before mentioned, and the Seat of them the *Altar*, and therefore may ſeem to be more particularly referred unto: for that theſe were *Federal Rites* whereby the Name of God was remembred and his Covenant teſtified, may be eaſily proved; whence that which was burned upon the Altar is ſo often called *The Memorial*: See *Levit.* chap. 24. 7. & c. 2. c. 5. c. 6. And the Son of *Sirach* tells us, *Eccluſ* 45. 16. that Aaron *was choſen out of all men living to offer Sacrifices to the Lord, incenſe and a ſweet ſavour for a Memorial, to make reconciliation for his People.* Adde, *Iſay* 66. 3. *Qui recordatur thure, quaſi qui benedicat idolo.* But I muſt not ſtay too long in this. Now I ask, Did not Chriſt ordain the Holy Euchariſt to be the *Memorial of his Name* in the New Teſtament? *Hoc* (ſaith he) *eſt corpus meum*, ἐγ τοῦτο ποιεῖτε εἰς τὴν ἐμὴν Ἀνάμνησιν. (And there be thoſe that will not ſtick to ſay, That Chriſt is as much preſent here as the Lord was upon the Mercy-ſeat between the Cherubims.) Why ſhould not then the Places appointed for the Station of this Memorial under the Goſpel have ſome ſemblable Sanctity to that where the *Name of God* was recorded in the Law? And though we be not now tied to one onely Place as under the Law, and that God * hears the faithful prayers of his Servants whereſoever they are made unto him (as alſo he did then;) yet ſhould not the *Place of his Memorial* be promiſcuous and common, but ſet apart to that ſacred purpoſe.

You will ſay, This Chriſtian Memorial is not alwaies there preſent, as at leaſt ſome one or other of thoſe in the *Law* were. I anſwer: It is enough it is wont to be; as the *Chair of Eſtate* loſeth not its relation and due reſpect though the King be not alwaies there. And remember that the *Ark of the Covenant* or *Teſtimony* was not in *Jeruſalem* when *Daniel* opened his windows and prayed thitherward; and that it was wanting in the Holy place all the time of the Second Temple, the Seat thereof being onely there. You will ſay, In the Old Teſtament theſe things were appointed by Divine law and commanded; but in the New we find no ſuch thing. I anſwer: In things for which we find no new Rule given in the New Teſtament, there we are referred to the analogy of the Old: witneſs the Apoſtles proofs taken thence for the maintenance of the Miniſtery, 1 *Cor.* 9. and the like; and the practice of the Church *ab initio* in Baptizing

Verſ. 23.

Verſ. 24.

* Note that the LXX perpetually render אהל מועד (*the Tabernacle of meeting*) σκηνὴ μαρτυρίου, *the Tabernacle of the Teſtimony*, as it is called in the N. T. and ſometimes in the Old, *viz.* אהל העדות, as the Ark ארון העדות, wherein were the *Tables* which contained the Articles of the Covenant, and *Manna* which was the Bread of the Covenant.

* So he hears them *whenſoever* they are made; yet is there one day in the week ſet apart for his ſolemn worſhip. *Eadem eſt ratio Temporis & Loci.*

The Jews report the Ark was ſet upon a ſtone placed at the Weſt-end of the moſt Holy place. See *Maimon. apud Ainſworth*, in v. 10. chap. 17. *Num.*

tizing Infants, from the analogy of Circumciſion; in hallowing every Firſt day of the Week as one in Seven, from the analogy of the Jewiſh Sabbath. For it is to be ſeriouſly conſidered, That the end of Chriſt's coming into the world was not to give new Laws, but to fulfill the Law already given, and to preach the Goſpel of reconciliation through his Name to thoſe who had tranſgreſſed it: Whence we ſee the Style of the *New Teſtament* not any where to carry the form of enacting Laws; but ſuch as are there mentioned, to be mentioned only occaſionally by way of allegation, of interpretation, of proof, of exhortation, and not by way of re-enacting.

S. *Hierome* implies as much in that ſpeech of his, *Ut ſciamus traditiones Apoſtolicas ſumptas ex Veteri Teſtamento; quod Aaron & filii ejus & Levita in Templo fuerunt, hoc ſibi Epiſcopi, Presbyteri atque Diaconi vendicant in Eccleſia.*

There comes now very fitly into my mind a paſſage of *Clemens* (a Man of the Apoſtolical Age, *whoſe name* (S. *Paul* ſays) *was written in the Book of Life*) in his genuine Epiſtle *ad Corinthios*, lately ſet forth, page 52. Πάντα τάξει ποιεῖν ὀφείλομεν ὅσα ὁ δεσπότης ἐπιτελεῖν ἐκέλευσεν, *Omnia ritè & ordine facere debemus, quæcunque Dominus peragere nos juſſit.* What doth he command? καιρὸς τεταγμένους τάς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι, καὶ οὐκ εἰκῇ ἢ ἀτάκτως ἐκέλευσε γίνεσθαι, ἀλλ' ὡρισμένοις καιροῖς καὶ ὥραις· ποῦ τε καὶ διὰ τίνων ἐπιτελεῖσθαι θέλῃ, αὐτὸς ὥρισε τῇ ὑπερτάτῃ αὐτοῦ βουλήσει, i. e. *præſtitutis temporibus oblationes & liturgias obire; neque enim temere vel inordinatè voluit iſta fieri, ſed ſtatutis temporibus & horis: UBI etiam & A QUIBUS peragi velit, ipſe excelſiſſimâ ſuâ voluntate definivit.* But where hath the Lord defined theſe things, unleſs he hath left us to the analogy of the Old Teſtament?

4. *Concerning the Objection of our Saviour's eating the Paſſeover, and firſt Inſtitution of the Holy Supper in a Common place, in an Inne.*

Againſt the ſuppoſed Sanctity or Dignity to be aſcribed to the Holy Table or Altar, as the place where the Memorial of the Body and Bloud of Chriſt is repreſented, you object the Table and place of the firſt Inſtitution, which was an ordinary Table and a common Inne; whereby it ſhould ſeem that the Table whereon it was afterwards to be celebrated ſhould no otherwiſe be accounted of. Firſt, I anſwer, It follows not, and that from the parallel of the Inſtitution of the *Paſſeover*; which though at firſt it were killed in a private houſe, and the bloud ſtricken upon the door-poſts; yet afterwards it might not be ſo, but was to be offered in the place which the Lord ſhould chuſe (*Deut.* 16. 5, 6.) to place his Name there; according to the Law given for all Offerings and Sacrifices in general, *Deut.* 12. *à verſu* 4. *ad* 14. *incluſivè*, with a triple inculcation in one continued *Series* of ſpeech.

This Anſwer ſeems to me ſufficient for the Objection of the firſt Inſtitution. But there is one thing more yet to be conſidered; That there is not the ſame reaſon of the Place where the Sacrifice is *ſanctified* or *offered* and the Place where it is *eaten*. Every Sacrifice was to be offered and ſanctified at the Altar, where the Bloud was ſprinkled and the Memorial burned; but that done, it was eaten in another place: thoſe which were eaten onely by the Prieſts, in the Chambers of the Temple; thoſe which the people were partakers of, (as the *Peace-offerings*,) out of the Temple. Of this nature was the *Paſſeover*, the Lamb being firſt to be offered and ſlain in the Temple, and the Bloud ſprinkled on the Altar (according unto the Law, *Deut.* 16. and the practice, 2 *Chron.* 35. 1, 2, 6, 10, 11.) that done, to be eaten where they would; provided it were *in loco mundo*, in a clean place.

And thus was the *Paſchal Lamb*, whereof our Saviour ate, prepared and ſanctified; yea, by proportion of all other Sacrifices, the Bread and the

Wine, whereof the Holy Supper was inſtituted; for they were the **Minchah* or *Meat and Drink-offering* of the Paſſeover, ſuch as all other Sacrifices had annexed unto them. And to what end elſe was the Law ſo ſtrict that they ſhould bring all their Sacrifices and Offerings unto the Place which the Lord ſhould chuſe to put his Name there, but that they might be ſanctified and hallowed at the Lord's Altar, before they feaſted with them? whence perhaps that cuſtome of the ancient Church was derived, to offer the *Bread and Wine* unto God upon the Holy Table before it was conſecrated to be the Body and Bloud of Chriſt, becauſe they ſuppoſed that at the firſt inſtitution they had been ſo offered at the Altar in the Temple. But as the Jews uſed not to eat their Sacrifices where they offered them; no more did the ancient Chriſtians think themſelves bound to eat the Euchariſt where it was conſecrated; inſomuch that they carried it ſometimes to their houſes, and ordinarily *ſent it to thoſe which were abſent. And if it be well obſerved, in the practice of our own Church there is a difference commonly between the place of *conſecration* and the place of *eating*, though both be in the Church.

* That which we uſually in our Tranſlation call *Meat-offering*, might more fitly be termed *Bread-offering*, for ſuch it was; and conſider that the Sacrifices being fleſh were not eaten without bread and drink, which therefore were concomitants of them.

* *Juſtin in Apolog.* 2.

True it is, that at the firſt Inſtitution, though perhaps not the firſt hallowing of the Bread and Wine for the Paſſeover, yet the conſecration thereof to be the Symbols of the Body and Bloud of Chriſt was in a common room, and that out of the neceſſity of the connexion which the materials thereof had with the viands of the *Paſſeover*. Yet I ſuppoſe not the Houſe to have been of the condition of our Innes, but onely for ſuch Sacred entertainments as this was; of which ſort *Jeruſalem* muſt needs have had very many, for the accommodation of ſuch as came to feaſt before the Lord, as the whole Nation was to doe three times in a year.

If all that hath been yet ſaid will not ſatisfie this Objection, yet I hope what I ſhall now ſay will doe it fully: What needed there any Altar or Place of relative preſence, where the Son of God, the Heavenly Altar and Holy of Holies, was himſelf preſent in perſon? Is not the Temple of God there where he is? and what Altar was ſo holy as his Sacred hands?

Apoc. 21. 22. Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ναὸς αὐτῶν ἐστὶν ὁ κύριος ὁ θεὸς ὁ παντοκράτωρ καὶ τὸ ἀρνίον.

Matth. 12. 6. τοῦ ἱεροῦ μείζων ἐστὶν ὧδε.

5. *Why in the poſture of our adoration of the Divine Majeſtie more reſpect ſhould be had to the Altar or Holy Table, then either to the Font or Pulpit, ſeeing they are alſo Places of God's preſence as well as the other.*

Suppoſe they be ſo; yet when there are many, why ſhould not that which hath the *principality* draw this reſpect unto it? A man is preſent where any part of him is: yet when we ſalute him, or ſpeak unto him, we are wont to direct our ſelves unto his *Face*, as that wherein his preſence is moſt principal and erected; not to his *Backer parts*, or to his *Shoulders*, though the organ of hearing be that way. Perhaps it was this *principality* which that Doctor (or whatſoever he be whom you mention) intended, when he ſaid that *Hoc eſt Corpus meum* was more with him then *Hoc eſt Verbum meum*.

But I think for my part, firſt, that the compariſon of the *Pulpit* with the Sacraments and their places is heterogeneal. Secondly, that neither the *Pulpit* nor the Place of the Sacrament of *Baptiſm* are in this point, or for this purpoſe (we ſpeak of,) of the ſame nature with the *Altar*.

For it ought to be conſidered (though it be a thing now-a-days in a manner quite forgotten) that the *Euchariſt* (according to the meaning of the Inſtitution) is the Rite of our addreſs unto God the Father in the New Teſtament, wherewith we come before him, to offer unto his Divine Ma-

jeſtie

jeſtie our thankſgivings, ſupplications and praiſes in the Name of his Son *Jeſus* Chriſt crucified for us: that is, It is not onely a Sacrament, but, as the ancient Church uſed to ſpeak, a Sacrifice alſo. For that *Sacrifices* were Rites whereby they invocated and called upon God, is a Truth, though perhaps not ſo vulgarly taken notice of, yet undeniable: as on the *Gentiles* behalf may be ſeen in *Homer* in divers places where he deſcribes the manner of offering Sacrifices; on the *Jews* behalf by that ſpeech of *Saul*, 1 *Sam.* 13. 12. when *Samuel* expoſtulating with him for having offered a Burnt-offering, *I ſaid*, ſaith he, *the Philiſtins will come down upon me to* Gilgal, *and I have not made ſupplication to the Lord. I forced my ſelf therefore and offered a Burnt-offering.* See alſo 1 *Sam.* 7. 8, 9. *Ezra* 6. 10. *Baruch* 1. 10, 11. 1 *Mac.* 12. 11. 2 *Chron.* 7. 12, *& ſequentia.* Hence of *Abraham* and *Iſaac* it is ſaid when they built Altars, that *there they called upon the name of the Lord*; but *Altars* were the place for Sacrifice.

In ſtead therefore of the ſlaughtering of Beaſts, and the Sacrifices offered by fire and incenſe, whereby they called upon the name of God in the Old Teſtament, the Fathers and primitive Chriſtians believed that our Saviour ordained this Sacrament of Bread and Wine, as a Rite whereby to give thanks and make ſupplication to his Father, in his Name, in the New. The myſtery of which Rite they took to be this; That as Chriſt by preſenting his Death and Satisfaction to his Father continually intercedes for us in Heaven; ſo the Church on earth ſemblably approches the Throne of Grace by repreſenting his Death and Paſſion to his Father in theſe holy Myſteries of his Body and Bloud.

Veteres enim (ſaith *Caſſander*) *in hoc myſtico Sacrificio non tam peracta ſemel in Cruce oblationis, (cujus hîc memoria celebratur) quàm perpetui Sacerdotii & jugis Sacrificii quod in cœlis ſempiternus Sacerdos offert, rationem habuerunt; cujus hîc Imago per ſolennes Miniſtrorum preces exprimitur.*

This that reverend and learned Divine Mr. *Perkins* (once Fellow of our Society) ſaw more clearly, or expreſſed more plainly, then any other Reformed Writer that I have yet ſeen, in his *Demonſtrat. Problem. titulo de Sacrificio Miſſæ. Veteres (inquit) Cœnam Domini, ſeu totam cœnæ actionem & formulam, vocârunt Sacrificium, tum aliis de cauſis, tum quia eſt commemoratio, adeôque repræſentatio Deo Patri, Sacrificii Chriſti in Cruce immolati.* He goes on, *Hoc modo* (ſaith he) *fideles etiam interorandum Chriſtum offerunt Deo Patri victimam, dum ſcilicet mente affectúque ad Sacrificium ejus unicum feruntur, ut Deum ſibi habeant faciántque propitium:* that is, What every Chriſtian doth mentally and vocally when he commends his prayers to God the Father, *through Jeſus Chriſt*, making mention of his Death and Satisfaction, that in the publick and ſolemn ſervice of the Church was done by that Rite which our Saviour ordained to be uſed in commemoration of him; in whoſe Death and Paſſion is founded the New Covenant of God with Men.

For here take notice that all thoſe bloudy Sacrifices of the Law were *Federal Rites*, or *Epulæ fœderales*, as the *Euchariſt* alſo is; namely, that they were Oblations wherein the Offerer (either by himſelf or his proxie the Prieſt) banquetted, or ate and drank, with his God, in token of covenant and reconcilement with him. So that to approch God with this Rite, was to doe it by way of commemoration or renewing of a Covenant with him, and as much as to ſay, *Remember thy Covenant*; which is the foundation of all Invocation: For what hath Man to doe with God, to beg any favour at his hands, unleſs he be in Covenant with him? Whereby appears the reaſon why Mankind from the beginning of the world uſed to make their addreſs unto their God by this Rite of Sacrificing, *viz. Ritu*

fœderali. And this is that which the ancient Church did, and supposed our Lord intended they should doe, in the holy Eucharist of his Death and Passion; which therefore they called *the New* or *Christian Sacrifice*. A definition whereof (as it consists of the *Rite* and *Action* both together) may be framed out of those words of Mr. *Perkins*, *An Oblation of Thanksgiving and Prayer to God the Father, through Jesus Christ and his Sacrifice upon the Cross, commemorated and represented in Bread and Wine.*

This is a point of great moment and consequent, worthy to be looked farther into by all the Learned of the Reformed Religion; lest whilst we have deservedly abolished that *prodigious and blasphemous Sacrifice of the Papists*, wherein Christ is again hypostatically offered to his Father, we have not (or but very implicitly and obscurely) reduced that ancient *Commemorative* Sacrifice of Christians, wherein that one Sacrifice of Christ upon the Cross was continually by that sacred Rite represented and inculcated to his Father, his Father put in mind thereof by those monuments set before him, wherein we also testified our own mindfulness thereof unto his sacred Majesty, that so he would for his sake, according to the tenour of the New Covenant in his Bloud, be favourable and propitious unto us miserable Sinners. But to clear this point, and to remove all scruples, objections and prejudices against it, is not for a Letter, but a Volume. This is enough for the end I intended, which was, to shew how the *Eucharist* is the Sacrament of our address unto God, and therein of a different nature from *Baptism*, which is not so, but the Rite onely of our New Birth, whereby we become the Sons of God, and are admitted to be members of his Church; not the Sacrament whereby we exercise the functions of this new life, in worshipping, invocating and glorifying God our Father through *Jesus* Christ. These premisses considered, the Answer to your demand, *Why in the posture of our adoration of the Divine Majestie more respect should be had to the Altar or Holy Table, then either to the Font or Pulpit*, is plain and easie; namely, Because Adoration is an act of address and of tender of honour unto God, and therefore most fitly to be performed at or toward the place of our address, which is the Altar, whereat anciently as the Sacrament of the Eucharist, so the whole Devotions of the Church were performed and presented to the Divine Majestie. The *Pulpit* is the place where God speaks to us, not we to him. The *Font* the place where he reaches his favour unto us, in accepting us to be his Servants; not where, being initiated, we offer our spiritual sacrifice and service unto him. You must understand me here to speak according to the ancient manner of the Church.

Whereas you seem to question, *Whether the Jews had any such respect unto the Altar of Burnt-offering*: I answer, they had; for it was so placed, that when they turned and worshipped toward the Mercy-seat, they worshipped toward it also; but the denomination of their posture is from the *Ark*, as the principal memorial of the Divine presence; yet sometimes from the *Altar* also, as 1 *Kings* 8. 22, 31. 2 *Chron.* 6. 12. *Vide &* 2 *Kings* 18. 22. *cum locis parallelis*, 2 *Chron.* 32. 12. *Isai.* 36. 7. Also *Ecclus* 47. 9. we have Δαβὶδ ἔστησεν ψαλμῳδοὺς κατέναντι τοῦ θυσιαστηρίου, instead of that which is 1 *Chron.* 16. 4. ἔταξε ἔμπροσθεν τῆς κιβωτοῦ τοῦ Δαβὶδ τοῦ Κυρίου. But the *Altar of Incense* better befits our Holy Table then the *Altar of Burnt-offering*, though it may not untruly be affirmed, if rightly taken, that the Sacrament of the Body and Bloud of Christ is to us Christians both *Arca fœderis*, *Incensum & Holocaustum*, being the commemoration of him who is all these unto us.

AND thus far I have adventured to discover my thoughts in this nice and doubtful argument, presuming upon the experience I have formerly had of your

your judgement, freedom and ability of diſcerning, eſpecially of your affection and good opinion of my ſelf. You may gueſs my thoughts have not been a ſtranger to things of this nature. You will admire perhaps they were no hinderance to my *Apocalyptical* Speculations, and how I could ſo eaſily, being poſſeſſed with ſuch Tenets, believe the *Popedom* to be the *Beaſt*, and *Rome* the *Whore of Babylon*; ſeeing in the apprehenſion of the moſt theſe things accord not well together.

But this ſeeming incompetibility will ſoon vaniſh, if you conſider that in all my meditations I make the *Apoſtaſy of the Viſible Church* to conſiſt, not in *Judaiſm*, but in *Gentiliſm*; the conſtant character of the Apocalyptical Allegories warranting and firſt ſuggeſting this conceit, where namely I obſerved *Judaiſm* to bear the Type of the true Church, and *Gentiliſm* of the falſe.

Secondly, *Altiùs hoc animo meo inſedit*, That the Reformed Churches, out of extreme abomination of Idolatry, have, according to the nature of men, incurred ſome guilt before God ἀμετρίᾳ τῆς ἀντιθολικῆς, by taking away the diſtinction almoſt generally between things *Sacred* and *Prophane*, and that they ſhall one day ſmart for it. But the prejudices hereabout are ſo great, that I have little hope to perſuade others to my opinion: Yet I could ſay much for it, and if it be well obſerved, the preſent Judgements of God upon the Reformation do inſinuate ſome ſuch thing. Let the godly wiſe conſider it. Divine Judgements have uſually ſome brand or ſtamp upon them, which points at the Sin for which they are inflicted: you may call it a *Sin-mark*. If the paſſages and ground of the continuance of this *German* War be well conſidered, would not a man think they ſpake that of the Apoſtle, *Thou that hateſt Idols, doſt thou commit Sacrilege?* But I dare goe no further; it may be I have ſaid too much already: For I well know, the way that I goe pleaſeth neither party; the one loves not the *Pope* ſhould be *Antichriſt*, nor the other to hear that theſe things ſhould not be *Popery*.

Thus you ſee I have at length brought both ends together, and end where I began. Pardon me this one Letter, and I will trouble you no more with this Theme; your Reply to my ſhort Anſwer to your Quere occaſioned it——

I forget not my beſt reſpect unto your ſelf, nor my prayers to the Almighty for bleſſing to you and yours. Thus I reſt

Chriſt's Coll. *July* 15.
1635.

Your aſſured Friend,

Joſeph Mede.

I ſent by Mr. *B.* 4. or 5. Exerciſes upon paſſages of Scripture; ſuch as I had in ſeparate papers and fit to be communicated. For thoſe that were in Books joyned with other things, I could not; and ſome that were apart, for ſome Reaſons, I would not expoſe to danger of cenſure. I hope thoſe which I ſent are ſafely arrived with you.

Epistle LIX.

Dr. *Twiſſe*'s Ninth Letter to Mr. *Mede*, thanking him for his pains in the foregoing Letter, and deſiring his reſolution of a Doubt concerning the 7 *Lamps* ſignifying the 7 *Angels* in *Zach.* 4.

Right dear and Right worthy Sir,

I *AM ſomewhat of a more chearful ſpirit then when I wrote my* *laſt—— *I have gotten more liberty of ſpirit to conſider your large Diſcourſe, ſavouring of great Learning, no leſs Judgement, and a diſtinctive Apprehenſion of things of good importance; and that not in my judgement only, but in the judgement of others; though all require ſerious and further conſideration. And for mine own particular, I cannot but reflect upon my ſelf how deeply I am beholden unto you for intruſting me in ſo liberal a manner with theſe your Speculations. We can never offend in putting difference between the* Holy *and* Prophane; *neither can we offend in preſenting our ſelves too reverently at the Lord's Table. Never was the Mercy-ſeat ſo well known in the days of the Old Teſtament as in theſe days of the New: We now* behold the glory of the Lord with open face; *and accordingly our Saviour tells us, the Lord requires the true worſhippers ſhould* worſhip him in ſpirit and in truth, *in diſtinction from worſhipping him either at* Jeruſalem *or in the Mount the woman ſpake of: And in this kind of worſhip we cannot exceed. But as for outward Geſtures, I doubt I ſhall prove but a Novice as long as I breath; and we affect not to make oſtentation of our Devotion in the face of the world, the rather becauſe thereby we draw upon our ſelves the cenſure of Hypocriſy; and ſometimes if a man lifts up his Eyes, he is cenſured for a P. and I confeſs there is no outward Geſture of Devotion which may not be as handſomly performed by as carnal an heart as breaths. I am confident you are far from* ſtudia partium; *ſo ſhould we be all, and be ambitious of nothing but of the love and favour of God, and of our conformity unto him in truth and holineſs. I heartily thank you for all, and particularly for theſe Pieces which now I return. I hope they will arrive ſafely in your hands.*

What I wrote the laſt time I have almoſt utterly forgotten, ſaving the clearing of one Objection concerning * the Seven Angels ſtanding before the Throne, *repreſented by the* Seven Lamps, *which I much deſired; it ariſing from the Text it ſelf, the* Lamps *being maintained by the* Oile *which drops from the* Two Olive-trees, *which are interpreted to be* Zorobabel *and* Jeſhua. *But I have troubled you ſo much, that I fear the aſperſion of immodeſty in troubling you any further: I cannot ſufficiently expreſs my thankfulneſs for that I have already received. I deſire ever to be found*

Newbury, July 27. 1635.

Yours in the beſt reſpect,

Will. Twiſſe.

* viz. his Letter of *July* 21. at what time he was very ſick. The Letter contains his thanks for the foregoing large Letter, and alſo for ſome other Papers Mr. *Mede* ſent, particularly that about the *Sabbath* and *the Lord's Day*, (printed now in Book I. pag. 73.) on which argument he expatiates in that Letter, which need not be printed, there appearing no Anſwer to it among Mr. *Mede*'s MSS.

* He means Mr. *Mede*'s Diſcourſe on *Zach.* 4. 10. (printed now in Book I. pag. 53.) and his Objection was this, *Do not the Olive-trees by the oyl which they drop maintain the Lamps? Yet ſurely they maintain not thoſe Seven Angels, they rather maintain us.*

EPISTLE

Epistle LX.

Dr. *Twiſſe*'s Tenth Letter to Mr. *Mede*, deſiring him to reveal unto him thoſe *Pluſcula* in *Zach.* chapters 9, 10, 11. which fit not ſo well *Zachary*'s time as *Jeremy*'s; as alſo to reſolve a Doubt about the 7. Lamps in *Zach.* 4. with ſome reflexions upon Mr *Mede*'s large Letter about Temples and Altars and the Chriſtian Sacrifice.

Worthy Sir,

Do you not miſs your * *Letter* ad Ludovicum de Dieu? *And do you not find it ſtrange it is not returned with the reſt? I aſſure you, I took no notice of it till Wedneſday laſt, two days after the laſt week's Letter I wrote unto you. In every particular it was welcome unto me, as all yours alwaies are. But your* [a] Variæ lectiones *concerning the Old Teſtament, and the pregnant evidences thereof which you allege, do aſtoniſh me; and above all,* [b] *your adventure to vindicate unto* Jeremy *his own Prophecy, which ſo long hath gone under the name of* Zachary. *I never was acquainted with any better way of reconciliation then that which* Beza *mentions, of the likeneſs of abbreviations of each name, which might cauſe a miſtake by the Tranſcribers. O that you would reveal unto me thoſe* Pluſcula, *which in thoſe three Chapters of* Zachary, 9, 10, 11. *do more agree (as you obſerve) to the time of* Jeremy *then to the time of* Zachary! *Why may you not have a peculiar way alſo to reconcile the Genealogy in the LXX with that in the Hebrew, where* Kainan *is found in the one, which is not in the other? Thus I make bold to put you to new trouble; but I preſume it is no more trouble to you then the writing; like as that other whereabout I moved you, How the* Seven Lamps *are maintained by the oyl derived from the two Olive-Trees, if by the* Seven Lamps *are meant the* Seven Angels *that ſtand before the Throne of God.*

* See this printed in Book III. page 707.

a b. See Book III. page 709. and Book IV. page 963.

Yet have I not done with your large Letter concerning Temples and Altars. Since the writing of my laſt, while I was reading that large Letter of yours to ſome Divines, who were much taken with admiration at the Learning contained therein in an Argument wherein we had been ſo little verſed, I ſay in the reading of it, I obſerved one thing which in all my former readings I took no notice of, and that is in theſe words; This is a point of great moment and conſequent, worthy to be looked into by all the Learned of the Reformed Religion, leſt while we have deſervedly aboliſhed *the prodigious and blaſphemous Sacrifice of the Papiſts,* wherein Chriſt is again hypoſtatically offered to his Father, we have not (but very implicitely and obſcurely) reduced that ancient Commemorative Sacrifice of Chriſtians, wherein that one Sacrifice of Chriſt upon the Croſs was continually by that ſacred Rite repreſented and inculcated to his Father; his Father put in mind thereof by thoſe monuments ſet before him, wherein we teſtified our own mindfulneſs thereof to his ſacred Majeſty, that ſo he would for his ſake, according to the Tenour of the New Covenant in his Bloud, be favourable and propitious to us miſerable ſinners. *In which words, upon better and more ſerious conſideration, I obſerve you acknowlege,* 1. *A Commemorative Sacrifice of Chriſtians continually performed in ancient times.* 2. *This hath been miſerably corrupted by the Papiſts, and transformed by the Papiſts into that Service which is called their* Maſs *in diſtinction from their* Mattins. 3. *That Proteſtants have juſtly aboliſhed this prodigious and blaſphemous Sacrifice of theirs.* 4. *But they have not done*

well, in that they have not reduced that ancient Commemorative Sacrifice of Chriſtians, ſave implicitly and obſcurely.

Now in two things I am to ſeek for the underſtanding of your meaning. 1. *How we have reduced it in that implicite and obſcure manner you ſpeak of.* 2. *How you would have it reduced in conformity to the Ancients, and wherein this Conformity doth conſiſt. I remember what you alledged out of* Clemens, *of* προσφοραὶ καὶ λειτουργίαι, *which were to be performed in times preſcribed by Analogy to the courſes of Devotion commanded in the Old Teſtament. Now this I gueſs you deliver not ſo much in reſpect unto the Sabbath-Service, as unto the daily Sacrifice of a Lamb every morning. I imagine you would have the celebration of that Service which we call the Sacrament of the Lord's Supper to be daily; but I preſume not in a private manner, but in the way of a Communion: but unleſs it be twice a day, it is not congruous to the daily Sacrifice which was of a Lamb every evening, as of a Lamb every morning. And then again I find amongſt the Ancients no ſmall difference: For a time it was celebrated in the evening onely, at leaſt in ſome places, and that with ſome difference: for ſome celebrated it after they had eaten; ſome faſted all the day before, that they might come* jejuni *thereunto. Now I would hear your judgement both of the practice of the Ancients in this particular, wherewith I am not ſo well acquainted. Our Saviour ſaith,* Doe this in remembrance of me: *this preſcribes nothing concerning the frequency of it. S.* Paul *adds,* This doe, as oft as ye drink it, in remembrance of me: *where alſo we find no certain time preſcribed.* Act. 2. 42. *We reade that* they continued in the Apoſtles doctrine and fellowſhip, and breaking of bread, and prayers: *here likewiſe is no ſignification that* this breaking of bread *(which I underſtand of the celebration of that Sacrament) was performed daily. And whereas verſ.* 46. *it is ſaid, that* they continued daily with one accord in the Temple, and breaking bread at home did eat their meat with gladneſs and ſingleneſs of heart; *I have conceived it to be ſpoken of refreſhing natural, not Sacramental and Spiritual. And* Act. 20. 7. *their meetings for* breaking of bread *ſeem to have been reſtrained to the* First day of the week, *that being the day of their aſſembling themſelves, as it ſeems by* 1 Cor. 16. 2. *And* Juſtin Martyr *makes relation of their Chriſtian meetings when the* Sunday *comes.* 2. *I would gladly know how far you think fit that cuſtome of the Ancients you ſpeak of (whatſoever it be) ſhould be reduced, and that clearly, not implicitly and obſcurely. For I aſſure you, I am much to ſeek in the meaning of this; yet I have read in ſome ſort* Mornay *upon the* Maſs, *and Biſhop* Morton *too, and ſomewhat in* Baronius *concerning this. And I am in doubt whether the Papiſts themſelves, were it not for their Doctrine of Tranſubſtantiation, would not be as much to ſeek herein as we are.*

That which you touch concerning the German *War, and the Cauſes of it, and the* Sin-mark, *I willingly profeſs doth make me melancholick; for I cannot but ſympathize with them——Yet although, as I underſtood when I was in the* Palatinate, *none was more free from ſuch* Sacrilegious *courſes then the* Palatine, *not onely Biſhopricks but even Monaſteries continuing there of his Anceſtors foundation; yet have they ſuffered as much as any, both firſt and laſt, if not much more.*

In the cloſe of that large Letter of yours you ſignifie that you reſerve one thing, leſt it might undergoe cenſure; which otherwiſe you would communicate. Good Sir, you have no cauſe to diſtruſt my cenſure. I hear by Mr. B. *it is concerning* Cornelius, *whom you take to have been no Proſelyte in any degree; the contrary whereunto ſuppoſed in our Divinity-Schools was one of the firſt things I was acquainted with upon my coming to* Oxford; *and ſince I find confeſſed by* Schindler *on the root* גור *in the interpretation of* גרים. *Yet I pray let me*

ſee

see your Discourse thereon, and let me know how you salve it; for I am confident you are no Arminian. The Text acknowledgeth him to be not only σεβόμενος, *but* εὐσεβὴς *and* one of good report amongst all the Jews; *and* Act. 11. *they that opposed* Peter's *going to him and his are said to be* ἐκ τῆς περιτομῆς. *I heartily desire to know the most and worst that can be said against any Tenet of mine. I shall be no loser by Truth;* & Veritas magna est, & prævalebit *against all opposition: For that is from God; Error and Falshood is from the Creature. You may see by this I make you a great, if not the greatest, part of my study; especially considering my infirmity at this time, which requires I should rather be lying upon my Bed then either going or sitting up. Your Answer to these particulars,* Zachary *in two places, the Prophecy of the* * *fourth Chapter, and that other of the* 9, 10, 11. *The sight of* Cornelius, *and your explicating the Practice of the ancient Churches in their continual celebrating of that Commemorative Sacrifice, in distinction from that which we do implicitly and obscurely, will be a great refreshing to my spirit, and consequently may prove some ease to my bodily infirmity also. And I hope I shall trouble you no more, unless it be to excite you to goe on upon the* Revelation. *The Lord give a blessing to all your studies, and in good time perfect them to the consolation of his Church in these sorrowful days of Christendom.*

* Concerning the 7. Lamps.

Newbury, 3. Aug. 1635.

Your loving friend in the surest bond,

W. Twisse.

Post-script.

It is time to return that of yours ad Ludov. de Dieu, *which herewith I do. Mr.* B. *knows him well, and he desires to be heartily remembred unto you, with many thanks for your kind and free entertainment of him.*

Epistle LXI.

Mr. Mede's *Answer about the seven Lamps in the Temple, signifying the seven Archangels; as also about the* Pluscula *in* Zach. 9, 10, 11. *with an intimation of his purpose to perfect his Discourse on* Dan. 12. 11, 12.

THE *seven-lamped Candlestick* in the Temple before the Veil signified the * *seven Archangels* which stand before the presence of God.

That in *Zachary* was but a Vision of that, and chosen there to represent (*Synecdochicè*) the Throne of God's Majesty, the Temple and his Service therein. The *two Olive-branches* on each side ministring after an unseen and unusual manner Oyl unto those *Lamps*, figured *Zorobabel* and *Jeshua*, the Prince and High Priest, by whom this Throne of presence had and should be first and last re-erected, and together with the service thereat continued and fully established: But this not by armed *might and power*, but by the secret way of God's *Spirit* and Providence working with them, and giving success more then credible to their endeavours; even as these *Lamps* in the Vision were supplied with *Oyl* from the *two Olive-branches*, not according to the wonted, but an extraordinary and imperceptible way.

* See the Discourse about the seven Archangels in Book I. pag. 53.

The

The supplying therefore of *Oyl* to the *Lamps* from the *two Olive-branches* hath no respect or reference to the *seven Angels* which the Lamps signified, but to the Place pitched for God's presence and service, which the *Candlestick* in this Vision stood to represent, and so was accordingly accommodated, as the scope of the Vision required; or more briefly thus, The *Olive-branches* had reference to what the *Candlestick* stood for in this Vision, not to what it immediately signified in the Temple.

'Tis one thing to set up, maintain, and continue the Type and Symbol which represents; another, the thing thereby represented. *Zerubbabel* and *Jeshua* did the one, but not the other; namely, no more then the Priests in their courses in the Temple were wont to doe, who were to renew the Lamps every day morning and evening.

Besides, in Types and Parables *non oportet quidlibet in significationem trahi*, because some circumstances may be of *decorum*, and some of necessity. But

Lastly, If none of these ways be sufficient to discharge this rub by declining it; then say that *Zerubbabel* and *Jeshua* in this Vision, in that work of building the Temple of the Lord and of bringing the people out of captivity, were intended for Types of Christ, according to his twofold Office of *Kingdom* and *Priesthood*; from whom, when he should be exalted to the Throne of Divine Majestie and sit at the right hand of God, the *seven Archangels* were to receive their instructions and commissions (*i.e.* the *Oyl* wherewith they burn) as from the Head of the Church; and therefore in the *Apocalyps* are made to be *the Eyes and Horns of the* * *Lamb*, that is, Ministers and Instruments of his jurisdiction, both to see and execute; and that this was mystically implied in this Vision of *Zachary*. For that these two were Types of Christ, it appears; of *Jeshua* in chap. 3. of this Prophecie, ver. 8, 9. and chap. 6. ver. 11, 12, &c. Of *Zerubbabel*, (if not by this Vision, yet) by the last of *Haggai* in the very end; besides that our Saviour descended from his loyns.

* And what if he be the *Stone with the seven eyes* in *Zach.* 3. 9. *Dedi coram Josua lapidem, i. e. dedi ei in successorem Pontificatûs, Regem Pontificem?*

For אבן signifies in Scripture a *King*, βασιλεὺς βάσις τοῦ λαοῦ, as appears by *Gen.* 49. 24. (where *Josua* is firstly meant, and *Ephraim* challenged much from the Prophecy, as appears by their ambition) and by *Esa.* 28. 16. where the *Chaldee* for אבן hath מלך, but in *Genesis* they translate to another sense, out of envy to *Ephraim*.

Concerning the ninth, tenth and eleventh Chapters of Zachary, *and what therein befits not so well his time as* Jeremie's.

You presse me here to discover my fancie. For the allegations will not be convictive, though of force to incline him who out of that citation in the * Gospel can be pliable to think those Prophecies *Jeremie*'s. For *Zachary*'s no Scripture saith they are, though they are inserted into his volumes. But this proves them no more to be his, then the like doth *Agur*'s Proverbs to be *Solomon*'s, or all the *Psalms* in the *Psalm-Book* to be *David*'s. For as for the *Titles* in the tops of every page, it matters not: it is a later device. The *Jews* wrote in Rolls or Volumes, and the *Title* was but once. If ought were added to the Roll, *ob similitudinem argumenti* or for some other reason, it had a new *Title*, as that of *Agur*; or perhaps sometimes none, but was ἀνώνυμον.

* Mat. 27. 9, 10.

Well then, that which I fansy or conceive is,

1. That those Prophecies against *Damascus* and the *Philistins*, chap. 9. would better befit *Jeremie*'s time, of their destruction by *Nebuchadnezzar*, then (if of *Zachary*'s time) by *Alexander*. See the Prophecie against *Damascus*, *Jer.* 49. 23. against the *Philistins*, chap. 47. 2. and *Ezek.* 25. 15. For where do we find *Damascus* destroyed from *Zacharie*'s to our

our Saviour's time? For to come under the hands of new Maſters, or ſuffer ſome direption or pillaging, doth not ſeem to ſatisfie the intent of the Prophecie. And for the *Philiſtins*, though it be true that *Alexander* deſtroyed *Gaza*, (becauſe it held out long againſt him, and he was wounded there) yet it appears not that any ſuch deſolation befell *Askelon* whereby it ſhould not be inhabited, or *Aſhdod*; nor ſhould they ſeem in *Zacharie*'s time to have ſo well recovered that *Clades* by *Nebuchadnezzar*, as to be a ſubject ripe for a new Prophecie to that purpoſe.

2. That of *Tyre* in the third verſe of that chapter, That ſhe had *built her ſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets*, I doubt whether it ſo well befits her that had ſo lately been deſtroyed by *Nebuchadnezzar*. Sure not ſo well as it would the time of *Jeremy*. See *Ezekiel*'s Prophecies thereabout, chap. 26, 27, 28. *Sed tranſeat.*

3. That which moves me more then the reſt is in chap. 11. (whence that in the Goſpel is quoted) which contains a Prophecie of the deſtruction of *Jeruſalem*, and a deſcription of the wickedneſs of the Inhabitants, for which God would *give them to the ſword*, and *have no more pity upon them*. It is expounded of the deſtruction by *Titus*; but methinks ſuch a Prophecie was nothing ſeaſonable for *Zacharie*'s time, (when the City yet, for a great part, lay in her ruines, and the Temple had not yet recovered hers) nor agreeable to the ſcope of *Zacharie*'s Commiſſion, who together with his collegue *Haggai* was ſent to encourage the people lately returned from Captivity, to build their Temple and inſtaurate their Commonwealth. Was this a fit time to foretell the deſtruction of both, whiles they were but yet a building? and by *Zachary* too, who was to encourage them? would not this better befit the deſolation by *Nebuchadnezzar*?

I confeſs I am not ſo well skilled as to interpret the particulars thereof, ſuppoſing they be of that time. But you ſee now what thoſe *Pluſcula* are I fanſy not ſo well to fit *Zacharie*'s time as *Jeremy*'s. *Valeant quantum valere poſſint.*

'Tis certain that *Jeremie*'s Prophecies are digeſted in no order, but onely as it ſeems they came to light in the *Scribe*'s hands. Hence ſometimes all is ended with *Zedekiah*; then we are brought back to *Jehojakim*, then to *Zedekiah* again, &c. Whereby it ſeems they came not to light to be enrolled *ſecundum ordinem temporis*, nor all together, but as it happened in ſo diſtracted a time. And why might not ſome not be found till the return from Captivity, and be approved by *Zachary*, and ſo put to his Volume, according to the time of their finding and approbation by him, and after that ſome other Prophecies yet added of his?

IF you had not put me out by your laſt Letter, (which I received on Friday *Aug.* 7.) I was looking into an old Notion concerning our old buſineſs of *Antichriſt*; a Notion which I had long laid aſide, but upon a late occaſion began to take ſome new liking thereunto, ſeeing ſome good uſe thereof: namely, That the Prophecy of *Antichriſt*, and the ὕστροι καιροὶ wherein he was to reign, ſhould not be underſtood till many hundreds of years after Chriſt, but remain ſealed till the time appointed, viz. *ad ſeculum uſque duodecimum.* All this by expreſs prophecy; and that therefore the Authority of the Fathers and their opinion concerning this point is of no validity, howſoever it be now come of late among our ſelves to be a main Objection, That the *Pope* is not He.

The Diſcourſe upon this Notion was ſoon after finiſht by him, as appears by the following Epiſtle. See the Diſcourſe it ſelf in Book III. page 882.

But now I muſt deferr it to more leiſure, ſome other buſineſs coming upon me, and I being unfit for above one thing at once.

There was ſomething I wrote to you once about the * proof of the *Reſurrection* out of *Moſes*, and that Demonſtration of our Saviour in the Goſpel;

* See Epiſtle XLIII.

Goſpel; which I never perceived you found leiſure hitherto ſeriouſly to examine and conſider of: yet may it have ſomething conſiderable.

Thus deſiring Almighty God to fill you with all benediction, with my beſt reſpect I take my leave, and am

Chriſt's Coll. *Auguſt* 12. 1635.

Yours,

Joſeph Mede.

Poſtſcript.

My Sizer being not yet come with a candle, I will tranſcribe a paſſage of *Euſebius*, concerning *the Chriſtian Sacrifice*, in his *De laudibus Conſtantini*. He is magnifying the unparallel'd power of our Saviour teſtified by the wonderful change he had then wrought in the world; to which purpoſe with other paſſages he hath this:

* διασώτοις * θυσιαστήρια * ἀφιερώματα

*Quis alius, ſolo noſtro Servatore excepto, * coepulonibus ſuis incruenta & rationalia Sacrificia, precibus & arcanâ θεολογίᾳ peragenda, tradidit? quorum causâ tum * Altaria in toto terrarum orbe conſtituta, tum Eccleſiarum * dedicationes facta. Soliſque omnium moderatori Deo divina Sacrificiorum ſolâ mente & ratione obeundorum miniſteria ab omnibus gentibus exhibita: Sacrificia verò ſanguine, cruore & fumo peragi ſolita, vi quadam occultâ & inviſibili deleta & extincta ſunt.*

Epistle LXII.

Dr. *Twiſſe's* Eleventh Letter to Mr. *Mede*, ſignifying his high eſteem of Mr. *Mede's* Diſcourſe *De Numeris Danielis*, Chap. 12. 11, 12.

Right dear and my right worthy Friend,

*In this Letter of Mr. *Mede's* was encloſed his Latine Diſcourſe *De Numeris Dan.* or *Revelatio Antichriſti*, which he promiſed to finiſh, in the foregoing Letter.

*T*His day a little before dinner came your * Letter unto me. *I have been of late extremely melancholick; your Letters inſpire chearfulneſs into me—How am I beholden unto you for communicating unto me your Treaſures, which I eſteem beyond the Treaſures of the Queen of* Sheba! *You have heretofore bleſſed me with the Myſteries of* [a]Dan. 11. *now with the Myſteries of* Dan. 12. *verſ.* 11, 12. *The bare diſcovery of others Errors I ſhould eſteem a Jewel, and a preſervative from engaging our ſelves in erroneous ways, which is worſt of all. Better a great deal to content a man's ſelf with Ignorance, ſo to keep himſelf entire for the embracing of Truth, when the time of its nativity is come. But you goe farther, and from the Text it ſelf diſcover whereto* thoſe [b]Numbers *tend, namely,* for the diſcovery of Antichriſt; *which gives me wondrous content: and all this you crown with admirable accommodation to the Event—What a gracious God do we ſerve, that hath ſo well provided for us in theſe times and for our conſolation ſo many hundred years agoe; and as he hath reſerved us for theſe times of light, ſo raiſeth up ſome to open theſe Oracles unto us? What ſhould man be the better for that ſweet Dew, Hony I mean, if the Lord had not provided ſuch a Creature as the Bee by natural inſtinct to ſeek after it, and gather it for the uſe of others as well as for themſelves? — I proteſt unto you, if I ſhould lie in priſon all days of my life, next unto the conſolations of God's Spirit your Writings would moſt refreſh me: They do always diſpell melancholy. I deſire no better Preferment then you can perform, and that*

a See Epiſtle 41. and *Apoſtaſy of the latter times*, chap. 16, 17.

b viz. 1290 and 1335 in Dan. 12.

that is to be preferred to acquaintance with your Rarities. I make bold to keep your Diſcourſe till the next week, for I cannot let it paſs from me without copying it out. I commend me to your Love, as one of them I hold moſt dear, and ſhall ever from my heart deſire that God will proſper your courſes and ſtudies, and recompenſe you with himſelf, to be your Buckler and exceeding great Reward—I reſt

Newbury, Octob. 12.
1635.

Yours ever in the ſureſt bond,

Will. Twiſſe.

Epistle LXIII.

Mr. *Eſtwick's* Letter to Mr. *Mede,* touching the *Millennium.*

SIR,

Touching the Opinion of the Millenaries, *it was not yet my hap to light of a Book to inform me: You ſhall find me to be a teachable Scholar: only this* Mora Reſurrectionis *ſeems to be confuted in divers places of the Scripture, where it is ſaid,* The dead ſhall be raiſed at the ſound of the laſt Trump; All they that are Chriſt's, at his coming, (1 *Cor.* 15.23.) in a moment, *verſ.* 52. *and* the coming of the Son of man, *See* Matth. 24. 39. *and, excepting one place, I think the Reſurrection is ſaid to be of good and bad together. How theſe and the like Scriptures are to be expounded agreeably to the doctrine of the Millenaries I would willingly know.*

Warkton,
Nov. 4.

Yours ever,

N. Eſtwick.

Epistle LXIV.

Mr. Mede's *Letter to Mr.* Eſtwick, *vindicating* Lactantius *about the* Millennium, *and proving* Cyprian *to be for the ſame Opinion; with ſome reflexions upon* Jerom's *want of Candour and Faithfulneſs in relating the opinion of his adverſaries.*

This Letter of Mr. Mede's is in anſwer to ſome other Letter of Mr. E. not to the foregoing Letter, the Anſwer to which is not yet come to our hands. Yet to the like Doubts propounded by others, what Mr. Mede anſwered may be ſeen in his Epiſtola ad Amicum, *Book* III. *page* 710. *and in* Book IV. Epiſtle 21, *and* Epiſtle 66. Sect. 6.

Mr. *Eſtwick,*

YOU would bring me to expreſs my ſelf *de modo,* before you were perſuaded *de re.* But ſoft you there, I like not that Method.

S. *Jerom* is a man of no faith with me, when he deſcribes the opinion of his Adverſary: which whatſoever it were, he would ſet it forth as odiouſly as poſſible could be. He was a man that cared not what he ſaid, ſo it might diſparage his Adverſary: This appears ſufficiently in the caſes of *Vigilantius* and *Jovinian.* Yea but he lived at the ſame time. *Anſw.* So do we with thoſe we differ from, and yet we ſee the experience daily, that ſcarce any one will relate the opinion of his Adverſary candidly.

Yea but I cannot deny that *Lactantius* was for *ciborum abundantia, gulæque ac ventris ingluvies, & ea quæ ſub ventre ſunt.* But what if I can? The words of *Lactantius* are onely theſe, *Lib. 7. cap. 24. Tunc, inquit, qui erunt in corporibus vivi* (he ſpeaks of thoſe who ſhall be living at Chriſt's Second coming) *non morientur, ſed per eoſdem mille annos infinitam multitudinem generabunt, & erit ſoboles eorum ſancta & Deo chara. Qui autem ab inferis ſuſcitabuntur,* (that is, thoſe who ſhall riſe from the dead *Reſurrectione primâ*) *ii præerunt viventibus tanquam Judices.* You ſee he puts a difference between thoſe who ſhall be *then living* and thoſe who ſhall *riſe from the dead.* The laſt ſhall live *vitam cæleſtem & Angelicam*, even on earth, without marrying or giving in marriage; but not the firſt. He ſays indeed the one ſhall *generare*; but of the other only, that *præerunt viventibus tanquam Judices*; and preſently in the words following deſcribes that *Regnum* to be the *Mille anni cæleſtis Imperii in quo Juſtitia in orbe regnabit.* But of gormundizing, *ingluvies & gula*, I find no word, unleſſe you think it muſt needs follow upon the taking away the curſe of the creature, and the reſtitution thereof to the perfection it loſt through mans ſin. For *Lactantius* means no more, but that ſuch as then lived ſhould live the life that *Adam* ſhould have done in Paradiſe, had he not ſinned: but thoſe that ſhould then riſe from the dead ſhould live in a far more Heavenly and Angelical condition, even the life of the Bleſſed Spirits in Heaven. But S. *Jerom* is wont to relate the opinion, as if thoſe who roſe again ſhould *generare*, and give themſelves to feaſting and gormundizing.

Beſides, you ſay S. *Auſtin* intimates that ſome held ſome ſuch carnal Beatitude. I anſwer; So he intimates that ſome did not, and that himſelf was once of that opinion, and that to hold ſo was tolerable: *Quæ opinio eſſet utcunque tolerabilis, ſi aliquæ deliciæ ſpiritales in illo Sabbato affuturæ Sanctis per Domini* (i. *Chriſti*) *præſentiam crederentur. Nam nos etiam hoc opinati fuimus aliquando. De Civit. Dei, Lib.* 20. *c.* 7.

But where can I ſhew *Cyprian* to be a *Chiliaſt*? You ſee it is tedious to anſwer a Queſtion in writing, which may be asked in a few words. Yet I will ſay ſomething: I ſay therefore, he ſhews himſelf plainly a *Chiliaſt* (to ſuch as know the myſtery of that Opinion) *Lib. de Exhortatione Martyrii.* In the Preface whereof he ſpeaks thus; *Deſiderâſti, Fortunate chariſſime, ut quoniam perſecutionum & preſſurarum pondus incumbit, & in fine atque conſummatione mundi Antichriſti tempus infeſtum appropinquare nunc cœpit, ad præparandas & corroborandas Fratrum mentes de divinis Scripturis hortamenta componerem, quibus milites Chriſti ad cæleſte & ſpiritale certamen animarem.* ——paulò pòſt—— *Sex millia annorum jam penè complentur* —— ——*Si imparatum invenerit Diabolus militem Chriſti*, &c.

But he that, as you ſee, expected the coming of *Antichriſt* ſhould be at the end of the ſixth thouſand year, which he ſuppoſed then near at hand, yet thought the world ſhould laſt 7000. *viz.* a thouſand years after the deſtruction of Antichriſt, *ut patet ex iis quæ diſſerit cap.* 11. in theſe words, *Quid verò in Maccabais ſeptem fratres & natalium pariter & virtutum ſorte conſimiles, Septenarium numerum perfectæ conſummationis implentes? Sic Septem fratres in Martyrio cohærentes, ut primi in diſpoſitione divina Septem dies, annorum Septem millia continentes——ut conſummatio legitima compleatur*, &c. This to him that knows *Chiliaſm* is plain *Chiliaſm*. Look and compare your *Auſtin, cap.* 7. *lib.* 20. *de Civit. Dei*, from thoſe words, *Qui propter hæc hujus Libri verba primam Reſurrectionem*, &c. Compare alſo what *Cyprian* hath in the end of that Book out of the Goſpel, *Mark* 10. 29, 30. and *Apocalyps* 20. and you will acknowledge him to be (as he was wont to profeſs himſelf) *Tertulliani Diſcipulum.*

But

But I muſt not follow you too far in this kind of anſwering: 'tis tedious. I ſend you ſome more Papers, and ſo with my love, I reſt

Chriſt's College,
Novemb. 16.

Yours,

Joſ. Mede.

EPISTLE LXV.

Dr. *Twiſſe's* Twelfth Letter to Mr. *Mede*, containing Seven *Quære's*, relating partly to Jewiſh and Chriſtian Antiquities, and partly to ſome difficult places of Scripture.

Worthy Sir,

I Have been a ſtranger from you too long; I come now to renew my acquaintance. I preſume you are acquainted with Dr. Heylin's *Book of* the Hiſtory of the Sabbath. *Do you know the Author whom he oppoſeth about the* Precepts of Noah, *for making the* Commandment of the Sabbath *one of them, though he name him not? Yet the queſtion is not whether it be one of them, but whether not comprehended under one of them. But he allegeth* Rambam *to the contrary out of* Ainſworth. *I have read enough in* Cocceius *to diſcredit* Rambam, *and I pray let me know whether* Aben Ezra *upon* Exod. 20. *on thoſe words* [the ſtranger within thy gates] *doth not maintain that it was one of them, coupling it with that of* * Nakedneſs *and* Shedding of Bloud. *And though you doubted whether* Solomon Jarchi *on* Gen. 26. 5. *did deliver that which he doth of* שנים two of them *as out of his own opinion: yet Dr.* Heylin *confeſſeth that* Abulenſis *and* Mercerus *teſtify that the Rabbines upon that place are of opinion that* Abraham *kept the Sabbath.*

* 2 of the 7 Precepts of Noah. See Book I. page 25.

I pray, what think you both of his and Dr. White's *opinion concerning* Synagogues, *that the Jews had none before the Captivity, and their Inference thereupon, That the Sabbath was nowhere obſerved (ſave in the Temple) by any publick congregation, but onely in private? Dr.* Andrews *was of another opinion, as hath been ſhewed me in ſome Notes of his; and his ground in my judgement is fair,* Levit. 23. 3. The Seventh day is a Sabbath of reſt, an holy Convocation— it is the Sabbath of the Lord in all your dwellings. *The* holy Convocation *here mentioned ſeems to be in reference to all their dwellings: whereas the other* Feaſts *and* holy Convocations *belonging thereto were to be celebrated at* Jeruſalem. *But I have not yet conſulted any Rabbines about this.*

Then, I pray, What think you of Dr. Heylin *ſaying, That* Evening-prayer on the Lord's-day is but a late invention? *Yet I find it in the Jewiſh Synagogue and* Nocturnæ *after* Veſpertinæ; *like as I find the like in one of* Auſtin's *Epiſtles* de Tempore: *and in* Caſſian *it appears that the Sabbath-Solemnity was not ended untill the time of their Evening-repaſt corporal*——

Doth your plough ſtand ſtill in the Revelation *and ſuch like paſſages of a myſterious nature? I hope it doth not.*

Is not that Matth. 25. *ſpoken of the laſt period of the Day of Judgement? It ſeems it is; for the Reſurrection is general both of* Sheep *and* Goats; *yet to the* Sheep *it is ſaid,* Receive the Kingdom. *Shall they receive a Kingdom when Chriſt reſigns his unto his Father? and in Heaven it ſeems there are none for them to reign over. Or is it a Figure of ſpeech, repreſenting the*

glory of that State when God becomes all in all, by the greateſt glory that we are acquainted with, which is the glory of a Kingdom?

I pray, what think you of that in Eſa. 66. 23. From Sabbath to Sabbath ſhall all fleſh come to worſhip before me? *Shall not the Obſervation of our Chriſtian Sabbath continue, after Chriſt's coming with his Saints, amongſt the Nations that are ſaved from that* Deluge of fire *(though it be* Irenæus *his phraſe, yet I learnt it from you) wherewith the Earth and all the works thereof ſhall be burnt up? And if it be urged that by the ſame reaſon the Feſtivities of the* New-moons *ſhall have their place in Chriſt's Kingdom as well as* Sabbaths, *and by conſequence the Ceremonies of the Jews be reſtored: I anſwer, It followeth not; the words may be rendred,* From month to month, *as the* Geneva *doth. If we reade it,* From New-moon, *&c. with our laſt Engliſh, yet it is not neceſſary to underſtand it of any peculiar Feſtivity denoted thereby, leaſt of all* Jewiſh. *And we* Chriſtians *in Cathedralls, Colleges and great Towns have our Monthly Communions all the year over.*

And ſeeing I am upon it, what think you of Matth. 24. 20. Pray that your flight be not in the Winter nor on the Sabbath-day? *We know Dr.* Andrews B *of* Wincheſter *as well as Mr.* Dod *apply it to our Chriſtian Sabbath: And to my judgement it is a ſtrange fiction to apply it to unconverted Jews, that our Saviour ſhould ſtirre them up to pray, who ſcorned the Goſpel whereby alone we come acquainted with ſuch an Admonition, and certainly ſcorned Chriſt's Inſtructions: and how can we think that God would hear the prayers of ſuch? and was it fit that our Saviour ſhould lay ſuch a ground for the countenancing of their prayers, yea and their Jewiſh Sabbath too?*

And now truly, Sir, there is no Book that I deſire to ſtudy more then your ſelf. I have found great freeneſs and acceptance with you hitherto, I hope I ſhall do ſo ſtill. I heartily deſire God's bleſſing upon your perſon and ſtudies, as upon myſelf and mine. I ſhall ever reſt

Newbury, April 5. 1636.

Yours in my beſt reſpects exceedingly obliged,

Will. Twiſſe.

Epistle LXVI.

Mr. Mede's *Anſwer to Dr.* Twiſſe's *7 Quære's, viz. about the antiquity of* Synagogues *among the Jews and of* Even-ſong *in the Chriſtian Church, as alſo about the meaning of ſome difficult places of Scripture, viz.* Matth. 24. 20. Matth. 25. 31, *&c.* Iſa. 66. 23, *&c.*

SIR,

I Turned over the leaves both of the Biſhop's and Dr. *Heylin's* Book, when they came newly out, that I might ſee their Principles and the way they went: further I am not acquainted with them; becauſe I took no pleaſure neither in their Concluſions nor their Grounds, which, if they be urged, would overthrow a great deal more then they are aware of.

1. If there be any ſuch Author the Dr. oppoſeth for affirming the Sabbath to have been comprehended under one of the 7 Commandments of the Sons of *Noah*, I ſuppoſe it is *Godwyn* in his *Moſes and Aaron*, Lib. 1. cap. 3.

2. That

2. That of *Aben Ezra* upon *Exod.* 20. 10. seems to me to be very evident for that Opinion. For though it be as much as I can doe to understand a piece of *Rabbinism*, yet methinks this passage, if it be translated, will sound thus; *Ecce non dubium est quin dictio* [אַתָּה Tu] *comprehendat unumquemque qui est filius præcepti. Idcirco* בִּנְךָ וּבִתֶּךָ Filius tuus & Filia tua *sunt Parvuli quorum requies est super te, tibique incumbit officium custodiendi eos, nè quicquam faciant quod tibi vetitum sit. Similiter de* עַבְדְּךָ וַאֲמָתֶךָ Servo tuo & Ancillâ tuâ; *quoniam in potestate tua est, tui est officii custodire eum, neque sinere eum ut serviat alteri. Sin minùs, tu transgredieris præceptum* לֹא תַעֲשֶׂה Non facies; *quod eò spectat ut quiescat Servus tuus & Ancilla tua perinde ut tu ipse; sicut exposuit* Moses *Dominus noster viâ quam commemoravi. Et secundùm hunc Doctorem vovebit* גֵּר אֲשֶׁר בִּשְׁעָרֶיךָ Peregrinus qui est intra portas tuas, *quòd non facturus sit opus in Die Sabbati neq; in Die Expiationum. Propterea scriptum est secundò* Peregrinus. *Similiter atq; de præcepto* Nuditatis, *cùm secundùm hunc Doctorem vovebit quòd custoditurus sit præceptum* Nuditatis; *eodémq; modo de* Comestione sanguinis. This *Dominus Moses* he here cites, I take to be *Rabbi Moses Haddarschan*, who lived an hundred years before him, and was Master to R. *Solomon Jarchi*. *Maimonides*, whom *Ainsworth* cites for the contrary opinion, and *Aben Ezra*, were both of an age and contemporaries.

It may be confirmed out of the *Acts*, where the Σεβόμενοι, who were of the order of those *Proselytes of the Gate*, are found to frequent the Synagogues diligently every *Sabbath-day*, as the *Jews* did. *Acts* 13. vers. 14, 42, 43. & ch. 17. vers. 1, 4, 17. & ch. 16. 13, 14. & ch. 18. 4.

3. For *Synagogues*, I am inclined to believe they were before the Captivity, and not first taken up there, as the more common opinion is. But how to evict it against him that shall obstinately maintain the contrary, I confess I know not. That in *Act.* 15. 21. [*Moses* ἐκ γενεῶν ἀρχαίων *hath in every City them that preach him, being read in the Synagogues every Sabbath-day*] will not reach so farre; yet γενεῶν ἀρχαίων is more then ἡμερῶν ἀρχαίων. If I should allege that of *Psal.* 74. 8. *They have burnt up all the Synagogues of God in the land*; they would say as *Junius* doth, that this Psalm was composed under the persecution of *Antiochus Epiphanes*: and indeed that which follows [*We see not our signs, there is no more any Prophet, neither any among us that knoweth how long*] may seem to argue it cannot be meant of that vastation by *Nebuchadnezzar*; for then there were both *Prophets*, and those that *knew how long*. But if this be granted, there will arise another difficulty, *viz.* That either this Psalm is no Canonical Scripture, or That some part of the Canonical Scripture was written long after *Malachy*, when there was no Prophet and the רוּחַ הַקֹּדֶשׁ had ceased. And if this, why not the first Book of *Maccabees*? There remains but yours *Levit.* 23. 3. which to me hath appearance of probability; but he that were refractary would pick some hole or other, either in the word translated [*Convocation*] or in [*dwellings*,] especially in the first. See *Vulgat.* and LXX.

But did not the *Levites* (shall we think) teach the people out of *Jerusalem* in the places abroad where they dwelt? And did not the people use to resort to such as could teach them, on Sabbath-days and New-moons? What doth that of the *Shunamite* argue else, 2 *Kings* 4. 23? where her husband saith unto her, *Wherefore wilt thou go to him* (the man of God) *to day? It is neither New-moon, nor Sabbath.* If this; had they not some place where to resort and assemble?

Besides, were there not then Colleges of Prophets and Prophets Sons in *Israel?* In the same * chapter we shall find they had, and an hundred men in a place, vers. 43. and in chap. 6. *initio*, that they had Houses where they lived together. Did not the *Israelites* erect בָּמוֹת and Houses of false worship too many? Could they think of building Places to transgress God's commandment in, and never of Places wherein to be instructed in his

* 2 Kings, c. 4. 4.

Law? But the Scripture is ſilent. I anſwer, If the ſilence of Scripture be an argument ſufficient to conclude againſt matter of Fact in the times preceding, for the uſe whereof we have teſtimony enough in the times following, without any expreſs intimation of Novelty; then muſt we not think that the Jews paid *Tithes* from *Joſhua*'s time to *Hezekiah*'s, (for there is no tittle intimating they did) nor that ever they kept the year of *Jubilee*; for where is it mentioned they did? and ſo of other the like.

4. For *Even-ſong* publick in the Church, there is very little to be produced out of the Monuments remaining of thoſe Firſt Ages. That the *Monks* uſed it in their *Monaſteries*, it is granted, becauſe affirmed that it was from their example derived into the Church. That in their private Devotions devout Chriſtians obſerved the *ninth* hour as well as the *firſt*, *third* and *ſixth*, in thoſe elder times, may be proved out of *Tertullian de Jejunio* cap. 10. and S. *Cyprian de Oratione Dominica*. But for Veſpers *in ortu Eccleſiæ*, neither of them mentions them. Yet *Tertullian* in his Apology, together with *Pliny ad Trajanum*, hath *antelucani cœtus*; and in his *Lib.* 2. *ad Uxorem*, *cap.* 4. *Nocturnæ convocationes*: But as thoſe ſeem not to have been properly thoſe we call *Mattins*, ſo neither theſe our *Veſpertinæ*. And in this inquiſition notice is to be taken, that both *Mattins* and *Even-ſong* were diſtinct from the λειτουργία or ſolemn addreſs of the Church to God in the holy Euchariſt, which they termed *Sacrificium Chriſtianum*. Well, the moſt ancient Teſtimony to be found of *Veſpertinæ in cœtu Eccleſiæ* is with the Author of the Διαταγαὶ or Διατάξεις τῶν Ἀποστόλων which, though it be an Apocryphal writing and of a falſe inſcription, yet is the moſt ancient Record of Eccleſiaſtical Antiquity, by way of purpoſed Collection, that is at this day extant, and not younger then 200 years after Chriſt at the moſt. The Author, whoſoever he were, ſeeming to have gathered this Rhapſodie out of the Cuſtomes and Ceremonies he found then in uſe in the Churches founded by the Apoſtles; and ſuppoſing them to have been derived from their inſtitution, accordingly fathered them upon them; and where there was any ſingularity or difference, brings in that Apoſtle, whoſe Church he found it in, as ſpeaking in Council, &c. It is put by *Euſebius*, in his Catalogue of Sacred Books, amongſt the ἀντιλεγόμενα, by the name of Διδαχαὶ τῶν Ἀποστόλων, and is often quoted by *Epiphanius* by the name we give it.

In this Rhapſody, *Lib.* 8. *cap.* 35. is not onely mention, but the Form of *Evening Prayer*, with the ſolemn diſmiſſing (at the beginning thereof) of the *Catechumeni*, &c. as at the Euchariſt, aſcribed to *James* the Brother of our Lord in particular. Whence it may ſeem, according to my former ſuppoſition, not to have been common at firſt to all Churches, but peculiar to that * of *Jeruſalem*, whereof this *James* was the firſt Biſhop; whence alſo the Liturgy of that Church (though the greateſt part thereof (as now it is) were afterward at ſeveral times added) bears the name of S. *James his Liturgy*.

Ἐπεὶ δὲ γενομένης συναθροίσεις τὴν ἐκκλησίαν, ὧν ἐπίσκοπε, καὶ μετὰ τὸ ῥηθῆναι τὸν ὁπλύχνιον ψαλμὸν, πρόσφωνήσει ὁ διάκονος ὑπὲρ τῶν καθημένων, &c. μετὰ δὲ τὸ ἀπολυθῆναι αὐτὰς, ὁ διάκονος τοὺς ἱερεῖς, Ὅσοι πιστοὶ δεηθῶμεν τοῦ Κυρίου. *Tunc ſequitur orandi forma.*

* Out of conformation to the times of Worſhip and Prayer in the Jewiſh Church, whoſe cuſtome and practice herein gave opportunity and freedom at the beginning to exerciſe the like in the Chriſtian there reſiding; yea even ſometimes in the chambers of the Temple it ſelf, which were wont to be taken up by Fraternities and Companies coming thither to worſhip. But this could not be ſo regularly obſerved among the Gentiles without much difficulty and danger. Conſider *Acts* 2. 46. with *Acts* 3. 1. & Ch. 4 3. For the *ninth* hour anſwers our *Evening-prayer*, and then began the ἐυχὴ with the Jews.

The next Teſtimony for antiquity is that of the Council of *Laodicea*, (which, if *Baronius* his arguments be good, was before the firſt Council of *Nice*,) the 17. and 18. Canons whereof are, *Quòd non oportet ἐν ταῖς συνάξεσι Pſalmos contexere, ſed interjecto inter unumquemque Pſalmum ſpatio Lectio-*

Lectionem fieri: The next, *Idem miniſterium Precum ſemper & in nonis & veſperis fieri debere*; Gr. τὴν αὐτὴν λειτουργίαν τῆς εὐχῶν πάντοτε καὶ ἐν ταῖς ἐννάταις καὶ ἐν ταῖς ἑσπέραις ὀφείλειν γίνεσθαι. Though I cite both Canons, yet I ſuppoſe not the latter to have reference to the former, (for what had the *Evening* to doe with the *Synaxis*?) but the meaning to be, that one and the ſame Form of Prayer ſhould be uſed both at the *ninth* hour and at the *Veſpers*.

5. Concerning that in *Matth.* 24. *Pray that your flight be not in the Winter, nor on the Sabbath-day*, I conceive thus; That the believing and Chriſtian Jews, even the Apoſtles themſelves, were to obſerve the Rites and Ordinances of *Moſes* (and conſequently that of the *Sabbath* together with the *Lord's-day*) untill their Temple and Politie founded and conſtituted by God himſelf ſhould be actually and fully diſſolved. And do we not find they did ſo? yea even S. *Paul* himſelf, who was ſo great a *Vindex* of the liberty of the believing Gentiles, that they ſhould be tied no farther then the Σεβόμενοι or *Proſelytes of the Gate* were. Therefore *Acts* 21. it is accounted a ſlander or calumnie which was reported of S. *Paul*, that *he ſhould teach the Jews which were among the Gentiles to forſake Moſes*, and *that they ought not to circumciſe their children nor walk after the cuſtoms*. For neither he nor any other of the Apoſtles taught that the *Jews* ſhould doe ſo, either abroad among the Gentiles, or at home in *Judæa*. For the *Gentiles* indeed they did, and S. *Paul* (whoſe charge they were) more zealouſly then the reſt, that they ſhould have no ſuch impoſed upon them, according to the decree of the Synod, *Acts* 15. Conſider it with that Story *Acts* 21. *à verſ.* 20. *& deinceps.* This therefore being to be the condition of the believing Jews when their City ſhould be compaſſed with an Army by *Ceſtius Gallus*, (at which time they were admoniſhed to flee (to ſave themſelves) with all ſpeed into the mountains of *Petræa*, as ſoon as *Ceſtius* by withdrawing a little his Army ſhould give them that liberty) our Saviour ſaith here, *Pray that your flight be not on the Sabbath-day*. For he ſpeaks not of any flight to be when the City ſhould be taken, or when it ſhould be once beſieged by *Titus*; for both would be too late; but of a warning beleaguering to precede it.

6. Concerning that in *Matth.* 25. when our Bleſſed Saviour ſhall ſit upon his Throne of Royalty to judge the world; I conceive a Figure to be in that expreſſion of placing the *Sheep* on his *right hand* and the *Goats* on the *left*, borrowed from the cuſtome of the Jews in their Tribunals, to place ſuch as were to be *abſolved* on the *right hand*, where ſtood the Scribe who took the Votes for *Abſolution*; and thoſe who were to receive the ſentence of *Condemnation*, on the *left hand*, where ſtood the Scribe which took the Votes for *Condemnation*. Such a cuſtom of theirs *Druſius* in his Notes upon that place obſerves out of *Moſes de Kotſi*. That therefore nothing elſe is meant thereby, but that our Saviour ſhould diſtinguiſh the world of men into two Orders; one of ſuch as ſhould receive the *Sentence of bliſs and Abſolution*, the other of ſuch as ſhould receive the *Sentence of Condemnation*. That he ſhould *firſt* pronounce the Sentence of Abſolution upon ſuch as are to be abſolved; and that once finiſhed, then to pronounce the Sentence of Condemnation upon ſuch as are to be condemned.

This Sixth Section, containing *The deſcription of the great Judgement accorded with* Apocal. 20. was in the former edition of Mr. *Mede's* Epiſtles printed at the end of his Firſt Letter to Dr. *Meddus*.

Now I ſuppoſe the *Sentence of Abſolution* ſhall continue all the time of the *Firſt Reſurrection*, that is, all the *Thouſand years* long; that, that once ended and finiſhed, (and not before) he ſhall then proceed to pronounce the *Sentence of Condemnation* upon ſuch as are to be condemned. For ſo the Text ſaith, that he ſhall in the firſt place pronounce the Sentence of bliſs

and Abſolution upon thoſe who are to be abſolved; and that done, then come to the Sentence of Condemnation upon thoſe who ſhall be *in ſtatu & ordine damnandorum*: that is, ſucceſſively and not at one and the ſame time; * though the Scripture here mentions not the *Intervallum* which ſhall be between the beginning of the one and the other. Thus you ſee, although my plough ſtand ſtill, unleſs ſometimes it joggs me, yet then I am not unwilling to liſten unto it.

* *Narrat conjunctim quæ tempore diviſa forent. Necdum enim Agnus Librum futurorum è manu ſedentis ſuper Thronum reſignandum acceperat; quo tempore hæc omnia particulatiùs & diſtinctiùs patefacienda erant.*

7. To that in the end of *Eſay* 66. of *Feſtivities in the Kingdom of Chriſt*, I anſwer, I ſee no reaſon why the *Lord's-day* ſhould not be a celebrious Day when the Lord reigneth. Yet I think the expreſſion there is accommodated to the condition and Diurnal of the Church under the Old Teſtament *ad captum Auditorum*; and no more thereby to be underſtood, but that in that *New World* not the Jews alone, as then did, but all the Nations ſhould come before the Lord to worſhip him in the frequent Feſtivities then to be, whatſoever they ſhould be.

Thus I have, as well as I could, anſwered your Sabbatical number of *Quæres*; if not ſo largely and fully as you deſired, it is becauſe there were too many of them for the narrowneſs of my mind to intend at one time——— Thus therefore with my Prayers to the Almighty for the continuance of his bleſſing and favour to you and yours, I reſt

Chriſt's Coll. *April* 18.
1636.

Your reſpectfull and true Friend,

Joſeph Mede.

EPISTLE LXVII.

Mr. Mede's *Second Letter to Mr.* Eſtwick, *touching the* Gothick *Liturgy, and the time when the* Goths *became Chriſtians.*

SIR,

The former part of this, (as alſo of the following Letter) contains matter either of News or of private concern.

——THE *Gothick Miſſall* is that which the *Goths* in *Spain* uſed till they received the *Romane*; which though, as all other Liturgies, it be to be ſuppoſed to have received many alterations and additions in time, yet no doubt may retain ſome ancient paſſages, whereof theſe Prayers *pro defunctis* may be ſome, either received from the *Spaniſh* or *African* Chriſtians, or from the beginning of their Chriſtianity, which was before *Chiliaſm* was condemned by *Damaſus*, or they plundered the *Romane* Empire. For *Theophilus Gothorum Epiſcopus* was at the Council of *Nice. Anno* 360. *Ulphilus* their Biſhop at a Council at *Conſtantinople* aſſented to the *Formula Ariminenſis*, from whence the *Goths* became firſt infected with *Arrianiſm*. S. *Auguſtine de Civitate Dei* uſeth this argument of the *Goths* Chriſtianity, againſt the Gentiles calumny *That the Ruine of the Empire was for their rejecting their ancient Gods and receiving the Chriſtian Religion*. For they were *Chriſtians* that took and ſacked *Rome*, ſaith he, and not *Gentiles*. *Vide*——

Thus with my wonted affection and prayers I reſt

Chriſt's Coll. *Nov.* 9.
1636.

Your aſſured Friend,

Joſeph Mede.

EPI-

Epistle LXVIII.

Mr. Mede's *Third Letter to Mr.* Eſtwick, *more fully treating of the* Gothick *Liturgy and a Clauſe therein of* Praying for the Dead to have part in the Firſt Reſurrection; *with a Paſſage in* Methodius *touching the* Millennium.

Mr. *Eſtwick*,

——THE body of the *Gothiſh* Nation, or of one part thereof, had received the Chriſtian Faith before they plundered the *Romane* Empire; as appeared by *Alaricus* himſelf, who with his Army ſolemnly obſerved the Chriſtian Rites. Yet ſeems this to have been between the days of *Conſtantine* and *Julian*, and not elder. Howſoever, there is no queſtion but there were many Churches among them before, as was in other Nations long before the Faith was publickly received by them. If ſo, then without doubt when the Nation publickly received the Faith, they received likewiſe that Form of Liturgy which had formerly been uſed in their Country by thoſe of the Chriſtian Rite amongſt them: And thence might remain thoſe paſſages of Praying for the Dead to have part *in Reſurrectione Prima*. *Irenæus Lib.* 1. *cap.* 3. *edit. Fevardent.* Καὶ γὰρ αἱ κατὰ τὸν κόσμον διάλεκτοι ἀνόμοιαι, ἀλλ' ἡ δύναμις τῆς παραδόσεως μία καὶ ἡ αὐτή· καὶ ὅτε αἱ ἐν Γερμανίαις ἱδρυμέναι ἐκκλησίαι ἄλλως πεπιστεύκασιν ἢ ἄλλως παραδεδόασιν, &c. *Tertullian Lib. adv. Judæos*, where he tells us that *Britannorum inacceſſa Romanis loca* were *Chriſto ſubdita*, ſays moreover, that *In Sarmatarum & Dacorum & Germanorum & Scytharum & abditarum multarum Gentium & Inſularum nobis ignotarum locis, Chriſti Nomen, qui jam venit, regnat*, &c. Why may not the *Goths* be comprehended under ſome of theſe? As for the *Vandals* and the reſt of thoſe *Northern* Nations, I find not that they brought any Signs of *Chriſtianity* with them when they firſt invaded and ſeated in the Empire, but were altogether *Pagans*.

As for that Form of Prayer for the Dead, *Ut partem haberent in Reſurrectione Prima*, I believe it was uſual in thoſe *Formulæ* for the Dead till *Chiliaſm* was cried down, and then expunged: namely, that it followed thoſe words (which appear yet in moſt of thoſe Forms) *Ut collocet eorum animas Deus in ſinu Abrahæ, unde abeſt dolor & ſuſpirium*, as it does in this *Gothiſh Miſſal*. Whence it is that now in thoſe Forms there appears no Prayer at all for their Reſurrection or Conſummation then; notwithſtanding that in the *Protaſis* they compellate God with *Qui hominem mundi civem mortalem in conſtitutione ſua feciſti, & promiſiſti ei Reſurrectionem*. Who can believe that in ſuch Prayers they ſhould not at all pray for the Reſurrection? But that paſſage being it ſeems anciently ſpecificated to *Reſurrectio Prima*, they thought it ſufficient in after-times to omit it, without ſubſtitution of any other for it: And hence comes that ſilence of the Reſurrection.

But that you may yet ſee my thoughts ſtill now and then reflect upon that Speculation, (which you thought I had forgotten) I will give you a paſſage of *Methodius Olympi Lyciæ, deinde Tyri Epiſcopus*, and a Martyr *ſub Decio*, (*alii ſub Valeriano*,) which paſſage, with a good part of his Dialogue *de Reſurrectione contra Origenem*, is preſerved by *Epiphanius Hæreſ.* 74. There *Proclus* (*cui tribuit loquendi partes*) ſpeaks in this manner.

Et

* παραχθησεσθαι τὴν κτίσιν.

Et verò * *conturbatam iri Creaturam, velut in conflagratione iſta morituram, ut reſtauretur; non tamen extinctum iri exſpectandum: Ut in inſtaurato Mundo ipſimet inſtaurati ac doloris expertes habitemus; juxta illud* Pſal. 103. Emittes ſpiritum tuum & creabuntur, & renovabis faciem terræ. *Quòd nimirum ambientem Aerem temperatiſſimum deinceps facturus ſit Deus. Cùm enim* μετὰ τοῦτον τὸν αἰῶνα *Terra adhuc perſeveratura ſit; habitatores in ea futuros omnino neceſſe eſt, qui nec morituri ſunt ampliùs, neq; copulandi nuptiis, aut procreandæ ſoboli operam daturi; ſed Angelorum more* ἀμεταβρόφως *in immortalitatis ſtatu* * *optima facturi. Proindéque ſtultum eſt, Quanam vitæ ratione uſura ſunt corpora (in Reſurrectione) quærere, ſi nec Aer, neque Terra, neque quicquam cæterorum ſit ampliùs futurum.*

* ἄριστα πράξαντας.

Whether do you not think this man to have been a *Chiliaſt?* But no man deſires to be acquainted with Notions that way; wherefore then ſhould I goe about to cramme them? I think ſcarce any of you of my acquaintance knows the tenth part of my adventures that way. I can be content to ſatisfie myſelf without troubling others, unleſs I ſee them ſeriouſly deſirous to be informed. But no man I find loves any Speculations but ſuch as he thinks will advance his profitable ends, or advantage his Side or Faction. *Mundus amat decipi.* But there will be a time one day, when God thinks fit.

Chriſt's Coll. *Nov.* 15.

J. M.

EPISTLE LXIX.

Mr. Mede's *Fourth Letter to Mr.* Eſtwick, *(with part of another Letter, the beginning whereof is wanting) in anſwer to ſeveral Enquiries.*

1. FOR my Paradox of the *American* World, I could ſay that to make it probable, and ſo much, as would be too tedious to write. For the preſent I will adde this more concerning it, That I believe it was not inhabited in Chriſt's and his Apoſtles times, nor ſome Ages after it; nor are there any *veſtigia* found therein of any elder habitation thereof. I believe it to have been firſt inhabited ſince the days of *Conſtantine*, when the Devil ſaw he could no longer reign here without controll and the continual affront of the Goſpel and Croſs of Chriſt. Then he ſought out another World to plant him a Kingdom in, *ubi nec Pelopidarum facta neque nomen audiret.* Upon this ground may be anſwered many ſcruples concerning that World: as, of *Noah*'s Deluge; of the Creatures there, not found here, where *Noah*'s Ark reſted; of the Apoſtles preaching the Goſpel, why it was contained within our World, and yet ſaid, * *The ſound thereof went into the ends of the Earth*, &c.

* Rom. 10.

Some of them, you ſay, are converted. But the *New-Englanders* have not yet converted one; the *Spaniards* have, but unto Antichriſt, not to Chriſt; and the Story of their Converſion is ſuch, as may make a man juſtly ſuſpect there hath ſcarce yet been ever a true Chriſtian of that race. Yet I ſpeak, in my **Conjectura de Gogo & Magogo*, of a General Converſion only, not of a Converſion of ſome few or of ſome ſmal and ſcarce conſiderable part in regard of the Vaſtneſs of the whole.

* See Book III. page 713.

2. To your Caſe of Conſcience I anſwer thus. Though the *teaching*

of

of a School be in some sort reducible to a Sacred Function, as it may be managed and intended; yet for *Titius* to leave a *Pastoral charge* for it, when he hath been once dedicated to that Sacred Office, I hold an inexcusable Sacrilege, unless perhaps in a case of Necessity. I would rather therefore advise the continuance of both, then to forsake the one for the other.

3. For that of the *Ark of the Covenant*, what do you mean? There is nothing more indubitate in Scripture, then that the *Ark* was under the wings of the Cherubins in the *Sanctum Sanctorum* or most Holy place; as *Exod.* 26. 33, 34. 1 *Kings* 8. 6, &c. and *Hebr.* 9. Or do you mean (for I have not the Bishop's Book) that it was not there when *Hilkiah* found the Book of the Law? That place of the *Chronicles* indeed (if it be rightly translated) should argue it had been taken thence during *Manasseh*'s prophanation of the Temple, and that, it may be, by the true worshippers, (for what fellowship had the Ark of God with Idols?) and so not restored again to his place till *Josiah* purged the Temple. Or what if *Manasseh* himself had caused it to be taken thence when he dedicated the Temple to his Idols, lest it might serve them as it once did *Dagon*? But *Tremellius* or *Junius* turns the place otherwise; and yet methinks somewhat forcedly. *Videsis.* 2 Chron. 34.

4. How often is the Resurrection of the *Unjust* mentioned in the Epistles, either together with that of the *Just*, or by it self? And where both are mentioned elsewhere, it is not said, they should be together, though they be mentioned together; for there is difference between *mentioning* and *being*. As for the * *Last Trump*, it proves nothing untill you define what is the *First Trump*, yea what *Trump* is. It is no where said, *The Resurrection of the dead shall be in a moment*; but that * *those who are alive shall be changed in a moment.* And what though the Resurrection in respect of each *Individuum* be in a moment? Yet would it not follow that all that rise shall rise in one and the same moment. To that of the * 25 of *Matthew* you shall have a sufficient answer when you have made progress enough to understand it. (For out of chap. 24. (which you cite) I see not any thing toward your purpose. For those in ver. 39. are not the *dead*, but the *living*; nor is the *Resurrection* at all mentioned in that Chap. but at the most implied onely.) In the mean time I send you the Copie of an * Epistle written once to Mr. *Chappel*, to satisfie a friend of his who had desired him to know my Answer to certain Quære's and Objections somewhat like those of yours: His Letter being directed to Mr. *Chappel*, and not to me, I made my Answer accordingly as you see. Keep it clean, and send me it again when you have done with it; and as I see occasion, I may perhaps send you some more of the like Argument.

* 1 Cor. 15. 52.

* Vers. 51, 52.

* See this cleared in Epistle LXVI. Sect. 6.

* This is that *Epistola ad Amicum*, &c. beginning with *C. Consocie.* See it printed in Book III. page 710.

5. For reading the Service at the Altar, &c. was it not enough to give you the Premisses, but I must put the Conclusion into your mouth? I adde now, That the Priest or Deacon came down from the Altar to reade the Gospel, unto the *Ambo* or other eminent place where he might be seen and heard of the people. And in such place were all *Lessons of Scripture* read whosoever read them, and not at the *Altar*. The *Altar* was the place to speak to God at; the *Ambo* or Pulpit (or such like place) to speak to the People. Besides those Prayers at the Altar, whereto the People were to say *Amen*, were read in a high distinct and singing tone, which might be heard and understood at great distance of all the people. That *submiss reading* in Churches *sine cantu*, which we use now, was not then in use. If it had, it could never have been heard of half the Congregation in so large Churches, and where some stood so far off, as the *Catechumeni*, *Auditores*, *Pœnitentes*, who were to be partakers of the Readings and Sermons, and nothing else, and yet stood

ſtood at the remoteſt diſtance from the place both of it and Prayer. I love not to anſwer to things in *Hypotheſi*, but in *Theſi*. The world is right on no ſide. Let them look to the *hypotheſis* whom it concerns. *Quo jure ego qui Theſin tantùm defendo, ad hypotheſin præſtandam adigerer?*

* viz. The Holy Table, Name and Thing.

6. Concerning the * Book written mediately or immediately by the B. of *Lincoln*; It is written very ably and with much variety of Learning; and where that *Coal* lay open to the laſh, (as it did in ſome things very foully) he pays him ſoundly and very magiſterially. Yet I may tell you that in the Diſcourſe concerning the Antiquity of the Name *Altar*, there is *parùm aut nihil ſinceri aut ſani:* And though his Adverſary quoted what he never ſeems to have read and examined, and is accordingly (and deſervedly) met withall; yet are there ſuch ſtrange miſtakes, confuſions, concealments and wreſted interpretations of the Anſwerer, that he lies open to the laſh for that part extremely; inſomuch that I believe that part to have been elaborated by another hand, and one that gave more truſt to the opinions of ſome of our Writers then to his own ſearch and judgement.——

But whereas the *Coal* maintained that Altars had generally and anciently ſtood up againſt the Eaſt-wall, and not *in medio τῆ ἀγίᾳ βήματος*, (which was a monſtrous and foul error, as I had often told ſome of ours here) you ſhall find him moſt fully and largely confuted; but the place of *Socrates* as ſtrangely expounded, as the *Coal*'s illation therefrom was moſt illogically and weakly deduced.——

Thus with my wonted affection and prayers I reſt

Chriſt's Coll. *March* 22.
1637.

Yours,

Joſ. Mede.

Epistle LXX.

Dr. *Twiſſe*'s Thirteenth Letter to Mr. *Mede*, wherein (after his deſire to know his judgement of Mr. *Potter*'s Book touching the Number of the Beaſt 666) he expoſtulates with him about certain Ceremonies, &c.

Reverend Sir and my worthy Friend,

HAD I ſtay'd longer in Cambridge, *you had enjoy'd my company longer, or (to ſpeak more properly) I ſhould have deſired to enjoy your company longer; and it would be very long ere I ſhould be weary of your diſcourſe. I long to hear your judgement of Mr.* Potter's *Diſcourſe touching the Number of the Beaſt 666. I preſume alſo you know Biſhop* Uſher's *opinion of Chriſt's Kingdom here on earth; I would gladly know it, and whether he doth retract his former opinion touching the* Binding of Satan, *which in his Book* De ſucceſſione Eccleſiæ *he conceives to have been in the days of* Conſtantine.

I have returned your Paper, and ſent you a Copie of your own concerning * The Four Monarchies, *which you call* The *A B C* of Prophecies. *I have ſent you alſo* Tilenus *his* Synod of Dort and Arles reduced to practice, *with an Anſwer thereunto. In* Oxford *it's counted unanſwerable, tranſlated out of French by* D. *or* A. *from whom it was ſpred (as I hear) in* O. *and at firſt fathered upon one of them. But it appears by the* Dutch *copy and*

* See Epiſtle VIII. page 908.

Voetius.

Voetius *his answer in* Dutch, *that* Tilenus *was the Author. At my coming from* Cambridge *I found* 8 *Copies of them sent unto me, and* 6 *of them I have sent amongst you; for truly I never found better content in any friends then there with you, and with your self amongst the rest. O Mr.* Mede! *I could willingly spend my days in hanging upon your eares, while you discourse of* Antichrist *and the accommodation of his* Legend *to the* Pope of Rome, *and the* Whore of Babylon *to* Rome *it self; though my studies have layn far more in their Writings then in our own Divines, and I was never found to dislike any Opinion of a Papist for the Papist's sake who maintains it, as having profited in Divinity more by their Writings then by our own, always excepting Interpretation of Scripture: How much more to hear you discourse of the glorious Kingdom of Christ here on Earth to begin with the ruine of Antichrist? It may be you do not find many Disciples more docile this way then my self.*

But I would intreat you to spare me in the point of Ceremonies; *in some particulars whereof you told me once in a* * *Letter you were no* Practitioner; *but now I fear by that which I find you are a Promoter of them. In* Easter-*term last I heard——your good Friend, while he lived, complain not a little of a Sermon of yours which you had then lately preached, and he delivered it with much grief. After Mr.* B. *wrote unto you of the battel of* Armageddon, *inquiring whether the time thereof were not already extant, the next Letter I received from him had this passage; "I am verily of Mr.* M^{s}*. Opinion in this, "that the times wherein we live are the times for the slaughtering of the Wit-"nesses. Whereupon I compared your Letters, and I found that well it might be by your opinion. And if it be so, how sorry should I be to observe that you should have an hand in the slaughtering of them? as namely by promoting of such courses and countenancing them, for not conforming whereunto many are like to be slaughtered, that is, according to your interpretation, turned out of their Places—— And as for outward complements, nothing more pleaseth a natural man in Religious worship, and he finds himself apt enough for it, yea far more apt then he who, knowing and considering that* God is a Spirit, *and* they that worship him must worship him in Spirit, *are most careful for the performance thereof; whereupon while their minds are intent, they find themselves not so free for outward complements, the care whereof is apt to cause avocation and disturbance in that* Unum necessarium.

* See Epist. LVI.

You bade me stand up at Gloria Patri, *and it was in such a note too, that you had the mastery of me I know not how. I profess I little look'd for such Entertainment at your hands. My Wife's father, Dr.* M. *was Bishop* Bilson's *Chaplain, and most respected by him of any Chaplain that ever he had, and he a Cathedral-man too; but they could never get him to stand up at* Gloria Patri. *I living in a Country-Auditory am a mere stranger to such Ceremonies; neither do I know any order of our Church urging thereunto; neither do I know when it began and upon what grounds: it may be it was upon their prevailing against the* Arrians; *and as the* Creed *is pronounced standing, so and in the same respect this also; all which is duly to be considered before we come to the practice of it. It is true, we were private, and I was loth to offend you.--In like sort, concerning Bowing towards the Altar, for which it was (as I heard) that you preached, I profess unto you I have hitherto received no satisfaction, and I long to hear of my Lord of* Armagh's *judgement of the passages between us. And therein I perceive the main thing you reached after was a certain* Mystery *concerning a* Sacrifice, *which the Papists have miserably transformed, but in your sense is now-a-days become a* Mystery *to all the Christian world. And hereupon you touched upon the Judgements of God at this time in Christendom, as if it were for the neglect of that Sacrifice; which while I attended, in the issue came onely to the Sacrilege of these Times. But whether your mea-*

ning were not, That for God to be robbed of ſuch a Sacrifice was a great Sacrilege, I know not. And by Mr. B. *I heard, as from your ſelf, the practice of Biſhop* Andrews's *Chappel was that which firſt caſt you upon ſuch a way, ſo as from thence to obſerve the courſe and practice of Antiquity. But in my poor judgement it is very ſtrange that a matter of ſuch importance as you ſeem to make it ſhould have ſo little evidence in God's Word and Antiquity, and depend merely upon certain Conjectures. That which you ſtyle your* Conjectura de Gogo & Magogo, *in my poor judgement, is more rational by far; and yet the matter thereof you know to be very ſtrange, but it prevails very much with me —— That Declaration of the* Palſgrave's *Churches, ſince I came home, I have ſeen: I remembred your Cenſure of it as a* laxe thing: *Others paſſe other judgements upon it on my knowledge, and thoſe Divines were accounted in thoſe days as grave and learned Divines as moſt in Chriſtendom. Indeed the matter of Bowing at hearing the name of* Jeſus *is nothing pleaſing to ſome in theſe times: But how doth* B. As. *reading in Antiquity ſerve his turn for that?* Cornelius à Lapide *is a Papiſt and a Jeſuite: he ſaith* ad nomen Jeſu *in* S. Paul *is no more then* ad Jeſum. *I know it is the Father's pleaſure, that* as we honour the Father, ſo we ſhould honour the Son, *and all the world ſhall never bring me to ſhew more reverence at the hearing of the name of* Jeſus *then at the hearing of the name* Jehovah; *and when we are, as we ſhould be, intent upon our religious comportment before God according to the inward adoration in ſpirit, that we ſhould watch when a word comes, to perform outward obeiſance, in my judgement is very ſtrange. And I remember how faintly Mr.* H. *carries himſelf in this; and others, in pleading for it, moſt of all urge this, that no body is troubled about it: but now more then enough muſt yield or ſuffer —— I never had experience of the practice till now, and that makes me the bolder to write as I do: Yet whatſoever we ſhall be put unto, I am glad that I have ſuch liberty to conferre with you thereabouts. I am lately grown acquainted with my Lord of* Armagh, *being encouraged to write unto his Grace about the matter of the* Sabbath; *which I willingly apprehended, and acquainted him with all my Grounds whereupon I proceeded: and he juſtifies them all. I intreated alſo help in Antiquity about the Notion of a* Sabbath *given to the* Lord's-Day; *and he profeſt unto me, that he never inclined his mind to obſerve that in all his reading, and added this reaſon, For he never thought to ſee ſuch times as theſe to call into queſtion Whether the Moral Law contains Ten or but Nine Commandments. And Dr.* Reynolds *being ask'd what he thought of* Beza's *judgement concerning the* Sabbath, *made no other anſwer but this,* You know the Commandment. *Thus have I made bold to write freely as to my dear friend. I doubt not but whenſoever I am put unto it, I ſhall find you the readier to afford me your beſt ſatisfaction; for certainly I will neglect no means to keep me out of the paw of the Lion as well as I can. I commend you to the grace of God, and with many thanks for your love and free communication of precious things I take my leave, ever reſting*

Newbury, March 20.
1636.

Yours to love and honour you,

Will. Twiſſe.

EPISTLE

Epistle LXXI.

Mr. Mede's *Answer to Dr.* Twisse's *several Expostulations; together with his judgement of Mr.* Potter's *Discourse touching the Number of the Beast, 666.*

Worthy Sir,

I Have received yours, and heartily thank you for the Book you sent me, which I find to be no *laxe*, but a nervous, close and well-composed Discourse, as written by an abler hand then *Voetius* or any *Dutch-man* of them all; yea I believe the ablest in that argument now living.

Concerning Mr. *Potter's* Discourse, before I tell you my opinion, I find I have some things else to answer, and such as press me so hard as I cannot deny them the first place; especially one of them, which complains much of being mistaken: As that I bad you (hearing Prayers in our Master's Closet) to stand up at *Gloria Patri.* I'le assure you, you were mistaken. My words were, *We stand up*, or *They stand up*, (I know not certainly which,) intending onely to have you take notice of our manners and fashions; as I did also the night before, when they bowed at the name *Jesus* in the *Creed.* I confess indeed when I saw you so suddenly to alter your posture, I had some suspicion lest you misunderstood me, and repented me I had spoken, and thought of it sometimes afterward. Yet mine was but doubting: I would yours had been so too. For why would you suppose me to be so uncivil as to speak unto a stranger and my better in degree in such a rude manner, or *note* as you call it? Surely in this you were to blame. Nay I do not remember that ever I bad any one, little or great, either to stand up at *Gloria Patri*, or bow at the name *Jesus*, or to conform to other the like posture, all days of my life; however my opinion hath been concerning them. The plain truth is, I had a desire to have talked with you about these things, and to have acquainted you with something I had that way; which, now I find your mind so averse, I shall never doe. For this end it was that I ever anone put you in mind to observe our postures, and now and then at other times in our discourse touch'd upon something of that kind, to have given occasion of conference about those matters. And the rather I desired it, because I had declared my self so far in my Letters unto you formerly, as I thought might require more to be added to prevent such scruples as might arise from thence. You may remember what hint I gave you in our Gate-house the first night, concerning that place in * *Daniel, And he shall think to change Times and Laws, and they shall be given into his hand for a time, times and half a time.* I would fain have entred with you upon that Scripture, and told you I had some Notion thereabout which some friends of mine had termed *Dog and Cummin-seed*, &c.

* Dan. 7. 25.

As for my Sermon at S. *Marie's*, if I could have enjoyed you privately *& sine arbitris*, (which I much, but in vain, desired) in all probability you had been (together with some other things) better acquainted with some of the Contents thereof. And as for preaching for *Bowing to Altars*; if my memory fail me not, the word *Altar* (unless in citing a place of Scripture) was never mentioned in my whole Discourse. Sure I am, there was no *Bowing* spoken of, either with respect to it or to the Communion-Table; but onely of *Bowing* in general without any determination. Besides, that which was spoken was done as it were *obiter* and in few words, without insisting thereupon, and that too with premised caution; and nothing so

much by a great deal, nor ſo punctual, as I had diſcourſed in the ſame place * Sixteen years agoe in a *Concio ad Clerum* for my Degree upon another Text.

* See this printed in Book II. page 507.

The Text now was that of *Solomon*, *Eccleſ.* 5. * *Look to thy feet when thou comeſt to the Houſe of God*; *and be more ready to obey* (for ſo I rendred שמע) *then to offer the Sacrifice of Fools*, &c. The Parts, 1. *A Precept of reverent and awful demeanour and accommodation when we come to God's Houſe*, in the firſt words. 2. *A Caution, not to preferre the ſecondary Service of God before the firſt and principal*, in the latter words, *Be more ready to obey*, &c.

* See this printed in Book II. page 432.

I diſcourſed of the Condition of Places dedicated to Divine worſhip or God's Houſe. 2. What the *Ratio* was, or wherein conſiſted the ſpecification of the Divine Preſence, when he is ſaid to be in one place more then another. The Precept [*Look to thy feet*] I underſtood and interpreted as an Alluſion to that Rite of *Diſcalceation* uſed by the *Jews* and other Nations of the Orient when they came into Sacred Places, and ſtill to this day continned amongſt them. Concerning which I produced divers Teſtimonies; the ancienteſt that of God to * *Moſes* in the buſh, and to * *Joſhua*, together with that Symbole of *Pythagoras*, Ἀνυπόδητος σὺς καὶ προσκύνει, *Diſcalceato pede ſacrificato, adoratóque*, &c. Hence I made the ſenſe of theſe words of *Solomon* to be as if we inflecting them to our manners ſhould ſay, *Look unto* or *Be obſervant of thy Head when thou comeſt into the Houſe of God*; meaning that he ſhould put off his Hat, and uſe any other Reverence wont to accompany it as a *leading* Geſture. For ſo was this Rite of *Diſcalceation* among the *Jews*, a *leading* Ceremony to other Reverential guiſes then uſed; as the *putting off of the Hat* (in civil uſe) is wont to be with us.

* Exod. 3. 5.
* Joſ. 5. 15.

Hence I inferred, It was not onely lawful, but fit and a Duty commended to us in Scripture, to uſe ſome kind of Reverence, yea ſome Reverential guiſe and geſture, when we come into God's Houſe. Where after a very few words of the thing in general, in the cloſe I had theſe words.

[*For, ſhould we come into God's Houſe as we do into a Barn or Stable? It was not good manners once ſo to come into a man's houſe. Therefore our Bleſſed Saviour, when he ſent forth his Diſciples to preach the Goſpel*, Matth. 10. *would not have them to enter into a man's houſe without ſalutation*; Εἰσερχόμενοι εἰς τὴν οἰκίαν, (ſaith he) ἀσπάζεσθε αὐτήν, When ye enter into a houſe, ſalute it. *Why ſhould we not think it to be a part of Religious manners to doe as much when we come into the Houſe of God? But if any ſhall ask me here, what other Geſture beſides the* Uncovering of the Head *I would require in this caſe, becauſe I intimated that (even now) to be a leading Geſture; I anſwer, This belongs to the diſcretion of our Superiors and the authority of the Church to appoint, not to me to determine. For here, as in all other Ceremonies, the Church is not tied, but hath liberty to ordain that which ſhe ſhall think moſt ſuitable and agreeable to the time, place and manners of the people where ſhe lives. Yet if I may without offence or preſumption utter what I think, then I ſay, That Adoration or the Bowing of the Body, together with ſome ſhort Ejaculation, (which the Church of* Iſrael *uſed in her Temple together with Diſcalceation, and which the Chriſtians of the Orient at this day uſe in their Churches, and time out of mind have done ſo) is of all others the moſt ſeemly, ready and fitting to our manners; were it once by uniform order and practice eſtabliſhed: namely, according to that of* Pſal. 132. 7. Introibimus in Tabernacula ejus, incurvabimus nos Scabello pedum ejus; *or to that of* Pſal. 5. 7. I will enter into thine Houſe in the multitude of thy mercies; in thy fear will I worſhip toward thy holy Temple: *Which is the Form the Jews uſe*

at

at this day at their ingreſs into their Synagogues, and ſo for ought I know might we too]

This was the whole paſſage *verbatim* as I ſpake it. Whence I paſſed immediately to the Second part of my Text, *Be more ready to obey*, &c. where my chief Obſervation, wherewith I concluded, was, *The Condition of all External Service of God in general, in the eyes of God; which was ſuch as he accepted no otherwiſe then* ſecundariò, *namely as iſſuing from a Heart reſpectively affected with that Devotion it importeth.* That *as the Body without the Soul is but a Carkaſs; ſo is all Bodily worſhip wherein the pulſe of the Heart's devotion beats not.*

Now, Mr. Doctor, what was there in all this that an honeſt, diſcreet and moderate man, being ſo perſuaded as I am, might not ſpeak? But you will ſay, *What need had I to ſay any thing at all?* I'le tell you. My opinion in theſe things was well known to many in the Univerſity. Our Pulpit had a long time been inflamed with ſuch Diſcourſes. My obſtinate ſilence, having had more then once opportunity to declare myſelf, and being ſtudied in theſe matters, was imputed to me by ſome to proceed either *ex malitioſo affectu* toward ſuch as furthered theſe things, or out of too much addiction and tenderneſs to the Puritan faction; which is a crime here, if it be once faſtened upon a man, *nullo Oceano eluendum.* I thought good therefore to declare my ſelf; which yet I did with that caution and tenderneſs, which might not give any juſt cauſe of offence to thoſe who were contrary-minded; who yet now I perceive deſerved it not, by their over-laviſh report of what was ſpoken.

Beſides I obſerved, both out of Books daily printed and out of ſuch Diſcourſes as I had heard, upon what dangerous Grounds ſome defended theſe things; namely ſuch as would in time inferre the lawfulneſs of *Image-worſhip*: I thought good therefore in more private Diſcourſes to ſet them upon ſafer Principles, and ſuch as might, if it were poſſible, prevent ſuch an Evil. And in all this why may I not ſay, *What have I done?* was there not a cauſe?

Yea but I am a great Practiſer and Proſecuter of ſuch ways. Yet for all this I bowed not to the Altar when I came out of S. *Mary*'s Pulpit, as others commonly uſe to doe. I have urged no man at any time to uſe any of theſe Ceremonies, nor conformed my ſelf to any of them, till I ſaw them prevail ſo generally as I ſhould have been accounted ſingular. Our own Chappel is very regular, yet was not any thing introduced by me, but others. I confeſs I had no ſcruple to follow them; beſides I took occaſion by my Chappel-exerciſes to inform them of the nature and grounds of what they practiſed, leſt for want thereof they might cheriſh ſome unſafe conceit. And notwithſtanding I preached for *Bowing* (as you ſay) *to Altars*, yet I have not hitherto uſed it my ſelf in our own Chappel, though I ſee ſome others doe it. If I come into other Chappells where it is generally practiſed, I love not to be ſingular where I have no ſcruple.

But you would not have me have any hand in killing the Witneſſes. God forbid I ſhould; I rather endeavour they might not be guilty of their own deaths. And I verily believe the way that many of them goe is much more unlikely to ſave their lives, then mine. I could tell you a great deal here, if I had you privately in my chamber, which I mean not for any mans ſake to commit to paper. *Siracuſæ veſtræ capientur, & in pulveré pingitis?*

As for Bowing at the name *Jeſus*, 'tis commanded by our Church. And for myſelf, I hold it not unlawful to adore my Saviour upon any Cue or hint given. Yet could I never believe it to be the meaning of that place

* Chap. 2. 10. of the * *Philippians*; nor that it can be inferred thence, otherwiſe then by way of a general and indefinite conſequence. I derive it rather from the Cuſtom of the World in ſeveral Religions thus to expreſs ſome kind of Reverence, when that which they acknowledge for their God is named; as we find the *Turks* doe at this day. Beſides I conceive, to doe this reverence at the name *Jeſus* onely, is proper to the *Latine* Church, and it may be of later ſtanding. For, if ſome *Greeks* have not deceived me, the cuſtome of the Orient is to bow the head not only at the name *Jeſus*, but at the name *Chriſt*, and ſometimes (though not ſo frequently) at the name *God*. And if that were the faſhion of the elder Chriſtianity, that out of S. *Hierom* would ſound more to the purpoſe, *Moris eſt Eccleſiaſtici Chriſto genu flectere*. This is all I can ſay to this point, having had fewer Notions thereabout then about any of the reſt.

That the worſhip of the Inward man is that which God principally requires and looks at, I think no Chriſtian man denies. But what then? Doth not our Saviour's rule hold notwithſtanding in ſuch a compariſon, *Ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι; And conſider that the Queſtion is not here (as moſt men ſeem to make it) between *Inward* worſhip and *Outward* worſhip *ſeorſim*, (for in ſuch caſe it is plain the *Outward* is nothing worth) but whether the *Inward* worſhip together with the *Outward* may not be more acceptable to God then the *Inward* alone. As for that ſo commonly objected Scripture in this queſtion, *Of worſhipping the Father in ſpirit and truth*, as the Characteriſtical difference of the *Evangelical* worſhip from the *Legal*; I believe it hath a far different ſenſe from that it is commonly taken to have, and that the Jews in our Saviour's ſenſe worſhipped the Father *in ſpirit and truth*. But my work grows ſo faſt, that I muſt let it paſs, and be content with that vulgar anſwer, *viz.* That under the Old Teſtament God was worſhipped *in types and figures of things to come*: but in the New, men ſhould worſhip the Father *in ſpirit and truth*, that is, according to the verity of the things preſignified; not that they ſhould worſhip him without all geſtures or poſtures of Body, to which purpoſe it is wont to be alledged.

*Matt. 23. 23.

John 4.

But all this while my mind is upon another matter, which at length I am gotten unto, *viz.* your ſtrange conſtruction and cenſure of the pains I took in opening my thoughts ſo freely unto you concerning theſe matters of reverential poſture and geſture, in reſpect of that interlaced piece wherein I intimated the Euchariſt to have in it *ratio ſacrificii*. For

1. Becauſe in the cloſe of my Letter I expreſſed my fear of ſome Judgement to befall the Reformed Churches, becauſe out of the immoderation of their zeal they had in a manner taken away all Difference between * *Sacred* and *Prophane*; you will needs ſuſpect I aimed to make the preſent Judgements of God upon Chriſtendom to be for neglect of that Sacrifice which I had ſpoken of: a thing I never thought of, nor thought ſo plain an expreſſion of my meaning could ever have been ſo miſtaken. I pray let me intreat you to reade over thoſe papers once again, and then tell me with whom the fault is. For why? Is not to eſteem the Euchariſt a *Sacrament*, to account it a *Sacred thing*, unleſs it be accounted a *Sacrifice*?

* I meant, Between *Sacred Things, Perſons, Times* and *Places*, and *Profane*. The neglect or violation of the reſpect due to all which may in a large ſenſe be termed *Sacrilege*. And then conſider whether that of S. *Paul* [*Thou that hateſt Idols, doſt thou commit Sacrilege?*] God may not in time upbraid the Reformation with. This was that I reached at.

2. It ſeems ſtrange to you that a matter of ſo great importance, as I ſeem to make this *Sacrifice* to be, ſhould have ſo little evidence in God's Word and Antiquity, and depend merely upon certain conjectures. As for *Scripture*, if you mean the name of *Sacrifice*, neither is the name *Sacrament* nor *Euchariſt* (according to our Expoſitions) there to be found; no more then Ὁμοούσιος. Yet may not the thing be? But when you ſpeak of ſo little Evidence to be found in *Antiqnity*, I cannot but think ſuch an Affir-

mation

mation far more ſtrange then you can poſſibly my Opinion. For what is there in Chriſtianity for which more Antiquity may be brought then for this? I ſpeak not now of the Fathers meaning, (whether I gueſſed rightly at it or not) but in general of their Notion of a *Sacrifice* in the Euchariſt. If there be little Antiquity for this, there is no Antiquity for any thing. *Euſebius Altkircherus*, a *Calviniſt*, printed *Neuſtadii Palatinorum* 1584. & 1591. *De myſtico & incruento Eccleſiæ Sacrificio*, pag. 6. *Fuit hæc perpetua ſemper omnium Eccleſiaſticorum Patrum concors & unanimis ſententia, Quòd inſtituta per Chriſtum paſſionis & mortis ſuæ in Sacra Cœna memoria etiam Sacrificii in ſe contineret commendationem.* *Morton* in Epiſt. Dedicator. prefixed to his Book of the Euchariſt, *Apud veteres Patres (ut quod res eſt liberè fateamur) de Sacrificio Corporis Chriſti in Euchariſtia incruento frequens eſt mentio, quæ dici vix poteſt quantopere quorundam alioqui doctorum hominum ingenia exercuerit, torſerit, vexaverit; aut è contrà quàm jactanter Pontificii de ea re ſe oſtentent.* And that in the Age immediately following the Apoſtles the Euchariſt was generally conceived of under the name and notion of a *Sacrifice*, (to omit the Teſtimonies of *Ignatius* and *Juſtin Martyr*) take onely this of *Irenæus* Lib. 4. cap. 32. *Dominus diſcipulis ſuis dans conſilium primitias Deo offerre ex ſuis creaturis —eum qui ex creatura Panis eſt accepit, & gratias egit dicens*, Hoc eſt Corpus meum; *& Calicem ſimiliter, qui eſt ex ea creatura quæ eſt ſecundùm nos, ſuum Sanguinem confeſſus eſt: & Novi Teſtamenti novam docuit Oblationem, quam Eccleſia ab Apoſtolis accipiens in univerſo mundo offert Deo*, &c. And chap. 34. *Igitur Eccleſiæ Oblatio, quam Dominus docuit offerri in univerſo mundo, purum Sacrificium reputatum eſt apud Deum & acceptum eſt ei*, &c. The evidence of this was ſuch as forced *Hoſpinian* (*Hiſt. Sacrament. lib.* 1. *c.* 6.) to ſay, *Jam tum primo illo ſeculo, viventibus adhuc Apoſtolis, magis huic Sacramento quàm Baptiſmo inſidiari auſus ſit (Dæmon,) & homines à prima illa forma ſenſim abduxit:* and *Sebaſtianus Francus, Statim poſt Apoſtolos omnia inverſa ſunt— Cœna Domini in Sacrificium transformata eſt.*

Now, Sir, if I was loth to paſs ſo harſh a cenſure (as ſome do) upon the firſt Fathers and Church Chriſtian, and could not be perſuaded but that which the Catholick Church from her infancy conceived of the Euchariſt ſhould have ſome truth in it, and accordingly endeavoured to find out that *ratio Sacrificii* therein, ſuch as might be conſonant both to the Principles of the Reformed Religion and unto the Scripture of the New Teſtament, yea perhaps found therein not *quoad rem* onely, but *quoad nomen* alſo; did I merit to be irrided for having found out I know not what *Myſtery of a Sacrifice, now-a-days a Myſtery* in my ſenſe to all the Chriſtian world? When all men are at a ſeek, and one cries I think I have found it, ſhall he be chidden therefore? Sir, I can remember when you underſtood me more rightly, and interpreted my freedom with much more candour. To tell you true therefore, I am ſomewhat ſuſpicious leſt the aire of *Cambridge* did you ſome hurt. But let that paſſe——

That which I wrote to you concerning this Myſtery, eſpecially in my Second Reply, was for the moſt part little other then Teſtimony of matter of Fact. If it were falſe, *teſtare de mendacio*; if true, *cur cædor?* Yet one thing more; It is no time now to ſlight the Catholick conſent of the Church in her Firſt ages, when *Socinianiſm* grows ſo faſt upon the rejection thereof; nor to abhor ſo much the notion of a *Commemorative Sacrifice* in the Euchariſt, when we ſhall meet with thoſe who will deny the Death of Chriſt upon the Croſs to have been a Sacrifice for ſin. *Verbum intelligenti.* There may be here ſome matter of importance.

Laſtly, You may remember how much I deſired to be ſpared from any

farther writing or anſwering upon this argument, becauſe I knew it was a nice and diſpleaſing theme, and ſuch as I ſhould have no thanks for. Now I ſee I am become a Prophet, and that when I looked not for it. And thus I have done with this buſineſs, which hath made me ſo much work.

The Cenſure I gave of the *Declaration of the Palſgrave's Churches* was not in reſpect of the matter, but the manner of handling, as the term of *laxe* ſhewed. And before I had ſeen it, I heard that Cenſure given of it by one that wiſhes the *Palſgrave*'s Churches and their Doctrine as well as I know any. If I erred in my judgement, there is an end. I uſe not to be often faulty in raſhneſs that way: And this ſhall teach me to be more wary hereafter. If I had had any ſuſpicion of miſconſtruction, I could in this kind have held my tongue with as much eaſe as any man.

What my Lord of *Armagh*'s opinion is of the *Millennium*, I know not, ſave onely that I have not obſerved him, neither when I gave him my *Synchroniſms*, nor in diſcourſe thereabout after he had conſidered them, to diſcover any oppoſition or averſation to the Notion I repreſented thereabout. The like Mr. *Wood* told me of him, after he had read his papers; nay that he uſed this complement to him at their parting, I hope we ſhall meet together *in Reſurrectione prima*. But my Lord is a great man, and thinks it not fit (whatſoever his opinion be) to declare himſelf for a Paradox; yet the ſpeeches I obſerved to fall from him were no wiſe diſcouraging. He told me once he had a Brother (*ſi bene memini*) who would ſay, He could never believe but the 1000 years were ſtill to come.

Now for Mr. *Potter*'s Diſcourſe, I confeſs I came to the reading thereof with as much prejudice as might be, having been cloyed with ſo many vain and fanciful Speculations about that myſtical Number, that I had no ſtomack to any more of them. Which was the reaſon (to tell you true) that I ſhewed no more deſire or eagerneſs to have a ſight of your Exſcript, notwithſtanding your commendations and offer of the ſame. For I was loth to be put to give my Cenſure, which I doubted, according to former experience, muſt be *in ſequiorem partem*. But when I was a little entered thereinto, and began to perceive the Grounds whereon he meant to build, I found myſelf preſently to alter, and to anticipate in my mind with much content what he aimed at, before I could come to reade it; and longed not a little to find it well proved and to fall out accordingly. That which wone me was the way to reduce *Ezekiel*'s and S. *John*'s ſo differing meaſures of the *New Jeruſalem* unto the ſame, and ſo as both ſhould allude to the Meaſures of the *Jeruſalem* that was in being. As ſoon as I found this, I was not a little glad to ſee that made fecible which I before took for deſperate; and as it is ill halting with Criples, I began preſently to wiſh, O that the Number of the Beaſt might have the like ſucceſs for the deſigning of his See of *Rome*! Concerning which and the complete ἀντιστοιχία of both Numbers when I found ſuch Teſtimonies produced, you may gueſs how I was affected; namely, That if it be not a Truth, (which I was very willing to believe) it is the moſt conſiderable Probability that ever I read in that kind.

And thus with many thanks for your kind communication thereof unto me, even when you had found me not to long for a ſight of it, I commend you and your learned meditations to the Divine bleſſing, and ſo I reſt

Chriſt's Coll.
April 1637.

Yours,
Joſeph Mede.

Diverſum ſentire bonos de rebus iiſdem
Incolumi licuit ſemper amicitiâ.

Euſebius

Euſebius *De laudibus Conſtantini*, p. 492. *Edit.* 1612.

Quis (praeter Chriſtum Servatorem) cunctis totius Orbis terrarum incolis, ſeu terrâ ſeu mari illi ſint, praeſcripſerit, ut ſingulis ſeptimanis in unum convenientes Diem Dominicum feſtum celebrarent?

I know not whether the Tractators of this argument have obſerved this paſſage or not. *Graeca ſic habent*;

Τίς τοῖς τὸ μέγα στοιχεῖον τῆς γῆς οἰκοῦσι, τοῖς τε κατὰ γῆν καὶ τοῖς κατὰ θάλατταν, ἐφ' ἑκάστης ἑβδομάδος, τὴν Κυριακὴν χρηματίζουσαν ἡμέραν, ἑορτὴν ἄγειν ἐπέταττε συνιόντας παραδιδοὺς;

But the Sanctification of *Holy Time* cannot poſſibly be maintained, unleſs we admit the like for *Holy Places, Things, Perſons*. All move upon the ſame principles.

See the Vanity of man's life. When I began this Letter, Dr. *Whaley*, your good and religious Friend, was in health: Before I had finiſhed (intermitting ſome few days) I heard he was fallen ſuddenly ſick, and ſoon after that he was recovering: Now, when I was about to ſeal my Letter, (upon the opportunity of a Friend's going to *London*) I hear he is departed this life, and the Bells are yet ringing out for him. I expected not to have been the meſſenger of this ill news. *May* 2. *Vale.*

Epistle LXXII.

Dr. *Twiſſe*'s Fourteenth Letter to Mr. *Mede*, touching Mr. *Potter*'s Diſcourſe of the Number of the Beaſt, *viz.* 666.

Worthy Sir, and my dear Friend,

You have communicated unto me many precious things, which makes me to acknowledge myſelf more indebted to you then to all the men in the world. And the more glad I am when I light upon any thing that is worth your knowledge. This laſt week I received a Letter from Mr. Potter, *encloſing two other Letters, one of his own to Dr.* Turner *in anſwer to another of his; both which I have ſent you. Therein you ſhall ſee how Mr.* Potter's *diſcovery works already like wax before it ſees the light of the Preſs. I had formerly wrote unto him what your judgement was upon the Abſtract I ſent you, as yourſelf wrote unto me, and as I heard alſo from Mr.* Hall. *But lately Mr.* Hartlib *ſent me a Copy of your judgement more full ſince you received the complete Copy, wiſhing me to ſend it over unto Mr.* Potter; *which I did, and he is glad, as he profeſſeth to me, to hear that you eſteem ſo well of his Interpretation: and over and above addes, that if any man think ſo well of it as to tranſlate it into Latine, he will not be ſorry for it. Nay, he is willing to adde ſomething to it concerning the* First Beaſt *and the* Second Beaſt *and the* Image of it. *He is exceedingly deſirous to know-- his judgement of it, in ſuch ſort that he hath a mind either to write or to goe over unto him. I pray let him have a ſight of it, and entreat him to ſet down his judgement concerning it——Now, Sir, concerning the occaſion of theſe Letters, I will ſhew you what he writes to me.*

Mr. Potter *had underſtood from* Oxford *that Dr.* T. *(who is one of the Mathematick Profeſſors there) had alledged againſt his Book, That the Root of 666 was not* 25. *but this was by thoſe who told him of it accounted ſo ſlight and untrue an Objection, that Mr.* Potter *did not regard it. But after this being with——he told him that Dr.* T. *told the Vicechancellor that Mr.* Potter *was out in the Mathematical part of it. Hereupon Mr.* Potter *wrote unto Dr.* T. *and receiving no Anſwer wrote a ſecond time; thereupon Dr.* T. *anſwered: which Anſwer of his I here ſend you with Mr.* Potter's *large Anſwer unto him; wherein you ſhall find not onely the vanity of Dr.* T's

Excep-

Exception, but a strange Mystery discovered even to admiration. I have sent you Mr. Potter's *own Letter, for fear lest in transcribing I should miss in the calculation of the Numbers. He desires to have the Letters again when we have perused them and transcribed them. I pray return them by Mr.* Hartlib —— *I commend me heartily to the continuance of your love, and rest*

Newbury, April 30.
1638.

Yours ever in true affection and great obligation,

Will. Twisse.

I pray remember my due respect to Dr. Bainbrigge *the Master of your House.*

Epistle LXXIII.

Mr. Mede's *Answer to Dr.* Twisse's *Fourteenth Letter, touching Mr.* Potter's *Notions of the Number of the Beast, with some Observations of his own concerning his Book.*

Worthy Sir,

I Thank you heartily for Mr. *Potter*'s Letter. I confess I have an especial esteem of his Discourse; but little looked that what I wrote carelessly to Mr. *Hartlib* demanding my opinion thereof should have come to his hands.

Concerning this Letter; I am persuaded the Doctor's Exception is fully and sufficiently answered, namely, That the Root of a Number ought to consist of Unities of the same denomination with the Unities of the principal whose Root it is; and that if the Unities be of another denomination, it is not the Root of that Number, but of another.

I see also a fair possibility of a discovery of new Mysteries even in the *Fractions:* but perhaps it will not be so safe to discover them (until they be well armed) unto those who are not well affected to the main. For it is sufficient with a great many to discredit a Tenet, if they can but find any thing not defensible brought toward the maintenance thereof. *Verbum sapienti.*

I care not if I acquaint you with what came into mind upon my first cursory reading of the Letter; the one an Observation, the other (as I found afterward) a mistake of Mr. *Potter*'s meaning.

1. First, when I read him applying the *Fractions* $\frac{51}{71}$ to the Latitude of *Rome*, I called to mind that the old Astronomers and most of our Maps make the * Latitude of *Rome* to be 41 degrees and about 50 (or 51) minutes. The later Mathematicians promote it some minutes farther Northward: but *Rome* was big enough, when time was, to bear the difference of a few minutes. And if that which Mr. *Gellibrand* observed be true, it is possible that the Latitudes of some places may be a little changed since *Ptolemy*'s time, by some motion of the Earth, whatsoever it be. The Mistake was this:

* This he corrects in Epist. LXXV.

2. As I ruminated upon his application of the Denominator of the Fractions 51 to so many Italian miles, (which I well understood not at my first cursory

curſory reading) I fell into this conceit, that his meaning had been, that a Degree in a great Circle had contained but 51 Italian miles, (whereas we ſuppoſe 60) and that therefore $\frac{41}{51}$ was as much as 41 fifty one Italian miles, that is, 41 Degrees, a Degree being 51 Italian miles. That which led me into this conceit was his mention of *Snellius*, who in his *Eratoſthenes Batavus*, (which I had ſometime look'd upon, but it is many years ſince) as I remembred, made a Degree to contain ſome miles leſs then 60. Whether my memory fails me, I know not; for the Book I never ſaw but once in the Stationer's ſhop. But when I read the Letter the ſecond time with more deliberation, I found his meaning to be, That *Rome* lay under ſuch a Parallel as whereof every Degree contained 51 Italian miles: but this ſuppoſes, I think, that a Degree of a great Circle ſhould be above 60 Italian miles; which how near or far off it be from *Snellius* his experimental definition, I know not. My skill in Mathematicks is but little, onely ſo much as makes me able to underſtand a Diſcourſe in that kind. In my younger time I ſtudied the Grounds of thoſe Sciences, but ever ſince neglected them; and therefore if I commit any Soloeciſms in talking of ſuch matters, I muſt be excuſed.

I will adde alſo ſome of my thoughts concerning his Book.

1. That there is no ſuch Argument to prove the Divinity of the *Apocalyps*, and conſequently to convince an Atheiſt of the Divinity of the whole Scripture, (whereto this Book gives teſtimony) as the ſtrange agreement between *Ezekiel*'s Lineal and S. *John*'s Cubical meaſures of the city *Jeruſalem* for the compaſſe and *Area* thereof; both the numbers and denomination of Meaſures being ſo differing as they are, and thoſe of S. *John* beſides to be derived from 12. How could this be but from Divine inſpiration, when S. *John*, as the reſt of the Apoſtles, was ἀγράμματος καὶ ἰδιώτης, and far enough from skill in *Algebraical* ſubtilties?

2. That the *Virgin-Company* which follow and carry the mark of the Lamb, and the Synagogue of the Beaſt which follow him and receive his mark, are evidently ἀνάστοιχα even *ſecundùm literam*; beſides, their meaning not obſcure, namely, That the one repreſents the true Church, the other the *Anti-church* or Church of *Antichriſt*. If therefore Mr. *Potter* had fetched the Number of the true Church from this *Virgin-Company*, perhaps his diſcovery of the Myſtery of the *Anti-numerus* of the Beaſt would have appeared more evident and convincing. For though the Number of the Wall of the *New Jeruſalem* import as much as the Number of Chriſt's Church, yet it doth it but remotely, (many things being firſt requiſite to be granted by way of *Poſtulata*) and therefore obſcurely in compariſon of the Number of the *Virgin-Company*. I wonder therefore what the reaſon is he never mentions or alludes to this Number throughout the whole Treatiſe: nay he affirms twice that the Number 144 is onely to be found in the 21. chap. of the *Apocalyps*: Which is true indeed in *Unities*, but in *Thouſands* not. Was it the *Thouſands* that would have troubled him in his way? That *Solertia* which with ſo much happineſs broke through greater difficulties would ſoon have maſtered this. Or is it ſome interpretation he hath of that Viſion which was not compatible therewith? Thus I muſed and reaſoned with my ſelf.

3. In his anſwering of what might be objected concerning the Root of *666*, and in particular when he gives reaſons why the Holy Ghoſt intending the Root 25, amongſt all the Numbers which might have been taken to that purpoſe between *625* and *676*, ſhould pitch upon *666* rather then any of the reſt; I ſaw a door open to ſave the life of mine own conceit of that Number; That the Holy Ghoſt would intimate thereby, that the Anti-

chri-

chriſtian State ſhould be an imitation of the *Sixth* head of the *Roman* Seven-headed Beaſt, rather then the off-ſpring of the Apoſtles, and therefore made his Number all of *Sixes*. But the matter is not great whether it be ſaved or not, if a better come in the room of it.

You would have me ſend Mr. *Potter*'s Treatiſe to—'Tis true, he is skilled in Mathematicks, (in which reſpect it may be the—named him) but ſo vehemently prejudiced and profeſſed againſt that Tenet of the *Pope being Antichriſt*, that it would be to ſmall purpoſe, if he could be gotten to reade it; which I believe he would hardly be. I have no confidence in the ſtrongeſt demonſtration againſt a man that is prejudiced and engaged in the contrary. Nay 'tis ſtrange how unwilling all men are to reade any Diſcourſe this way. I carried Mr. *Potter*'s Book to ſome——oppoſite otherwiſe to —— and no enemies to that Tenet; I commended it, deſired them to peruſe it, told them it was that would pleaſe them, they delighting in Mathematical Speculations, related to them the ſumme of the Contents and Grounds thereof, and whatſoever might allure them; I left it with them a competent time: yet when I went to fetch it and know their opinion, they had not read one leaf thereof, nay gave me leſs hope then that they would then at the firſt; and inſtead thereof made Exceptions againſt ſomething I had told them out of it. What ſhould I hope then of men profeſſedly oppoſite and paſſionate or, if you will, impatient beſides, and ſo leſs tractable? If any man would tell —— of it, and that in ſuch a manner as might work in him a deſire to ſee it, I would be moſt willing to communicate my Copie with him; which I took ſome care to be ſo tranſcribed as might allure a reader, dividing it into certain Sections, and prefixing the Contents of them in the beginning of the Book, with other diſtinctions; but altered nothing in the context of the Author. I cauſed the Figures to be drawn according to art; the hand reaſonable neat, and promiſing no trouble to the Reader, well pointed throughout, &c. By this you may ſee I was willing to have it read.

Thus I have ſcribled ſomewhat with an ill pen and an ill hand: If it be ſuch as you can reade, and will excuſe, it is enough. I ſend back your Letters with thanks. And ſo with my beſt reſpect and prayers, I reſt

Chriſt's Coll. *May* 23. 1638.

Yours in all friendly affection,

Joſeph Mede.

Epistle LXXIV.

Dr. *Twiſſe*'s Fifteenth Letter to Mr. *Mede*, about Mr. *Potter*'s Book, and the Holineſs of Times and Places; with ſome reflexions upon a Paſſage in the Inſcription of his Diſcourſe upon 1 *Cor.* 11. 22. as alſo an Extract of Mr. *Potter*'s Letter relating to ſome paſſages in Mr. *Mede*'s Letter touching the Number 666.

Dear Sir,

I *Think my ſelf happy that I am the* medius Terminus *to convey Paſſages between you and Mr.* Potter. *I received this Letter from him but on Friday laſt, which here I ſend you encloſed; wherein you will find him to reſt ſatisfied*

tisfied with that you write concerning—as alſo how well he is ſatisfied with that of yours, having nothing to except againſt ought; but rather you extended that which he delivered ſomewhat farther then he intended it. You ſee he is deſirous to ſee the diviſion of his Book into Sections made by your hands, and marginal Annotations; and what elſe you can hear objected by any againſt it. I pray ſatisfie him as far as it lieth in your power. He is a very meek and ingenuous man; and now you ſee what way lie his ſtudies, I would you would imploy him in ought that you ſhall find needfull; for I find him very deſirous to gratifie any friend: As I wrote to him about ſome things, which what they were I know not; but he hath promiſed to anſwer unto all. He is exceeding ſtudious in his way. But is it not poſſible to get his Book turned into Latine in your Univerſity, eſpecially this Vacation-time, and things ſtanding as they do with you?

I have lately received a * *Book from you by the hands of Mr.* Hartlib, *for which I heartily thank you. The Title you give in your Dedication,* Sublati diſcriminis inter ſacrum & profanum Aſſertori eximio, *I doubt will doe you wrong with many, and make them to conceive that the* ſacrum & profanum *you ſpeak of is in your account only in reſpect of* Place, *and not at all in reſpect of* Time. *But I know the contrary, which makes me wonder at it the more. I had recourſe unto you about the* Holineſs of Places *long agoe, merely for information; and I was then as* abraſa tabula, *apt to receive ought that I ſaw reaſon for. But to this hour I am not ſatisfied, whether the fault be in my* Underſtanding, *or in my* Affections, *God knows, or in the inſufficiency of Evidence convincing. And that my Affection ſhould ſway me, I have this reaſon againſt it; I find my ſelf naturally pliable that way which you take, even to ſuperſtition, as now I find, calling my ſelf to examination. And to your interpretation of that in* Paul, 1 Cor. 11. 22. *I have been very prone; inſomuch that the way others take to the contrary ſeemed to me at firſt ſight wondrous ſtrange, that I underſtood not ſo much as their meaning at the firſt, nor did I come to underſtand what they would, without ſome plodding: and when I did underſtand it, it ſeemed harſh unto me; untill I came to examine what it is to* deſpiſe *or* diſhonour a Place, *and compared it with* diſhonouring of Days. *And ſurely neither* Days *nor* Places *are to honoured by us, but God in them: Yet I find a vaſt difference between* Time *and* Place, *though you ſometimes ſaid there was the ſame reaſon of both. But I find not the ſame reaſon in the more general notions of them, much leſs in the ſpecial. It is true, natural actions require* Time *and* Place *for the performance of them, the unity whereof together with the unity of the Subject neceſſarily concurre to the individuation of them, if I remember aright my old Philoſophy. And the meeting of many about the ſame action requires ſet* Times *and* Places: *But by* Places *you mean* Churches, *which are not* Places *natural; the like cannot be ſaid of* Times. *Then as for the ſpecial conſideration of them; It is apparent that proportion of Time is very momentous for the advancing of Morality and Piety; as by ſetting apart one day in a week for God's publick and ſolemn ſervice, a greater advancing of Piety is made by far then by the ſequeſtring of one day onely in a month or in a year for this: and we find nothing anſwerable hereunto in* Place *at all, leaſt of all as commanded either by God or man.*

* viz. his Diſcourſe about *Churches*, &c. 1 *Cor.* 11. 22.

Laſtly, as touching the particularity of Time *and* Place *compared together, will you ſay there is as little evidence for the* particular Day *to be kept holy to the Lord, as for the* particular Place? *Sure I am S.* Gregorie's *is going down, if not altogether down, to be built elſewhere as they think good; we never yet heard the like of the* Lord's-Day. *Yet I would you could prevail but ſo far with your great Lord, to draw him to be* Aſſertor eximius ſublati diſcriminis inter ſacrum & profanum *as well in* Time *as in* Place: *though I deſpair of ever being brought to acknowledge there is no difference between theſe, leaſt of all to believe*

that Holineſs of Place *is more religiouſly to be obſerved then* Holineſs of Time.

But notwithſtanding the difference between us herein, you ſhall always be as dear to me as you have been; and that not as a civil Friend only, but as my Chriſtian Brother too; were our differences in opinion greater then theſe: For I manifeſtly perceive how eaſy a thing it is for good men to take your way about the Holineſs of Place; *and hereunto my ſelf have been exceeding prone. But do you think indeed that* Naòs *was the word of* Ignatius? *or can you give any inſtance of the like, either in his time, or in an* 100 *years after him? I wiſh you all happineſs as to my ſelf, and reſt*

July 2.
1638.

Yours ever in the Lord much obliged and moſt aſſured,

Will. Twiſſe.

An Extract of the above-mentioned Letter of Mr. *Potter* to Dr. *Twiſſe*, neceſſary for the fuller underſtanding of ſome paſſages in Mr. *Mede*'s Letters, &c.

SIR,

—*I Should be very glad to hear that my Treatiſe were tranſlated into Latine either by your ſelf or by any other, (if there be any ſuch that would doe it ſo perſpicuouſly as I believe you would) and I ſhould be glad if your ſelf or Mr.* Mede *would adde his opinion which he mentions in his Letter, why the Number 666 was taken rather then another whoſe Root might alſo have been ſaid to be* 25.

That the Number 25 *is ſo conſpicuous and remarkable in the* Roman Calendar *is alſo a thing remarkable and appoſite, and a thing which I did obſerve in a great* Roman Calendar *in the Library at* Oxford, *but did not then underſtand the reaſon of it, nor had time, at that inſtant, to ſearch the reaſon why that Number was written in great red Capital figures. I know there are many other things which it hath not been my chance to light upon, which wiſe and learned men, and ſuch as are acquainted with Hiſtories and Antiquities, may and will obſerve to the ſame purpoſe*——

I kindly thank you for the ſight of Mr. Mede's *Letter: how he came to know that I had his judgement of my Book ſent unto me, I know not; but I hope it ſhall be no hurt either to him or me, but an help and furtherance of the Truth.*

My Letter to Dr. T. *was written to a profeſſed Mathematician, and multitude of matter forced me to write briefly, and therefore obſcurely; and therefore it is no marvel if my unskilfull and confuſed expreſſions have cauſed ſome things to be miſtaken at the firſt reading. If the* Fractions *of the Root of* 666, *being* $\frac{41}{111}$, *be applicable not onely to the number of* Degrees, *but alſo to the number of* Minutes *of the Latitude of* Rome, *'tis more then I obſerved, and more then I intended. I thought it a ſufficient exactneſs that* 41 *is the greateſt number of Degrees of Latitude of that place, being there is no City near it that can ſtand in competition with* Rome *to be the Seat of Antichriſt. And if that Parallel which is* 41 *Degrees of Latitude, and that Meridian which is* 41 *Degrees of Longitude, do croſs and cut each other in any part of S.* Peter's *Patrimony, or of thoſe Dominions of* Italy *which are immediately ſubjected to the*

the Pope and City of Rome, *this ſeemeth to me to be in this reſpect a ſufficient manifeſtation of that individual Kingdom and City in which Antichriſt was chiefly to reign and reſide. And thoſe places and Provinces which were not immediately but mediately ruled by him, were at the time of the Council of* Trent *chiefly confined within that Parallel which is* 51 *Degrees of Latitude and that Meridian which is* 51 *Degrees of Longitude. For theſe two Numbers* 41 *and* 51, *or rather* $\frac{41}{51}$, *being conſidered the one as Numerator, the other as Denominator of the ſame Fraction, muſt not be underſtood the one of Degrees and the other of Minutes, but both muſt be applied to diviſions of the ſame denomination, and one be conſidered as part of the other, and the Numerator as the moſt principal part which is chiefly intended.*

In the ſecond place, Becauſe this Fraction $\frac{41}{51}$ *ſuppoſeth one* Integrum *to be divided into* 51 *parts or thereabouts, I therefore obſerved that one Degree of Longitude in that Circle or Parallel under which* Rome *lieth did contain in Longitude about* 51 Italian *or* Roman *miles, and this ſuppoſes one Degree* in maximo circulo *to be about* 68 Italian *miles and ſomewhat more; which agrees very well and ſtrangely with that experimental definition of* Snellius, lib. 2. Eratoſthen. Bat. cap. 12. *where he hath with great evidence of truth and probability defined* ambitum terræ in maximo circulo *to be* 123120000 Roman *feet, that is* 342000 *feet to one Degree, which makes* 68 Italian *miles and ſomewhat more.*

As concerning that which Mr. Mede *adds in his Letter about my Book; I do believe that as* Daniel *underſtood not many* Viſions *which were ſhewed unto him; ſo neither did S.* John *underſtand the meaning of the* Number of the Beaſt, *nor the* Meaſures of the New Jeruſalem, *when he wrote* the Revelation. *And the ſtrange and wonderful Wiſedom of God, in diſcovering ſo many, ſo different things concerning Antichriſt by one Number onely, and in laying a foundation for this diſcovery by making the Number* 12 *remarkable in the Old Teſtament, in reſpect of the City* Jeruſalem *and the Patriarchs and Tribes, long before our Saviour came in the fleſh, hath been to me a great, if not the greateſt of all external Teſtimonies for the Divinity of the Scriptures; and I doubt not but that it will be ſo to others that do believe it and underſtand it.*

I ſhould be glad to hear what thoſe Exceptions were which Mr. Mede *writeth that ſome made againſt ſome things which he related out of my Book. I am confident that all material Objections may be fully anſwered. Perhaps that which he mentioneth of the* Virgin-Company *was one thing which was objected againſt it. To which I anſwer, That it is moſt true, that the Beaſt having two horns like the Lamb is oppoſed to the Lamb, and that the Followers of the Beaſt which receive his Mark are ἀντίτυπα to the Followers of the Lamb: But it is alſo to be obſerved That the Number* 666 *is not ſaid to be the Number of the* Followers of the Beaſt, *but of* the Beaſt; *and it is alſo to be obſerved That the Number* 144000 *is not ſaid to be the Number of* the Lamb, *or of that Hierarchy which is moſt appoſitely oppoſed to the Beaſt, but to be the Number of the* Followers of the Lamb. *Now although* the Lamb *be properly oppoſed to* the Beaſt, *and the* Followers of the Lamb *to the* Followers of the Beaſt; *yet* the Beaſt *is not ſo properly oppoſed to* the Followers of the Lamb, *nor* the Lamb *to the* Followers of the Beaſt; *and therefore the* Number of the Beaſt *is not ſo directly oppoſed to the Number of the Followers of the Lamb, as it is to that Number which typeth out chiefly that Hierarchy of the Lamb which is moſt directly and moſt eminently oppoſed to the Beaſt. Now the Eccleſiaſtical Hierarchy of the Church of Chriſt is chiefly typed out by the* Wall of the New Jeruſalem *and by the Number* 144, *and therefore I have ſaid in my Book, That the Number* 144 *is an Idea (not of the Church in general, although that be alſo true and affir-*

med in a general ſenſe, but) of the Hierarchy of the Church. Forasmuch therefore as the Number 144 *is a type of that which is more properly and directly oppoſed to the Beaſt then the Followers of the Lamb are oppoſed to the Beaſt; I therefore conceive this Number* 144 *to be more directly and immediately oppoſed to the Number of the Beaſt then the Number* 144000, *which is a type of the Followers of the Lamb, and therefore muſt be oppoſed, not to the Number of the Beaſt, but rather to the Number of the Followers of the Beaſt. And although there be no ſuch Number expreſſed in the Scriptures, yet if there had been occaſion to expreſs the* Anti-numerus *to* 144000, *I believe it would have been ſaid to be* 666000: *For as the Number of the Lamb's Followers is derived from* 144, *ſo is* 666000 *from* 666. *I have more to ſay of this, but 'tis now time to haſten my Letter.*

As for that Copy of my Book which you ſent to my L. S. if you have received it, I deſire you to keep it ſtill in your hands, that it may be a witneſs from whence thoſe divers Copies have proceeded which are now abroad in the world. If any Copy of my Book (having come into ſome malevolent hands) ſhould be corrupted, and have any thing inſerted into it which might be offenſive to the State; then that Copy which you have would acquit me from it—— If you had any Copy which you can ſpare to return unto me, I had rather it were another then the ſame I ſent you: And of all other I ſhould deſire to ſee one that hath Mr. Mede's *Notes upon it: it ſhould be ſafely returned again unto you, and I ſhould be thankful to Mr.* Mede *for any thing which he hath added or illuſtrated or corrected——*

I kindly thank you for the ſight of ſuch Papers as I have here returned, and ſhall ſtill reſt

Kilmington, June 27.
1638.

Yours to be commanded, and for your ſincere love and many kindneſſes greatly obliged,

Francis Potter.

EPISTLE LXXV.

Mr. Mede's *Anſwer to Dr.* Twiſſe's *and Mr.* Potter's *Letters. His Vindication of that* Elogium *in the Inſcription of his Diſcourſe upon* 1 Cor. 11. 22. [*viz.* Sublati inter ſacrum & profanum diſcriminis Aſſertori.] *His Vindication of that Maxime* [Eadem eſt ratio Loci & Temporis] *from the Exceptions of Dr.* Twiſſe. *The word* Ναὸς *uſed in the firſt* 200 *years, the name* Τράπεζα *not found in any Eccleſiaſt. Writing for* 200 *years. An Objection from the taking down S.* Gregorie's *Church anſwered.*

In the former Edition page (660) was onely printed a piece of this Letter, (which was all that could then be found) or the rude draught of an Anſwer written in haſt upon the backſide of Dr. *Twiſſe*'s Letter. But in this is preſented the whole Letter, as it was perfected by the Author, & copied out of the Original MSS.

Worthy Sir,

I Thank you heartily for communicating Mr. *Potter*'s Letter with me. I underſtand now his reaſon why he took not in the Number of the *Virgin-Company* to ground his diſcovery of the Myſtery of the Beaſt's Number upon, as by an *Anti-numerus* of an Anti-company; and I am in ſome degree ſatisfied therewith, yet ſo as I could ſtill wiſh he had made ſome more

more use of it in his Argument, and not wholly passed by it with silence. I confess the observation of this supposed defect was mine own, and no bodie's else: For those I related the Contents of his Book unto, had never (I believe) looked so much into the *Apocalyps* as to be able to make such an Exception, so far as I could discover by their Discourse. Yet how this Number might be taken in, though not as a principal, yet at least to bear a part, I am yet to seek; which before I read his Letter I thought I had not been: now me-thinks I see some possibility onely afar off, and am as one loth to lose it.

The *Exceptions* I made mention of were not worth specifying, being of the same nature with Dr. *T*'s, *viz.* want of exactness both in the Root and in the Application. Whereupon I desired them to instance in any one Prophecie in the whole Scripture, which they would affirm and could shew to be more exactly fulfilled then Mr. *Potter* (if his Authorities were true) had shewn this to be; yea I urged them as far as the Prophecies concerning Christ himself, the time, the place and manner of his Coming; offering to parallel one Evidence and exactness with another. To which I received no other answer, but that they doubted much I would fall short, and that howsoever it was not good to make such Comparisons: wherein, it may be, they said not amiss.

That observation of mine, of *Rome*'s Latitude to be 41 degrees and 51 minutes, was upon the suddain. For looking into *Stadius* his *Catalogus Locorum & Urbium* in his *Ephemerides*, I found the Latitude of *Rome* to be there 41 degr. 50 min. but in *Origanus* his *Catalogus* 42 degr. 4 min. (which is 14 minutes more) in *Maginus*, as I remember, 42 degr. 2 min. for I have him not in my Study, as I have the other two. I supposed that *Stadius* had followed *Ptolemy*; but when I looked some days after, I found in him but 41 degr. 40 min. 'Tis somewhat strange there should be no better agreement, if not of *Ptolemy* with the Neotericks, yet of the Neotericks with themselves, about so famous a City. But that of *Stadius* is neareſt the middle between the extremes. Whatsoever it be, I make no account of it: yet I do not very well understand what Mr. *P.* means in his Letter, when he saith, That both the Numerator 41 and the Denominator 51 must be applied to divisions of the same denomination, and yet the one to be part of the other, &c. But I have no time to consider it.

I doubt that the Meridian of 41 degr. of Longitude and the Parallel of 41 degr. Latitude will not cross each other in any part of S. *Peter*'s Patrimony, nor scarce any where upon Land; whether we count the first Meridian with *Ptolemy* in the *Canaries*, or with the later Cosmographers in the *Azores*; the later accounting 10 degrees more or less then the other: which uncertainty also will make that other Application of the Parallel and Meridian 51 to be the Boundaries of the Papal dominion Eastward and Northward at the time of the Council of *Trent*, to be obnoxious and unuseful.

Concerning the translating of Mr. *Potter*'s Book into Latine, I could wish it; but I believe you mistake the possibility of getting it done in *Cambridge*. He that should doe it must have a threefold qualification. 1. He must be ready and master of his Style. 2. He must be one that can understand it. 3. He must be well-affected to the Argument. How hard will it be, think you, to find all these concurrent in the same man here? For my self, I express my self with my pen with as much difficulty, if not more, then I do with my tongue; and so I want the first qualification, though, it may be, not the other two. And for others, I

know not any that are able ſo well affected to the Argument, that they would be willing to undertake it: you may imagine divers impediments that way, which I will not name. But were it not fit rather that *Oxford*, that bred it, ſhould doe this office for it? I think Mr. *P.* in his Letter gueſſeth aright.

I forgot to anſwer to one thing in Mr. *Potter's*, namely concerning my Copy of his Book. Mr. *Hartlib* was earneſt ſome while ſince to borrow it of me, to tranſcribe another conformable to it. I ſtipulated with him not to let it goe out of his houſe. It is a miſtake that I had written any *marginal Annotations* upon it. I affirmed onely that I had written all his Margins with mine own hand, leſt the alteration of the pages ſhould confound them; onely perhaps I added here and there ſome numeral references in the margin, where the Text referrs to ſomewhat ſpoken of before or to be ſpoken of afterward. That which I did to it was the diſtinguiſhing thereof into 8 Sections, and prefixing in the beginning of the Book the Contents of each of them, *ad leniendum tædium Lectoris*, and to repreſent unto him the ſumme of the Diſcourſe in a ſhort view. Alſo by breaking of lines I diſtinguiſhed each Section as it were into Paragraphs, &c.

NOW, Sir, for my Book, I ſent it not to you as an *Anctoramentum* or Preſſe-mony to bind you to be of my opinion; but onely as a teſtimony of that honour I thought I owed you; and yet ſo much the more willingly, becauſe the Argument confirmed ſome grounds of Mr. *Potter's*, if I am not deceived. It was my *New-year's-gift* to my Lord's Grace after he had taken me under his name; which ſome Friends informed me was a Ceremony of *decorum*, that I could not now at the firſt omit, and would ſerve in ſtead of a journey to *London* to thank his Grace, &c. I had this ready, and ſent it in that name, with the Inſcription you ſee, ſave onely that the words *In novi anni auſpicium gratique*, &c. now appear not, being thought by ſome fit to be omitted when it was to goe to the preſs: To which honour the Author (if I know his mind) had no ambition it ſhould have been preferred.

Well, but howſoever it came about, you ſay that part of the *Elogium* in the Inſcription you doubt will doe me wrong, [*viz. Sublati inter ſacrum & profanum diſcriminis Aſſertori*] although you know the contrary to what they will be ready to conceive thereupon. 'Tis true; there be ſome men that will never find the true ſenſe or reaſon of any thing *quod dictum aut factum nollent*. I have heard of the conſtructions of my new relation, but God forgive them, I have witneſſes enough, which they are not aware of, of their *Unadviſedneſs*, that I may give it no worſe term. I am beholden, yea exceedingly beholden to my Lord's Grace for his good opinion of me, (notwithſtanding he well knows that in ſome things I differ from him) and I am bound to acknowledge it; howbeit he yet knows not his Chaplain *de facto*, nor his Chaplain him. But becauſe there are ſome that forget there is a *Ninth* Commandment as well as a *Second*, and have given me cauſe to ſpeak, I would have them know what I now ſay, That I defy them, whoſoever they or he be, that ſays, He is leſs ambitious or leſs diſcontented with his preſent condition then I am, or were when this happened unto me. And this by the way.

I come again to the *Elogium*; where I am not ſo narrowly pent, that I ſhould be confined to the *diſcrimen* between *ſacrum* & *profanum* in *Places* onely, to make it true. You may remember that once upon occaſion with you I made 4 ſorts of things *Sacred*; to wit, 1. *Perſonæ ſacræ*, 2. *Res ſacræ*, 3. *Locu ſacra*; 4. *Tempora ſacra*. *Perſonæ ſacræ*, as the Clergy.

Res

Res ſacræ, (ſpecially ſo called) as *Bona Eccleſiaſtica*, &c. Now I think the world takes notice that my Lord is *Aſſertor eximius* of the Diſcrimination of the firſt Three from common; and I hope an Inſtance of One particular amongſt Four againſt the other Three doth not make an Indefinite affirmation not true. Beſides, I adde the word [*Sublati*;] but the Diſcrimination of *ſacred Time* with us was none of the *Sublata*, though ſomewhere it be as well as the reſt. And the field of my defence is ſo much the larger, if it be conſidered that one of the three, *Res ſacræ*, is capable of Subdiviſion. But enough of this, it being no well-becoming Theme to diſpute upon.

I ſaid, there was *eadem ratio Loci & Temporis* not ἀπλῶς, but *eadem ratio Loci & Temporis ſacri*; to wit, for the Sanctification (i. e. holy and diſcriminative uſance) due unto them both, and the formal reaſon in reſpect whereof it is due. For the reaſon why a thing is to be *Sanctified* or *Sanctè habendum* is, becauſe it is *Sanctum* or *Sacrum*: Now whatſoever is appropriate unto God and his Service, is ſuch, whether the determination thereof be by God's own immediate Ordination, or mans Devotion, it is all one in this reſpect, ſo the Appropriation or Dedication thereof be ſuppoſed lawful and agreeable to the Divine will. For this *Sanctification* we ſpeak of depends not either upon the diſference of the cauſe or manner whereby the thing is conſecrated, nor upon the diverſity of Natural and Artificial being, but upon the *Formalis ratio* of the Object, becauſe it is Holy or Sacred, therefore to be ſanctified with holy uſance. For to *Sanctifie* in Scripture is not onely *to make holy* קִדֵּשׁ, but *to doe unto a thing as becometh its holineſs* קֹדֶשׁ. Moreover I believe the *Sanctification of Place* to be intended in the *Fourth* Commandment as well as that of *Time*; and that not onely from the Rule obſerved in the interpretation of the reſt of the Commandments, (by one of the kind named to underſtand all the reſt *ejuſdem generis*) but eſpecially the Lord himſelf hath conjoyned them as pairs, *Levit.* 19. 30. *Keep my Sabbaths, and reverence my Sanctuary.* And why not, when they are ſo near a-kin, being both Circumſtances of Action, why may I not then ſay, *Quæ Deus conjunxit, nemo ſeparet?* And it may be (if it be well looked into) the Sanctification of the Lord's-day might be urged with far more advantage upon the ground I intimate, then upon that other which is ſo much controverted. But it is partialitie that undoes all.

It ſeems by this Objection I have now anſwered, you ſuppoſed the Argument of my Book to be *The Reverence of holy Places*, which is onely *The Antiquity of them.*

You ask me if I believe indeed that Ναὸς was *Ignatius* his word, I ſay, I do, till I hear ſome ſufficient reaſon why I ſhould not. For that of my not being able to give an inſtance of the like either in his time or within 100 years after, ſeems to me to have no force of concluding at all. When I affirmed in my *Altare*, That the name of *Table* could not be ſhewed given to that whereon the *Euchariſt* was celebrated, in any Eccleſiaſtical Writer confeſſed to be genuine, before 200 years after Chriſt; I inferred not therefrom, that therefore the name *Table* was never uſed all that time, nor, if I had, would you have believed me. And yet to tell you the truth, when I wrote that, I had ſome perſuaſion or ſuſpicion that that Name could not be ſhewed in any Writer for 3 hundred years after Chriſt, but durſt not affirm ſo much as I thought, becauſe I was not ſure of *Origen.* But when a Friend of mine ſoon after wondred how I durſt avouch in publick a thing ſo incredible, as this to him ſeemed to be; I diſcovered that I

had affirmed ſomewhat leſs then I believed, and deſired him to make trial whether he could find it in 300 years or not: wherein when he had ſpent ſome time, he could not. He alledged indeed *Cyprian de Cœna Domini*; but I told him that was confeſſed of all ſides to be none of his, &c. And now ſee the luck of it; The week before I received yours, a Friend ſhewed me the New Articles of the New Biſhop of *Norwich* (his Dioceſan,) wherein (beſides ſome other unwonted things which ſome body will ſtartle at) the Biſhop avouches upon the credit of his reading, That the name *Table* in that ſenſe is never to be found in any Eccleſiaſtical Writer of the firſt 300 years, ſave onely once in an occaſional paſſage of * *Dionyſius Areopagita*. Now, Sir, what think you of this? Yet you ſee I can ſhew the name Ναὸς oftner then once in thoſe firſt 300 years. Yea if you would grant me that the Author of that Hierarchical Treatiſe (whoſoever he were) lived but within the compaſs of 200 years after Chriſt, I could give you an inſtance both of the name Ναὸς and Ἱερὸν within the time by you limited. For this *Dionyſius* in his *Myſterium Synaxeos* deſcribes the Deacons ſtanding παρὰ τῶ ΙΕΡΟΥ̃ πύλας· and in his Theory of the ſame mentions the ſending of the *Energumeni* (at the time of the Euchariſt) τῶ θείῳ ἔξω ΝΑΟΥ̃. However it be, it follows not, that becauſe I can ſhew it but once within that 200 years, therefore I ſhould believe it was uſed never. Beſides, methinks I obſerve ſome unreaſonableneſs uſed in this kind, *viz.* Notwithſtanding ſuch paucitie of Monuments remaining unto us of thoſe firſt Ages, upon every unconcluding ſuſpicion to diſcredit thoſe we have, and then when we have done, to require proof that ſuch things were in thoſe times, (which we without proof deny) when thoſe who alone could give teſtimony are diſenabled, and ſometimes for no other reaſon but becauſe they give ſuch teſtimony. Is this dealing reaſonable?

*Eccleſiaſt. Hierarch. cap. 2. De Myſterio Baptiſmi. ὁ Ἱεραρχης τὴν ἱερὸν ἀπαρσάμενος ΤΡΑΠΕΖΑΝ. He adds to this the two places in the New T. and ſo affirms it is found but thrice in all. But for my part I doubt whether Τράπεζα in thoſe places of the N. T. at leaſt both of them, can be evinced to be uſed in that ſenſe, if a man ſhould deny it.

As for the taking down of S. *Gregorie*'s Church; I anſwer, In the Law ſome things Sacred were unalienable even *quoad Individuum*, (as for example ſuch as were conſecrated by way of חרם. See *Levit.* 27. 28, 29.) Others were unalienable as touching the kind only, and therefore, if need were, the *Individuum* might be changed, ſo it were for the better and with the Lord's advantage, which the Law provides ſhould be by adding a fifth part thereunto. See the reſt of the Chapter quoted. But what is this to the deciding of the lawfulneſs or truth of what is in queſtion, to alledge that which men doe? Is not all the world full of Contradictions? I verily believe that even thoſe who are zealous for the Sanctification of the Lord's-day, do in their practice, if not in their Theory too, overthrow the Principles whereupon it ſtands.

I think I have no more to make anſwer to, and I confeſs I have done this not without ſome tediouſneſs. For you muſt pardon me, if, judging as a Stander-by, I am not perſuaded you are by nature ſo prone and pliable, as you think, to the way which you ſay I take.

Yes, I now find one thing more. S. *Gregorie*'s Church, you ſay, is going down, at leaſt is to be built elſewhere; but we never yet heard the like of the *Lord's-day*. No? but I have, namely, that a great man in the Reformation had once a Conſultation to have tranſlated the *Lord's-day* unto Thurſday, upon pretence to take away Superſtition, and though that Conſultation ſucceeded not, yet he is known to have been no great friend to the hallowing thereof. How true this is I know not, *penes authores fides eſto*, but ſuch a thing I have read, I can aſſure you.

Thus

Thus with my heartieſt affection, which I never found my ſelf prone to change for mere difference of Opinion, I commend you and yours to the Divine bleſſing, and am ſtill

Chriſt's Coll. *July* 21.
1638.

Your aſſured Friend,

Joſeph Mede.

[*The following Letters (though ſome of them are of an ancienter date then ſome of the foregoing Letters) are here placed together, becauſe moſt of them treat of the ſame Arguments, viz.* The right Notion of a Fundamental Article, *together with* The beſt Method of purſuing and procuring Peace amongſt the Proteſtant Reformed Churches.]

EPISTLE LXXVI.

Mr. *Hartlib's* Letter to Mr. *Mede*, with an Extract of a Letter concerning Dr. *Alting's* Cenſure of Dr. *Field's* opinion.

Worthy Sir,

I Cannot but confeſs myſelf much obliged unto you for the Papers which you have been pleaſed to impart unto me. You doe well to help us by a fuller unfolding of thoſe excellent Myſteries which divers will take for Paradoxes.———

But I return to your Letter, and aſſure you that I will have a ſpecial care to ſend back your Papers. In the mean time I pray accept of theſe incloſed, which concern the work of Pacification. *Mr.* Dury *remembers his reſpects unto you, and will be glad to embrace your Letter when-ever it comes. He hath not yet read your Book, becauſe he can get none for himſelf, the Book becoming now rare every way. When you have done with the Papers, I pray let me have them again; ſome of them I had not leiſure to reade over. The printed Treatiſe I got from beyond the Seas; the * Author of it thus writes unto me:* Adfui Doctori *Altingo*; Is maximopere optat non præmiſiſſem meo contra *Bodſaccum* Exercitio iſtud ex *Fieldo* excerptum. Ratio 1ª, Quia falſa ſunt quæ ille tum de Orientalium hodierna, tum de Occidentalium ante *Lutherum* Religione refert. 2ª, Quia *Lutherani* indè capient calumniandi anſam, quaſi Univerſalem aliquam Religionum conciliationem moliamur. Intellexi ſimul hâc occaſione *Genevæ* imprimi Novum Teſtamentum linguâ *Græcâ* qualis nunc eſt, adeò ut non tantùm Originale Græcum, ſed & Verſionem Græcam ſimus habituri; quam ad rem 1000 Imperiales Domini Ordines dederunt, ut mittantur Exemplaria in *Græciam.*

* *Caſp. Streſo.*

Inter argumenta cur *Fieldi* ſententiam rejicit eſt, quòd *Witebergenſis* quidam olim ad *Græcum* Patriarcham miſerit Confeſſionem *Auguſtanam*, ut approbaret, ſed illam ut heterodoxam rejeciſſe. Quòd hodiernus Patriarcha alius ſit, id perſonale eſſe, & facilè apparere ex quibus ſcriptis ille hauriat. Sepultus eſt hâc hebdomade noſter *Burgerſdicius*, &c.

But

But I would fain know your judgement about this Cenſure of Field, *it being a thing of very great conſequence. Dr.* Alting, *I hear, is writing an Eccleſiaſtical Hiſtory. Thus expecting your Anſwer, I reſt for ever*

London, March 13.
1634.

Your aſſured and affectionate Friend,

Sam. Hartlib.

Epistle LXXVII.

Mr. Mede's *Anſwer to Mr.* Hartlib, *vindicating Dr.* Field's *Tenet, and ſhewing in what ſenſe it may be ſaid that the* Roman *and* Greek *Church have not erred* in Primariis & Fundamentalibus Fidei Articulis.

Mr. *Hartlib*,

I Received not your Packet till yeſterday at dinner-time. I ſend with this incloſed a * Book to Mr. *Dury*, which I was fain to rob a Friend of, promiſing to give him another as good: but I ſend the Book and this my Letter apart, that the one may bring news of the other, if they ſhould chance not to arrive at your hands together——

* His *Clavis* and *Commentary* upon the *Apocalyps.*

I thank you for Mr. *Streſo*. Concerning that of Dr. *Field*, I have hitherto ſubſcribed to it, according as I conceived to be his meaning; though whether the particulars of his narration be every one of them true, I cannot affirm: the moſt, I believe, are. But it is no marvel though ſuch a Tenet make your forein Divines to ſtartle: That notion is almoſt proper to our *Engliſh*, to maintain that the *Roman* Church, much more the *Greek*, erreth not *in Primariis & Fundamentalibus Fidei Articulis*, becauſe explicitely they profeſſe them, howſoever by their *Aſſumenta* implicitely and by conſequent they ſubvert them. This your forein Divines, and ſome too of our own, think to be an harſh aſſertion, becauſe they rightly conceive not our meaning: whereof you may be more fully informed by Dr. *Crakenthorp* againſt *Spalato, cap.* 47. and by Dr. *Potter* in his *Charity miſtaken*. You may remember alſo that Biſhop *Davenant* (in the Diſcourſe you ſhewed me at *London*) by the name of *Fundamental Articles* underſtands the Articles of the Creed of all Chriſtians, and no other. Take notice likewiſe that we ſay the *Roman* Church and Ours differ not in the Articles *we* account to be Fundamental: not that we differ not, and mainly too, in thoſe which *they* account Fundamental: Nor do we ſay but by conſequent they ruine too even thoſe Articles *we* account Fundamental, though explicitely they profeſs them. In a word, we hold That all the *Roman* Errors conſiſt in the *Aſſumenta* they have added to the Foundation, and not in the Foundation itſelf, which they profeſs notwithſtanding.

Beſides that in the main Points of Controverſy between them and us, the Truths we affirm againſt them were heretofore freely maintained in their Church, as for the ſubſtance, from time to time; and though for the moſt part the oppoſite Faction overtopped them, yet were not the Tenets of that Faction made the Tenets of their Church, till the Council of *Trent* decreed them, and condemned the other.

This is the ſumme of the Tenet of ours. But what do I write of theſe things

things in ſo tumultuary a manner? It is a point that requires a man ſhould have his brains at home.

What though the Patriarch *Jeremy* rejected the *Auguſtane* Confeſſion for Heterodox, when it was ſent him? It is true, that often one Sect of Religion condemns that in another which itſelf affirms; becauſe it underſtands not its own in anothers terms and after another way. Beſides, though the Patriarch rejected the Confeſſion in groſs, yet it follows not, he rejected it for thoſe Points whereof Dr. *Field* affirms; but becauſe it condemned likewiſe their *Aſſumenta*. For it is certain that in the *Aſſumentis* we differ mainly from them, and they from us.

Now the clock ſtrikes three, I muſt make an end. So with my beſt affection I reſt

Chriſt's Coll. *March* 18. 1634.

Your aſſured Friend,

Joſeph Mede.

EPISTLE LXXVIII.

Joan. Duræi Epiſtola ad *Joſ. Medum.*

Gratiam & Pacem.

This Letter (after thanks to Mr. *Mede* for his Book upon the *Apocalyps*, as alſo for his well-wiſhing to the *Pacifick* deſign among *Proteſtants*) repreſents Mr. *Dury*'s manner of Addreſs and Treating with the *Batavian* Churches, and withall deſires Mr. *Mede*'s judgement thereof.

Clariſſime & Doctiſſime Vir,

HUmaniſſimis tuis Literis & præclaro illo, quod amicitiæ mecum initæ pignus eſſe voluiſti, Scripto, cujus priorem ante aliquot annos, poſteriorem nunc primùm video partem, ità animum meum affeciſti, ut ſufficientes neque jam ſcribere, neque poſthac habere gratias queam; quas quia me referre poſſe deſpero, ideo debitorem me tibi agnoſco. Sed ante omnia Candorem tuum exoſculor, quo de tuo erga mea qualiacunque in Pacis *cauſa ſtudia affectu certiorem reddis, déque cautela in colligendis Eccleſiaſticæ Pacis ſuffragiis adhibenda prudenter mones: Nihil præter debitum officii erga Superiores reſpectum à quoquam exigendum; Nihil inſciis cujuſque Ordinis Primoribus promiſcuè proponendum; Nihil privatis temerè in publico negotio, nihil extra ordinem aggrediendum. Me quod attinet, ſemper ità cogitavi: attamen neſcio quibus adductus tandem fidiculis hoc in me onus ſuſceperim; aliquid ab aliorum provocatione, aliquid à meâ vel ſimplicitate vel temeritate fateor profectum eſt: certè in hoc mihi Conſcientia præbet teſtimonium, nihil à me hactenus quæſitum quod vel meipſum vel mea, ſed tantùm quod publicum aliorum commodum, ſpectaret. Ab omnium partium legibus & dominio ſolutus, omnium me Servum exhibui quoad potui. Neque mihi aut ab eruditione aut rerum experientia ſingulari animus ad hæc molimina ſatis inſtructus vires & fiduciam ſibi ſumpſit; ſed invictâ potiùs quadam propenſitate delatus eſt in hunc impetum, ut experiretur quid in præjudiciis animorum inter partes tollendis præſtari divinâ benedictione poſſet à privata induſtria, & quid apud alios in tam ſancta cauſa juvanda promptitudinis futurum eſſet. Siquid præter ſpem, non tamen ultra votum accidit. Deo, qui corda hominum regit, & abjectis ſæpe utitur ad gloriæ ſuæ manifeſtationem inſtrumentis, laus tribuenda eſt. De cætero quid imposterum mihi conandum incertus ſum. Extra ſphæram hanc privatæ vocationis Theologicæ me trahi non facilè patiar; atque ideo quoniam res jam paulatim vergit ad publicam tractationem, nihil aliud mihi propono quàm ut propenſam hanc animorum inclinationem in tempus*

uſque

uſque præſtituti Conventûs fovere annitar, & occaſionibus ſim intentus quibus Belgarum *(ſiquidem haberi facilè poteſt) publicus in hoc Concilio conſenſus obtineatur. Vidiſti jam ex narratiuncula à Domino* Hartlibio *miſſa quid apud Eccleſias* Batavicas *tranſactum ſit. Tua ſingularis Prudentia & mihi rem gratam & ſuâ humanitate dignam fecerit, ſi non gravetur ſuum de meis illis conatibus judicium exponere; An ſcilicet nimiâ parrheſiâ peccatum non fuerit; Quantum nobis liceat ab illis Eccleſiis exſpectare; & Quâ ratione poſthac, (quoniam de reſponſo Synodico jam ſolicitus ſum) ſive non concedant, ſive concedant meis poſtulatis, cauſa hæc cum illis tractanda eſt. Certum mihi eſt per Dei gratiam nihil agere quod animorum irritationi aut juſtæ ſuſpicioni præbere poſſit occaſionem:* Pacis *enim ſtudia cum omni lenitate, humilitate & patientiâ pacificè ſunt tractanda: neque privato mihi aut expedire aut licitum eſſe judico, à quoquam efflagitare vel importuniùs extorquere velle quidquam quod non ſuâ ſponte, Conſcientiâ duce, Charitate comite, quilibet præſtare paratus ſit. Hâc lege tecum, Clariſſime & Spectatiſſime Vir, familiariter agam, ut cuique noſtrûm liceat ſuo jure uti, liberè & loqui & tacere. Ità Divinæ gratiæ te tuáque ſtudia animitus commendo. Vale, & favore tuo amplectere illum qui eſt*

Weſtmonaſterii, 9 *Kal.*
April. 1635.

Pietati tuæ addictiſſimus,

Joannes Duræus.

Epistle LXXIX.

Mr. Mede's *Anſwer to Mr.* Hartlib, *excuſing his not giving his judgement of Mr.* Dury's *manner of Addreſs and Treaties with thoſe of the* Batavian *Churches.*

Mr. *Hartlib,*

I Received yours on Saturday, with the Copy encloſed, and Mr. *Dury*'s courteous Letter. To which yet I doubt I ſhall make no anſwer, but uſe the liberty he there vouchſafes me; *Ut cuique noſtrûm liceat ſuo jure uti, liberè & loqui & tacere:* For he deſires me to give my judgement of his manner of Addreſs and Treaties with thoſe of the *Batavian* Churches; *What may be expected from them,* and *What courſe were beſt to be taken in caſe they grant, or deny.* But what were this but for *Phormio* to teach *Hannibal* Stratagems of war? *Ego verò ità uſu rerum non valeo, ut hoc vel cogitare audeam, nedum ſcribere.* For the place I live in, I could perhaps tell ſomething; but the condition of thoſe Churches and their humors I know not farther then by hear-ſay, and much of that too I learned by the Papers you laſt ſent me. And for my part, *rebus ſic ſtantibus*, I cannot conceive any way better then what Mr. *Dury* there relates he took; whoſe wiſedom and ability therein I am fitter to receive knowledge and information by, then to cenſure or give direction unto. And in particular methinks the deferring of them to the laſt, and not dealing with them till all other Churches had declared themſelves, will, if any thing, bring them off, at leaſt in ſome degree, to ſhew their concurrence. For in ſuch a caſe *Singularity* cannot be without a blur; which perhaps they will conſider, though their home-contentions have made them, I believe, reſty enough. But, Lord! is there any hope of a *Pacification*, whileſt each party

party studies to maintain their advantage against the other entire? A Joyner cannot set two pieces of Timber together, without paring something from either. I pray remember me most kindly to Mr. *Dury*.

I send home herewith the Copy of his Epistle *ad Batavos*; which I shewed onely to Dr. *S.* to whom I had communicated the former. Dr. *W.* and the rest are from home this *Easter*-time, and I thought not fit to keep it till their return.

And do the affairs in *Germany*, say you, begin to turn? Lord! what will the Scene be then that is now to come upon the Stage? It is an intricate business, so full of windings and turnings, that no man can yet guess what is the way that Providence aimes at to accomplish its end.——

Thus in haste, with my affection and Prayers, I rest

Christ's College,
April 1. 1635.

Your assured Friend,

Joseph Mede.

Epistle LXXX.

Another Letter of Mr. Mede's *to Mr.* Hartlib, *shewing his Reasons why he refused to declare himself concerning the* Acta Lipsiaca.

Worthy Mr. *Hartlib*,

——IT grieves me not a little, yea perplexes me, to hear that Mr. *Dury* is come off with no better success from my L.——I am loth *malè augurari*; but I like it not. I fear it is *mali ominis*, and that our State and Church have no mind to put their hand to this Work: *Deus avertat omen.* But our Church, you know, goes upon differing Principles from the rest of the Reformed, and so steers her course by another Rule then they do. We look after the Form, Rites and Discipline of Antiquity, and endeavour to bring our own as near as we can to that Pattern. We suppose the Reformed Churches have departed farther there-from then needed, and so we are not very solicitous to comply with them; yea we are jealous of such of our own as we see over-zealously addicted to them, lest it be a sign they prefer them before their Mother. This, I suppose, you have observ'd, and that this disposition in our Church is of late very much increased. Well then; If this Union sought after be like to further and advantage us in the way we affect, we shall listen to it. If it be like to be prejudicial, as namely to give strength and authority to those amongst us who are enamour'd with the forein Platform, or bring a yoke upon our own by limiting and making us obnoxious; we'l stand aloof and not meddle with it, lest we infringe our liberty. This I have always feared would be no small *Remora* on our part, and I pray God it may fall out beyond my expectation.——

Now for my self; The *Acta Lipsiaca* I never saw, nor did I finde the Extract you mentioned in your Letter: I suppose it was forgotten when you seal'd.

But I am afraid you have made Mr. *Dury* take me for another man then I am: I pray therefore, let him know that I am a private man, one that the Church never took notice of, having no place or dignity in the same, nor any condition or means of living but a poor Fellowship, not known to any

of the greater Clergy, nor acquainted with those that are of note in any special manner; in a word, one of the ἐξουθενημένοι ἐν τῇ ἐκκλησίᾳ, as * 1 Cor. 6. 4. * S. *Paul* speaks: and therefore see not how my verdict should be of any moment in this cause.

2. I live in the University, where we move onely *ad motum Primi mobilis*, and that discretion is expected at our hands, who are of the inferior Orbs, as not to move without our Superiors. If any one transgress this rule, and offer to meddle in ought that concerns the Publick, before the State and those in place declare themselves, he is taken notice of for Factious and a Busie-body; and if he be once thus branded, all the water of the *Thames* will not wash him clean, if it be objected to his prejudice, though many years after: as we see by daily experience, and of late in the business of —— College, if some body say true. For this cause, I am afraid, Mr. *Dury* will find our University-men more shy and nice then others, now —— hath refused to declare himself, and —— to give such encouragement to the business as was expected.

3. That for my self, I am so far inclinable to *Peace*, that I can yield to a Christian Communion at as great a distance of Opinions as any Protestant whatsoever. For I hold Communion is not to be broken but for *Fundamentals*: of which kind I take none of the differences between the *Calvinists* and *Lutherans* to be. Yet am I not so well versed in the subtilties of those Controversies, as I think fit to adventure my judgement to the publick view by an examination and censure of particulars, wherein my unskilfulness would too soon appear. Nor do I think this Union, which every true Christian ought so much to desire, will ever be brought to passe by a full decision of the Controversies; but onely by abating of that vast distance which contention hath made, and approching the differences so near, as either party may be induced to tolerate the other, and acknowledge them for Brethren and Members of the same Body.

To Mr. *Dury*'s request therefore I answer, That if Mr. Dr. *Ward* here, or Mr. Dr. *Potter* at *Oxford* think fit to declare themselves concerning the *Acta Lipsiaca*, when I have seen either, I shall not be unwilling to give my general suffrage with reference unto theirs. But to goe farther then thus, the Reasons above-mentioned will deter me.

Thus hoping to receive the Extract you mention with your next, and praying Almighty God to remove all obstacles, and to afford Mr. *Dury* all means of success in this so holy a business, I rest

Christ's Coll.
April 9.

Your assured Friend,
Jos. Mede.

Epistle LXXXI.

Joan. Duræi Epistola ad *Jos. Medum.*

Gratiam & Pacem.

In this Letter Mr. *Dury* represents the Heads of his design for a Pacification amongst the *Protestants*, particularly in *Germany*; and withall intreats Mr. *Mede*'s Advice thereupon.

JAM in procinctu sum, Reverende Vir, ut in Belgium iter faciam. Valedixi Domino Archiepiscopo Cant. *& amicis in Aula, & in eo sum ut & cæteris valedicam: Tu mihi prætereundus non eras, cujus non ità pridem humanitatem prolixè expertus sum. Dici non potest quàm grata tuæ apud me hæreat & hærebit conversationis memoria; quoties enim sermonis tui doctissimi, prudentissimi & utilissimi capita apud animum, quod fit multoties, revolvo,*

volvo, fateor nullam mihi à multis annis horulam tam fructuosè, tam jucundè effluxisse, quàm illa fuit quâ tuo usus sum consortio. Nunc brevibus accipe itineris mei scopum. In Belgio *nihil urgebo, nihil instanter affectabo, præter id quod sponte suâ facturi sunt nihil postulabo; id quicquid futurum est in Ecclesiæ* Germanicæ *commodum convertetur. Sed apud* Germanos *hæc mihi erunt proposita suasionis & tractationis capita.*

1. *Decreto ab Ordinibus facto contineri saluberrimum componendis Ecclesiæ dissidiis consilium.*

2. *Ad hujus Decreti executionem pro virili promovendam omnes & Magistratus & Theologos junctis suffragis, studiis & conatibus, tenerî in conscientia: atque ideo Conventûs indictionem non ulteriùs differendam.*

3. *In Conventu hoc ad abolitionem Schismatis indicendo opinionum minutias & difficultates Scholasticarum controversiarum spinosas resecandas à Pacis tractatu; neque de aliis capitibus disputandum, sed explicandum quid utrinque receptum & in confesso est.*

4. *Concordiam in Ecclesiâ Primitivæ Symbolica, & Christianæ Religionis Fundamentali veritate, atque in ea Fraternitatis contesserationem, certis canonibus Ecclesiasticis esse confirmandam.*

5. *Symbolicam veritatem illam quæ continetur Apostolico, & explicatur Athanasiano Symbolo, & quæ confirmata fuit in Nicæno, Ephesino primo, Constantinopolitano, Chalcedonensi, Milevitano & Arausicano contra Pelagianos Conciliis, quibuscum Confessiones Protestantium & inter se harmonicè & subordinatè cum sacra Scriptura consentiant, per se solam ad animarum salutem sufficere iis qui ex Verbo Dei in Fidei simplicitate illam haurientes, de cætero voluntati ejus sine admixtione cultûs Idololatrici obediunt.*

6. *Omnes extra hunc Fidei tenorem Scholarum controversias in utramque partem salvâ Charitate inter Doctos agitari; à simplicioribus tutò & utiliter ignorari, atque ideo pro concione nequaquam contentiosè tractari debere: atque hoc Patribus Ecclesiæ Primitivæ in more positum fuisse constat.*

7. *Causas Schismatum & inextricabilium in Ecclesia Christiana confusionum oriri hoc seculo, partim ex neglectis rerum Fundamentalium & Non-fundamentalium in Fide & Praxi limitibus; partim ex nimis curiosa Mysteriorum perscrutatione, & promiscua privatarum de iis opinionum evulgatione; partim ex spreto Antiquitatis Primævæ de Sacræ Scripturæ sensu judicio; partim ex præposterο & amarulento refutandi potiùs alienam sententiam, quàm inoffenso veritatem ex proprio sensu explicandi studio; partim ex usurpata unius in alterius conscientiam & intellectum tyrannica definiendi potestate & censura; partim ex amissa pristinæ disciplinæ regula; partim denique ex neglectis Sanctæ Communionis officiis, fraternæque Communicationis inter Ecclesias distinctas sopitis super mutua in rebus Spiritualibus ædificatione affectibus. Hinc obortam Opinionum & Rituum omnimodam diversitatem; indè multiformem Ecclesiarum in Fidei fundamento alioquin consentientium faciem emicuisse; hæc rerum imperitis æstimatoribus speciem contrarietatis, atque indè dubitationis, disquisitionis, dissidii & Schismatis ansam præbuisse.*

8. *Hisce malis remedium hoc tempore calamitoso nullum accommodatius excogitari posse hoc Protestantium præstituto Conventu; cujus effectus hic expetendus est, Ut in Doctrinalibus utrinque concessis Fraternitas, in dubiis & utilibus commoda explicatio, in reliquis sentiendi libertas & tolerantia communibus suffragiis sanciatur; in publico autem Cultu ac Ritibus Ecclesiasticis ea conformitas quæ necessaria ad mutuæ ædificationis & commercii sacri affectus confirmandos videbitur, certis legibus circumscribatur.*

Hîc vides institutum meum, cui assequendo licèt me imparem agnoscam, nihil tamen pro tenui virium mearum demenso reliqui faciam ad summum & sincerum conatum. Multum tribuo, idque meritò, tuæ eruditioni, pietati & prudentiæ. Ergò si quid visum fuerit super hisce monere, feceris amico & conservo Christi tui observantissimo rem gratam, & forsan publico non inutilem. Exspecto etiam ut me tuis vel ad Dominum de Dieu, *vel alios quosvis, aut literis aut mandatis, si quid nunciandum est, perferendis adhibeas. Si quid autem sequenti Septimanâ huc deferatur quod mihi traditum volueris, præsentem adhuc me, & tuis, Reverende Vir, paratissimum obsequiis invenies. Vale. Dabam* Londini, 14. *Kalend.* Jul. 1635.

Vestræ Rever. Dignitati
omni cultu & obsequio devotus,

Joannes Duræus.

Epistle LXXXII.

Jos. Medi *Epistola ad* Jo. Duræum.

In this Letter Mr. *Mede* approves the Heads and method of Mr. *Dury*'s Pacifick design, and advises him to urge men to define the *Ratio* of a *Fundamental* Article; but withall intimates the reason why many are and will be averse from thinking of any such Definition.

IMò verò, Reverende & Ornatissime Vir, me potiùs nimiæ & inconsuetæ loquacitatis meæ veniam petere decuit, quàm hanc gratiam à te reportare. Pœnitebat fateor, & pudebat, postquam tu discesseras, & ego me recolueram, dissertationis apud te tam tumultuariæ & nusquam cohærentis. Sed miræ tu humanitatis homo es, qui etiam Amicorum errores & vitia in gratiæ & amoris Argumentum vertis.

Tuas ad Dominum Doctorem *Wardum* ipse propriis meis manibus reddidi, sed negotiosum reperi, ut solet, Comitiis Academicis instantibus. Has quas vides mitto tuâ curâ ad Dominum *Ludovicum de Dieu* perferendas,

Perlegi & consideravi diligenter Tractationis tuæ futuræ capita & scopum; in quibus omnia mirificè probo, neque in mentem mihi venit quicquam quod addi vellem. Nihil enim desiderari videtur. Et certè non erat ut ab eo qui rerum usum non habet multum exspectes: votum tamen quoddam meum tibi aperiam.

In Articulos Fundamentales optârim equidem fieri posse ut paulò altiùs inquireretur, útque non enumeratione solâ, (quod hucusque factum) sed Rei ipsius definitione aliquid statuatur; quâ nempe ostenderetur, *in quo demum Articuli Fundamentalis ratio & natura sita sit.* Admodum enim dignum est consideratione, neminem ferè nostrorum reperiri qui hac in parte quidquam decernere ausus fuit, imò nè aggredi quidem: cùm tamen ab ejusmodi aliquo πρώτῳ omne de *Articulis Fundamentalibus* & *Non-fundamentalibus* judicium pendere necesse est. Ratio in aperto est; Cavet quisque suæ Sectæ placitis, metuítque nè dogmata sua, hoc pacto è *Fundamentalium* numero excidisse videantur. Hoc enim partium studiis in religione innatum est, ut dogmata, pro quibus cum parte adversa contendunt, *Fundamentalium* numero omnino inseri vellent, saltem non ex professo eliminari. Cavent etiam prudentiores, nè mitiori fortè errorum censurâ damnatæ alicui Sectæ aut Hæresi patrocinari aut favere viderentur.

Sed quoniam exigua est spes, fore ut in hac parte quicquam communibus

nibus ſuffragiis unquam definiatur; ideo fortè priſcæ Eccleſiæ ejúſque Symbolis acquieſcendum. Certum enim eſt, qui tunc *Fundamentalis* Articulus non fuerit, neque hodie haberi debere.

Hæc habui, nec quid amplius, Vir Clariſſime, quæ ad tuas reſponderem. Jam illud ſolum reſtat, ut votis te abeuntem proſequar, Deúmq; venerer, ut ſcopo tuo piiſſimo benignus adeſſe velit, te ubicunque terrarum protegat, & conatibus tuis felicem ſucceſſum largiatur. Ità vovet

E Coll. *Chriſti, Jun.* 24.
1635. Nominis & Virtutis tuæ ſtudioſiſſimus,

Joſ. Medus.

Epistle LXXXIII.

Mr. Mede's *Letter to Mr.* Hartlib, *touching* 2 *ſorts of* Fundamental *Articles, viz.* Fundamentals of Salvation *and* Fundamentals of Eccleſiaſtical Communion: *His Cenſure of a Book written againſt the Eccleſiaſtical State.*

Mr. *Hartlib*,

I Received your laſt, with the continuation of Mr. *Dury*'s progreſs and ſucceſs. I gave it to reade firſt to ——, then to ſome others of lower rank, laſtly, to——. I know not whom I ſhall communicate it with beſides; yet I'le keep it a week longer to that purpoſe. But I'le tell you, ſo unwilling are ours here to acquaint themſelves with any ſuch buſineſs, that you ſhall ſcarce get them to reade any thing that way without much entreaty. Yea I found — himſelf, when I carried him this, in ſomewhat a like diſpoſition. Fain he would have declined the reading of it; *You can tell me* (ſaid he) *the ſubſtance of it*, &c. One Dr. a great Calviniſt for the points of *Predeſtination*, being ſhewn it by a friend to whom I had lent it, could not be gotten, after he had read a leaf or thereabouts, to reade one jot more, but cried out, *It is a thing ſimply impoſſible, and never can or will be*—— I know one in the world, otherwiſe a wiſe, diſcreet, underſtanding man, to whom diſcourſing hiſtorically about Mr. *Dury*'s negotiation and hopes, he commended it for a good and pious endeavour: But *I pray God* (ſaith he) *he doth not much hurt, as things now ſtand at this time.* He meant, as I ſuppoſed, give advantage to the *Arminian* party, whereunto he is a great oppoſite. Yea I'le tell you, but *ſub ſigillo*, that I have heard — himſelf ſay as much heretofore. You ſee how hard it is for men who have once drawn bloud in theſe Controverſies, I mean have publickly engaged and declared themſelves in them, to liſten to any overture of Peace. But enough of this.

You long, you ſay, to hear my Anſwer to the particulars of your Letter. Which do you mean? I ſuppoſe chiefly that of *Fundamental* Articles. But if ſuch great Prelates and learned Doctors (as you mention) detrect the defining of the *Ratio* of a *Fundamental Article*, or deſigning the Number of them, as a matter not onely difficult, but inconvenient and dangerous; *Quid ego miſer homuncio facerem?* I confeſs I am in part guilty of adviſing Mr. *Dury* to urge men to think of ſuch a Definition, as a ground to examine the points of difference by, of what nature they are: But I intimated withall how likely they would

be to detrect it, and wherefore; namely, leſt by that means they might either declare ſome darling Opinion of their own not to be Fundamental, and thereby prejudice their own cauſe; or elſe exclude out of that number ſome Articles formerly determined by the Church, and ſo incurre a ſuſpicion or be liable to be upbraided with favouring ſome condemned Hereſie.

But what if, to avoid the aforeſaid Inconveniences, we ſhould goe this way to work, Make two ſorts of Fundamental Articles, *Fundamentals of Salvation*, and *Fundamentals of Eccleſiaſtical Communion?* one, of ſuch as are *neceſſarii cognitu & creditu ad Salutem* ſimply and abſolutely, and therefore no Chriſtian ſoul that ſhall be ſaved uncapable to underſtand them; another, of ſuch as are *neceſſarii creditu ad Communionem Eccleſiaſticam* in regard of the predeciſion of the Church.

The firſt not to be of ſuch Truths as are merely Speculative, and contained onely in the Underſtanding; but of ſuch onely as have a neceſſary influence upon Practice: and not all thoſe neither, but ſuch as have neceſſary influence upon the Act and Function of Chriſtian life, or whereon the Acts without which a Chriſtian lives not neceſſarily depend.

Such, namely, as without the knowledge and belief whereof we can neither invocate the Father aright, nor have that Faith and reliance upon him and his Son our Mediatour *Jeſus* Chriſt, which is requiſite to Remiſſion of ſins and the hope of the Life to come.

How far this *Ratio* of a *Fundamental Article* will ſtretch, I know not; but believe it will fetch in moſt of the Articles of the Apoſtles Creed. And by it alſo thoſe two main Errours of the *Socinians*, the one denying the *Divine Nature*, the other the *Satisfaction* of Chriſt, may be diſcerned to be *Fundamental*. For without the belief of the firſt, the Divine Majeſty cannot be rightly, that is, incommunicably, worſhipped, ſo as to have *no other Gods beſides him*: For he that believes not Chriſt to be Conſubſtantial with the Father, and yet honours him with the ſame worſhip, worſhips not the Father incommunicably; which is the *Formalis ratio* of the worſhip of the true God, from whom we look for eternal Life. And without the belief of the ſecond (the *Satisfaction of Chriſt*) there can be (I ſuppoſe) no ſaving Faith or reliance upon Chriſt for Forgiveneſs of ſin. After this manner may other Articles be examined. Thus much of the firſt ſort of *Fundamental* Truths, meaſured by the neceſſitude they have with thoſe Acts which are required to Salvation.

Concerning the ſecond ſort of *Fundamentals*, *viz.* neceſſary *ad Communionem Eccleſiaſticam*; It is not fit that the Church ſhould admit any to her Communion which ſhall profeſſedly deny or refuſe their aſſent to ſuch Catholick Truths as ſhe hath anciently declared, by univerſal Authority, for the Symbol and Badge of ſuch as ſhould have Communion with her.

And this ſort of Articles without doubt fetches a greater compaſs, and comprehends more then the other, as being ordinate and meaſured by another End, to wit, of Diſcipline; and ſo contains not onely ſuch Truths, the knowledge whereof and aſſent whereto is neceſſary unto the being of Chriſtian life, but alſo to the well-being thereof; and therefore not needfull to be underſtood of every one diſtinctly and explicitely, as the former, but implicitely onely and as far as they ſhall be capable or have means to come to the knowledge thereof. This is the Summe of my thoughts concerning *Fundamentals*: If I have not expreſſed my ſelf ſo dilucidly as I ſhould, I pray help it with ſome intenſion of your conceit in the reading.

For the Book you ſpeak of, I like it not; I knew by hear-ſay much of the Authour and his condition ſome years before the High-Commiſſion took notice

notice of him, and wondred he eſcaped ſo long. For in every company he came, he took an intolerable liberty of Invectives and Contumelies againſt the Eccleſiaſtical State, when no occaſion was offered him. Such Books as theſe never did good in our Church, and have been as diſadvantageous to their Party who vent them, as they have been prejudiciall to the common Cauſe. I durſt almoſt affirm, that the alienation which appears in our Church of late from the reſt of the Reformed hath grown for a great part from ſuch intemperancy and indiſcretion as this is, and will be ſtill increaſed more and more, if thoſe who ſeem to be the chief favourers of them goe on in this manner. He hath too ready a faculty in expreſſing himſelf with his pen, unleſs he would employ it better. For who can excuſe him from a malignant diſpoſition towards his own Mother, thus to publiſh her faults in Latine, of purpoſe to diſcover her ſhame to ſtrangers, and to call her Siſters to ſee it, as *Cham* did his Brothers? Think what kind of crime it is for a man that is *Civis* and a Member, to traduce the Rulers of his people among foreiners; and what little good affection they are like to expect from ours, who are made partiſans in ſuch a kind.

——Thus with my beſt affection I reſt, and am

Chriſt's Coll.
Febr. 6.

Your aſſured Friend,

Joſeph Mede.

Epistle LXXXIV.

Mr. Mede's *Letter to Mr.* Hartlib, *expreſſing his Opinion touching Mr.* Streſo's *Book, and his diſtinguiſhing of Three ſorts of* Fundamentals.

Mr. *Hartlib*,

I Read over your *Streſo* with ſome attention, and find many learned and conſiderable paſſages and diſcourſes therein: But for my *Animaverſions* which you look for, it were againſt my *Genius*; for I am one that had rather give my opinion by much, (though the world hath taught me even there to be ſomewhat nice,) then cenſure another man's. But in general, I conceive his way to be ſomewhat ambiguous and intricate, more then needs.

He diſtinguiſheth *Three* ſorts of *Fundamentals*. One he calls *Fundamentum ipſum*: The other two he meaſures by their relation to it, either *à parte Antè*, and ſuch he terms *Sub-fundamentales*; or *à parte Pòſt*, which may be called *Super-fundamentales*. The one, of ſuch Truths *quæ ſubſternuntur Fundamento*; the other, ſuch as follow by immediate conſequence from the ſame. This I take to be the Summe of his opinion.

Now for that which is his *Fundamentum ipſum* or κατ' ἐξοχὴν, I make no doubt but the acknowledgement of the truth thereof is Fundamental *ad Salutem*: So I believe alſo are his *Ante* or *Sub*-fundamentals; though the moſt of them not proper to Chriſtianity, but common to it with Judaiſm. For the Church of the Goſpel is built or graffed upon the Jewiſh, the common Foundation remaining the ſame in both. But as for the third ſort of Fundamentals, or *Super*-fundamentals, which he makes ſuch as are by immediate or neceſſary conſequence deducible from the *Fundamen-*

tum Salutis; I make ſome queſtion whether all ſuch are *neceſſaria cognitu & creditu ad Salutem* ſimply. Firſt, becauſe the neceſſity of ſuch conſequence may not be apprehended by all who hold the *Fundamentum*. Secondly, becauſe I am not yet perſwaded, that to deny or be ignorant of a Truth which is merely Speculative (ſuch as ſome of theſe Conſequences may be) is damnable; but onely of ſuch Truths, the knowledge and acknowledgement whereof hath neceſſary connexion with ſome practical requiſite unto Salvation; I mean, whereon depends neceſſarily the acquiring of ſome Act neceſſary, or the avoiding of ſome Act repugnant to Salvation.

So that ſtill, it ſeems to me, the readieſt and eaſieſt way for reſolution in this matter is, To enquire and examine what thoſe Acts are wherein conſiſts our Spiritual life, or that Union and Fellowſhip which we have with the Father and his Son our Mediator *Jeſus* Chriſt. That which is *neceſſarium cognitu & creditu* unto theſe is Fundamental *ad Salutem*, i. e. *cujus agnitioni Salus tanquam Fundamento innititur:* That which is not ſo, is not Fundamental *ad Salutem*. For example, *He that comes unto God* (ſaith S. *Paul*) *muſt believe that God is:* So likewiſe, He that comes unto Chriſt, or unto the Father by him, (as every one muſt do that will be ſaved) muſt believe that Chriſt is, and that he is conſtituted the Mediator between God and us. He that comes unto and relies upon Chriſt for remiſſion of ſin, muſt believe that Chriſt ſuffered, and was offered a Sacrifice for the ſins of men, and thereby purchaſed that power to conferre Remiſſion unto all that ſhould repent and believe in his Name. He that bids a true farewell to ſin, and ſavingly buckles to the works of a new life, muſt believe there is a life to come, and a *Day wherein God by the Man he hath ordained ſhall judge both the quick and dead, and give unto every one according to his works*; according to that of S. *Paul*, *Act.* 24. 15, 16. *I have hope towards God, that there ſhall be a Reſurrection of the dead, both of the juſt and unjuſt.* * [*For this cauſe*] *do I exerciſe my ſelf to have always a conſcience void of offence toward God and toward men.* According to theſe examples you may examine more.

* So ſhould' Ἐν τούτῳ δὲ be rendred: not *In hoc*, nor *In hac re*, as the Vulg. and *Eraſmus*; nor *Interea*, with *Beza*; but, with the Syriack and Arabick, *Propterea*. ᵗ*Hebraiſmus eſt, ubi* ב in *ſæpe valet* propter.

The difference between Mr. *Streſo*'s way and mine is this: He meaſures his *Fundamentals* by their relation to one *Fundamentum*; I meaſure all by the relation they have to Eternal life, in regard of thoſe Acts and Diſpoſitions whereby we are capable thereof.

Take this Similitude; In a Creature indued with animal life are many Members or Organs, whereof though none can be wanting, hurt or wounded, without ſome deformity, defect or detriment of the whole; yet all are not eſſential unto the Life of the Body, but ſuch onely from whence thoſe Faculties and Functions flow whereon *Life* neceſſarily depends; ſuch as are *Reſpiratio*, *Nutritio*, *Guſtus*, *Tactus*, *Pulſus*, *Somnus*, and the like: Therefore the Organs whereon theſe depend can neither be wanting, nor notoriouſly hurt or wounded, but the Body preſently dieth. Without Legs, Arms, Tongue, Eyes, Ears, Noſe, a man may live, though a moſt pitiful, ugly and loathſome ſpectacle, and more fit for the Spittle then the publick ſociety of men: But without Head, Heart, Lungs, Stomach, and the like, he cannot; namely becauſe theſe Members, and the ſound and good temper of them in ſome degree, are neceſſary to thoſe Faculties and Functions which are requiſite unto Life. Apply this, and improve it by your Meditation. *Vale.*

February 27. Yours,

Joſ. Mede.

EPI-

EPISTLE LXXXV.

Mr. Mede's *Letter to Mr.* Hartlib, *touching the* Acta Lipſiaca, *as alſo touching a* Confeſsion of Faith *and the way of determining* Fundamentals, *that it ſhould be ſhort, eaſy and evident.*

Worthy Sir,

I Have received the *Acta Lipſiaca*, but if I could have given you notice in time, I would have ſaved you that labour, and borrowed of Dr. *W.* for he had promiſed to lend me his. When I had read it over, Lord! me thought, what little differences are theſe to break communion for: viz. for one or two Speculative Subtilties, for ſome *Logical* or *Metaphyſical* Notion. So I believe much of theſe diſputes (when the wiſeſt and moderateſt of both ſides have expounded themſelves) is (I will not ſay mere λογομαχία, but) λογικομαχία. ——— For your *Extracts*, I read them preſently, and laid them by; and to confeſs the truth, ſome buſineſs following preſently took me ſo much up, that I had almoſt forgot I had them, till your admonition put me now in mind of them.

That *George Francis* his way *De gradibus neceſſitatis dogmatum Chriſtianorum, quibus Fidei, Spei & Charitatis officia reguntur*, methinks by the Title ſhould come ſomewhat near that I fanſy. 'Tis true that he ſaies, Some men have ſuch an unhappineſs of *Logick*, that by an affected following their methods and Technological artifices they make things more obſcure and intricate, which in the true uſe of *Logick* ſhould be made more eaſy and perſpicuous.

I have not yet attentively read Mr. *Dury*'s *Conſultation*: which I will doe, and then ſend it back: For mens minds here are ſo remote from thoughts of this nature, that it is to little purpoſe to communicate it to many. The way to determine *Fundamental* Articles muſt be made very ſhort, eaſy and evident; or it will breed as many Controverſies as are about the Points themſelves in queſtion. I can gather that by what I ſometimes meet with. It is not fit that a Confeſſion which concerns all that will be ſaved to know and remember ſhould be any long or tedious Diſcourſe. The *Ten Commandments* given by God are an *Epitome faciendorum*; The *Lord's Prayer* is *Summa* or *Epitome petendorum*: According to which Pattern the *Confeſſion* we ſeek for ſhould be but *Summa credendorum*.

Thus with my prayers and beſt affection, I reſt

Chriſt's Coll.
July 24.

Your aſſured Friend,

Joſ. Mede.

EPISTLE

Epistle LXXXVI.

Mr. Mede's *Letter to Mr.* Hartlib *touching the defining of Fundamental Articles.*

Mr. *Hartlib*,

I Have received yours. It ſeems ſtrange to me that men ſhould hold, that thoſe who erre in Fundamentals cannot be ſaved, and yet maintain it ſcarce poſſible to ſet down the *Ratio* of a *Fundamental* Article, or any κριτήριον whereby to know them.

What though *Fundamentum & Fundamentalia* be Metaphorical terms? yet may they ſoon be turned into proper ones, namely, *Articuli cognitu & creditu neceſſarii ad Salutem.* Here is no Metaphor: Whether therefore may there any *Ratio* or κριτήριον be given to diſcern theſe?

I believe not that Canon of the Council of *Epheſus* intended to preſcribe to any other Council of like Authority, not to explicate or improve the Creed of *Nice*, as they did that of the *Apoſtles*; but that no private Biſhop ſhould compoſe any other *Formula Fidei*, to be a Rule and *Symbolum* of Communion, then that of *Nice*.

Thus with my Prayers and beſt affection, I remain

Chriſt's College ult.
Jul. 1637.

Your aſſured Friend,

Joſeph Mede.

Epistle LXXXVII.

Another Letter more fully treating about the defining the Ratio *of Fundamental Articles.*

Mr. *Hartlib*,

YOU wiſh I had declared my ſelf more largely: But what needed it? you had the ſubſtance of all I had to ſay. But if you would have it more fully, then thus.

1. By *Fundamental Articles* in this inquiry we mean ſuch as are *Neceſſarii cognitu & creditu ad Salutem*; that is, *Fundamenta Salutis*, Fundamental to Salvation; not *Fundamenta Theologicarum Veritatum*, Principles whence Theological Verities are deduced. For theſe, though they may be ſometimes coincident, are not the ſame.

2. What then though the Term *Fundamental* be Metaphorical and improper? yet we ſee it may eaſily (if we underſtand our own meaning) be expreſſed in clear and proper terms. And therefore this can be no impediment to the finding or defining the *Ratio* of ſuch Articles, whereby they may be known and diſtinguiſhed from others.

3. And what though the whole Scripture be *Fundamentum* or *Principium Veritatum Theologicarum* or *Dogmatum Fidei*? Yet is not every content in Scripture neceſſary to be known and believed explicitely unto Salvation; and therefore this Notion of *Fundamentum* nothing to the purpoſe; ſince (as I ſaid) *Principia Theologica*, or *Fundamentalia dogmatum*,

matum, and *Fundamentalia Salutis* are not the ſame, but differ formally, though ſome of them may be materially coincident.

4. *But the Definition of ſuch Fundamental Articles would be dangerous, inconvenient, and ſubject to much reprehenſion, yea, in reſpect of the diverſity of mens judgements, is in a manner impoſſible.* This methinks is very ſtrange, That any who acknowledge there be ſome Truths neceſſary to be known and explicitely believed unto Salvation, ſhould yet deny there can be any *Ratio* or Character given whereby to know them; yea affirm it to be unſafe to determine any ſuch, if it might be found, or that any enumeration of ſuch Articles ſhould be made. What? Cannot or may not thoſe Truths be defined and known, without an explicite belief whereof we cannot be ſaved? What will follow upon this?

Neither when we ſpeak of *defining* here, do we mean any ſuch matter as the ἀκρίβεια or exactneſs of a *Logical definition*, (which might entangle us in School-niceties and janglings,) but any deſcription or deſignation of that *Ratio* or diſtinguiſhing Character whereby ſuch Truths as are *cognitu & creditu neceſſaria ad Salutem* might be known from others. And this ſure might be done without any ſuch engagement in Logical ſcrupuloſity.

5. As for the Objection of the Canon of the Oecumenical Council of *Epheſus*; Certainly that Council never intended to reſtrain the power of any Council or other publick Eccleſiaſtical Authority like it ſelf, but onely private Perſons, from attempting to make any ſuch Creed, *Formula*, or Confeſſion of Faith, beſides that of *Nice*. This I ſuppoſe may be gathered from thoſe words, *Si Epiſcopi, &c. Si Clerici, &c. Si Laici, &c.* and the Cenſure to be laid upon them. Nor does it ſeem ſimply and altogether to forbid them neither, to compoſe any ſuch for private inſtruction or uſe; but only for a publick intent, to be tendered as a Form of Confeſſion of Faith to Pagans or Jews at their Baptiſm, or to Hereticks when they were again received into the Church. *Conc. Epheſ. 1 Can. 7.*

For why ſhould not the Churches now, as well as then, have the like power, upon the like occaſion, further to explicate or make more explicite the former Symbols of Faith, as the Council of *Nice* did that of the *Apoſtles*, yea or any Church or Churches that are or would be of the ſame Communion, to doe it for themſelves? For then we know the Churches were all of one Communion; now they are not, and therefore may provide for themſelves according to their condition.

Beſides, how came the Creed of *Athanaſius* to be ſince publickly received in the Church, or the Council of *Chalcedon*, after this of *Epheſus*, to make a new Expoſition of Faith, (unleſs this Canon were underſtood as aforeſaid,) ſince neither of them are the ſame with that of *Nice*? Or how could the Reformed Churches make ſuch publick Confeſſions for themſelves as they have done?

Thus I think I have declared my ſelf largely enough now; and perhaps more largely then befitted me, when I conſider to whom it hath reference. But my hope is, you will conceal the Author's name from any man, and not reveal it ſave to Mr. *Dury* alone. And ſo, with my beſt affection, I remain

Your aſſured Friend,
without ſubſcription of
my name.

EPI-

Epistle LXXXVIII.

Mr. Mede's *Letter to Mr.* Hartlib, *containing his advice for framing a Fundamental Confeſſion agreeably to the practice of the Ancient Church in compoſing their Creeds or Symbols of Faith.*

Mr. *Hartlib,*

WHen I read over Mr. *Dury*'s Conſultation, (before his Diſcourſe *ad Dominum Forbeſium* came to my hands) I perceived he aimed at the ſelf-ſame ground for the diſcovery and diſcerning of *Fundamental Verities* from *not-Fundamental* that I had formerly done in mine to you, though in a differing way of expreſſion, as men that conceive apart are wont to doe. I made them to be ſuch Truths as have neceſſary influence upon the Acts and Functions of Chriſtian life, or without the explicite knowledge whereof thoſe Acts and Functions cannot be exerciſed. He goes further, and ſpecifies wherein this Chriſtian life conſiſteth: namely, As Natural life conſiſts in the conjunction of the Soul with the Body; ſo doth Spiritual life in the conjunction of Men with God, that is, in being in Covenant with him. All thoſe Verities therefore, the knowledge and belief whereof is neceſſary to the Acts and Functions requiſite to the being and continuation in the Covenant with God in *Jeſus* Chriſt, are *Fundamental* Verities, without the explicite knowledge and belief of which a man cannot be ſaved.

But for the framing or compoſing ſuch a *Fundamental Confeſſion* as is ſought for, let me diſcover my Opinion, Fancy, or whatſoever it be. I obſerve, That the *Confeſſions* or *Creeds* of the Ancient Church (which were their Symbols of Communion) were always the former *Creeds* or *Confeſſions* enlarged with ſuch further additions or explanations ſubjoyned to the former Articles reſpectively as the Hereſies of the Times made requiſite for the diſtinction of Orthodox Believers. So the *Nicene* Creed was the Creed of the *Apoſtles* enlarged in the Articles of the *Father* and *Son*, and one or two other. The Creed of *Conſtantinople* added to the Article of the *Holy Ghoſt* in that of *Nice* thoſe words, *The Lord and giver of life, who proceedeth from the Father* [*and the Son*,] *who with the Father and the Son together is worſhipped and glorified*; againſt *Macedonius*. This is the *Creed* we ſay at the *Communion* in our Church. That of *Athanaſius* yet more enlarges that of *Nice*, as doth that of *Chalcedon* alſo the Article of the *Son*, againſt *Eutyches*.

Were it not fit therefore that we ſhould tread in their ſteps, and frame our Confeſſion or *Symbolum* in like manner? to wit, not making the Form of our Confeſſion wholly new, but taking the former Creeds or ſome of them for our ground, to enlarge their Articles with ſuch further additions and explanations as the ſtate of the Times requires; that ſo our Confeſſion might be the Creeds of the Ancient Church ſpecified onely to the preſent condition of the Churches, and no other. Thus we ſhould both teſtifie to the world our communion and agreement with the Ancient Catholick Church, (a matter of no ſmall moment, that we may not ſeem to have made a new Church or Religion, as we are charged,) and yet withall diſtinguiſh our ſelves from the Sects, Hereſies and Apoſtaſies of the Times.

To which end it were fit the words of the Ancient Creeds ſhould be retained as much as could be; and for the more eaſie reception thereof, that the additions and inſertions ſhould be made in the expreſs words of Scripture, as near as the nature of the compoſure would ſuffer it, and not otherwiſe. As for the meaning of them, their application to the ſeveral Articles

ticles would ſpecifie it as far as were needful to the end aimed at by ſuch a Confeſſion.

Compare the Creeds of *Nice*, *Athanaſius* and *Chalcedon* with that of the *Apoſtles*, and you will underſtand my meaning. And conſider that in ſuch a buſineſs as this we muſt not be too much in love with Methods of our own deviſing, (though perhaps they ſeem better,) but follow that which all the Churches will moſt eaſily yield unto, and cannot except againſt. I believe our own (as may by ſome paſſages be already gueſſed) would hardly be brought to ſubſcribe to any other Form then of ſuch a mould.

Take this alſo before I conclude; That my meaning is not, we ſhould doe as the Council of *Trent* hath done, by adding *Twelve* more Articles to the Creed: but that our Additions ſhould be inſerted into the ſeveral Articles of the Ancient Creed, as ſubordinate to them, and farther Explanations of them. Which thoſe of *Trent* indeed could not well doe, thoſe which were added being the moſt of them incompatible and inconſiſtent with the former Articles according to the true and original meaning of the ſame, and therefore not to be incorporated with them.

I ſend you home the *Conſultation*; I will keep the *Diſcurſus* a while longer. For *Comenius* his *Præludium* I thank you, but I have not had leiſure to conſider ſo much of it as were needful to give a cenſure. I believe ſuch a thing is fecible; but for the way, *Hic labor, hoc opus eſt.*

So with my beſt affection I reſt

Chriſt's College, *Aug.* 14. 1637.

Your aſſured Friend,

Joſ. Mede.

EPISTLE LXXXIX.

Mr. *Hartlib*'s Letter to Mr. *Mede*, for a ſight of his Papers about the *Millennium*.

Worthy Sir,

——*I Had occaſion to exchange ſome Letters of late with Dr.* Twiſſe: *In his laſt he writes thus unto me*; [As for *Regnum Sanctorum & Chriſti in terris, Reſurrectio prima*, &c. Paſſages there have been between me and Mr. *Mede* thereabouts, and I am but his Scholar therein: and I know full well, you are ſo well acquainted with him, that you may have any thing from him, who is my Maſter in this. I have yet no liberty to take into conſideration the matter of *Fundamentals*, neither have I any affection to it, as finding no ſure footing in that argument.] *Thus farre he. I pray let me reap the fruit of his confidence in the enjoying of thoſe Papers which have paſſed between you on the fore-mentioned Subject. Truly I ſhall count it a great favour, if you ſhall be pleaſed to communicate them; and having peruſed them, I will be carefull to return them ſafely into your hands with my hearty thanks. Thus craving pardon for my freedom, I take my leave, remaining always, Worthy Sir,*

London, Octob. 19. 1637.

Your moſt aſſured and willing Friend to ſerve you,

S. Hartlib.

Epistle XC.

Mr. Mede's *Anſwer, with his judgement upon a Diſcourſe arguing from ſome Politick Conſiderations againſt the compoſing a* Fundamental Confeſsion.

Mr. *Hartlib*,

I Anſwered not your firſt Letter, becauſe I had not wherewith to ſatisfie you. For that which Dr. *Twiſſe* ſays he had of me concerning the Millenary opinion, the grounds and ſtating thereof was only in Letters between him and me, whereof I kept no Copies; and now it would be tedious to me to renew what I then wrote. In conference I could doe it with eaſe, but writing is very tedious to me; and my notions and wit too die preſently, when I intend my mind to expreſs them by writing.

Concerning the Paper you now ſend; what judgement ſhould I give but that I like it not? It ſavours methinks of too much averſeneſs from that buſineſs. I believe you think ſo. The Gentleman (whoſoever he be) ſeems himſelf to be one of thoſe he ſpeaks of, that hath in his eyes to preſerve his own opinions from indemnity: But if every man doe ſo, what hope of conciliation?

Beſides, the matter aimed at in this buſineſs is not that either ſide ſhould preſently relinquiſh their opinions of difference; but onely take notice that, notwithſtanding theſe differences, both ſides do ſo far agree in other Points, that they may and ought to acknowledge each other as Brethren; that ſo their Affections being united, and exaſperation aboliſhed, they might be the better diſpoſed and fitted to judge of the Points of difference between them. And whereas he objects, That ſuch Points being declared not Fundamental, would loſe part of their ſtrength, and be ſhaken, this inconvenience would be recompenſed, in that the Opinions of the oppoſite party will ſuffer as much; and ſo what we loſe at home, we ſhould gain abroad.

Howſoever it ſeems to me no very warrantable policy, That for the better ſtrengthning and propagating a Truth, men ſhould be born in hand that the belief thereof is Fundamental, when it is not; that is, that a Truth ſhould be maintained by a Falſhood. I cannot believe that Truth can be prejudiced by the diſcovery of Truth; but I fear that the maintenance thereof by Fallacy may not end with a bleſſing.

I would know whether the Authour of this Letter thinks that the *Lutherans* and *Calviniſts* agree not in ſo much as is neceſſary unto Salvation. If they do, would not a *Confeſſion* compoſed of ſuch things wherein they agree contain all things *neceſſaria cognitu ad Salutem*; and yet no neceſſity that this or that particular Tenet ſhould be defined by ſuch Confeſſion to be or not to be Fundamental?

I would know alſo whether he thinks it fit that particular Churches ſhould have particular Confeſſions, whereunto their Members ſhould profeſs their aſſent. If ſo, I would have it conſidered, whether ſome of his Inconveniences be not as incident to ſuch Confeſſions towards the members of a particular Church, as would be from a general Confeſſion towards the members of ſeveral Churches.

All ſuch Inconveniences are *per accidens*, but the good and benefit is *per ſe*; yea prevents far greater evils, with which ſuch contingent and caſual Inconveniences may not ſtand in competition. What greater evil can befall

befal the Church then Schiſm and breach of Charity between her Members; and the woful effects that do inevitably follow thereof? Shall we then to avoid the leſſer, and ſuch as perhaps may not be, cheriſh the greater, which threaten ruine to the whole Body? that I ſay nothing of the danger of the ſpiritual eſtate of thoſe who are engaged therein, if they are not ſo much as willing to be at Unity. This is a great piece of Practical Divinity, and to be more conſidered then it is.

Moreover it is to be conſidered, that many of the Evils he ſuppoſes would follow of ſuch a Confeſſion are already in being in moſt Churches, whileſt there is no ſuch Confeſſion: Therefore the declining of ſuch a Confeſſion is not the means to avoid them; they will be whether there be any ſuch or not. Thoſe who will ſeek for pretences to doe amiſs, will always find them.

Some of the Evils he alledges are ſuch, as the contrary to what he fears ſeem every whit as like to follow. For why ſhould not ſuch a declaration and limiting of Fundamentals rather introduce a greater liberty and indulgence in particular Churches to think what men liſt in other points, then an oppreſſion or further bondage to be impoſed upon the Members thereof? Yea a Confeſſion cannot deſcend far in particulars, but ſome mens Conſciences or other will be wronged by it: And a man in this caſe ſhould not have reſpect to his own Conſcience onely, but as well to other mens who may ſcruple the contrary to his.

He ſeems to me to confound Points of Faith with matters of Practice and Manners. But the queſtion is not, what is *Licitum* or *Illicitum* in Practice, or what is *Neceſſarium factu*; but what is *Neceſſarium credita ad Salutem.*

Laſtly, the whole Diſcourſe, methinks, moves rather upon the hindges of Policy then of Divinity; as is too manifeſt in that he would have the forein Churches to labour ſuch a Confeſſion, and ours to lie at the advantage to approve or not to approve it, as we ſhall find it makes for or againſt our particular Tenets.

All this I write tumultuouſly and confuſedly, without order, without deliberation. It is ſufficient if you can gueſs my mind thereby, or get any hint to think more accurately how ſuch Objections are to be anſwered. To ſhew it any body I would not; it is not fit: If any thing be to purpoſe, make it your own. So with my beſt affection I reſt

Chriſt's College,
Jan. 22.

Yours,

J: M.

EPISTLE XCI.

Mr. *Hartlib's* Letter to Mr. *Mede*, touching the Manuſcript decyphering the Number of the Beaſt, 666, and other Books newly ſet forth.

Worthy Sir,

I Thank you for your Anſwer and ſolid judgement which you have returned to the encloſed Paper: you need not fear the miſcarrying of theſe your Notions. Mr. Dury *will eaſily ſmell them out, though I ſhould convey them in*

my own name unto him. By theſe enclоſed you will ſee a fuller character of that Gentleman, and what entertainment ſome Extracts out of your Letters concerning Fundamentals *have found with Mr.* Dury. *You do not tell me the name and your opinion concerning the Anonymous Book in folio, called* Beſtia Apocalyptica. *There is great commendation of a Manuſcript decyphering the Number of the Beaſt,* 666. *I would fain learn of you wherein the excellency of that Treatiſe principally conſiſteth. I hear* Cluverius, *a very profound Hiſtorian and Divine of* Denmark, *hath written an excellent Commentary upon the* Revelation, *which is not ſuffered to come forth, by reaſon of many Paradoxical paſſages which the Times cannot brook as yet. I make no queſtion you have ſeen a Book which Dr.* Brochmand *of* Denmark *hath written, which is not unfit for our Times, wherein he anſwereth the Motives for which the Adminiſtrators of* Hall *did fall off from Proteſtancy. It was publiſhed* Regio juſſu Hafniæ, 1634. *One writes that this Book doth anſwer largely many of the particular Arguments which are uſed in* Mercy and Truth *againſt us, and doth it ſolidly and well in moſt of them. He wiſhes alſo that it were more common amongſt our Court-Divines.*——

Return the Copy of the Order of the Knighthood, *when you have ſufficiently peruſed it. Thus I reſt*

London, Jan. 24. 1637.

Your moſt affectionate and willing Friend to ſerve you,

S. Hartlib.

Epistle XCII.

Mr. Mede's *Anſwer, with his judgement of Mr.* Potter's *Diſcourſe of the Number of the Beaſt,* 666.

Worthy Mr. *Hartlib,*

I Received yours with the *Ordo Beatæ Virginis*, which with the reſt I will ſend back next week; for now I have no time to make them up.

That Diſcourſe or Tract of the Number of the Beaſt is the happieſt that ever yet came into the world; and ſuch as cannot be read (even of thoſe that perhaps will not believe it) without much admiration. The ground hath been harped on before; namely, That that Number was to be explicated by ſome Ἀντιστοιχία to the Numbers of the Virgin-Company and New *Jeruſalem*, which types the true and Apoſtolical Church, whoſe Number is always derived from XII. But never did any work this Principle to ſuch a wonderful diſcovery as this Author hath done; namely, to make this Number not onely to ſhew the nature and propeity of that State which was to be the Beaſt, but to deſign the City wherein he ſhould reign, the figure and compaſs thereof, the number of Gates, Cardinal Titles or Churches, S. *Peter*'s Altar, and I know not how many more the like. I read the Book at firſt with as much prejudice againſt ſuch *Numerical Speculations* as might be, and almoſt againſt my will, having met with ſo much vanity formerly in that kind; but by the time I had done, it left me as much poſſeſſed with admiration as I came to it with prejudice. He meddles with no more of the *Apocalyps* then what concerns this Number. 'Tis a Mathematical ground he builds upon, and will not be ſo well underſtood by

one

one that hath not been a little verſed in Arithmetick, in that part which is called *Extraction of Roots.*

If the Scrivener, whom I hired to write me out a fair Copy thereof, had not diſappointed me, I could ere this have lent you a Copy, it may be, as good as the Author's; I believe ſomewhat more diſtinct, by ſuch directions as I gave my Scribe. If it were in Latine, it would make ſome of your German Speculatives half wild.

Beſtia Apocalyptica I ſaw and had above a dozen years ſince; but ſome 6 or 7 years after it came firſt out, our *London Stationers*, to make it the ſecond time a New Book, (becauſe ſome of them lay upon their hands) printed the Title-leaf anew with the then preſent year of our Lord at it, and at *Delph*, as before. This knaviſh trick I obſerved, and compared the Books at that time. But the Authour I never heard, nor know who it was; but I believe a Laick Gentleman, and ſo I think I have heard.

By your laſt piece, that Divine whoſe it is ſeems not to underſtand what we mean by a *Fundamental Confeßion* and *Fundamental Articles*. For he takes them to be ſuch as are *inſtar Principiorum*, out of which all other Theological Verities or Articles are deducible; wherein he is wide: for the queſtion is of *Fundamentalia ad Salutem*, i. e. *Cognitu & creditu neceſſaria ad Salutem*, not of *Fundamenta veritatum Theologicarum.*

——Thus with my beſt affection, I reſt

Chriſt's College,
Jan. 29. 163⅞. Yours,

J. M.

Epistle XCIII.

Mr. Mede's *Letter to Mr.* Hartlib, *with his Cenſure of* Grebner's *Prophecy, in a* MS. *in* Trinity *College Library in* Cambridge.

SIR,

ON Saturday I received yours dated *March* 14, that is the Wedneſday fortnight before.——

The Prophecy (which I here ſend you again) I would not have you make too much of. It is taken out of *Paulus Grebnerus* his Prophecies, a Manuſcript in *Trinity* College Library. It was left them by Dr. *Nevil* their Maſter, had been preſented it ſeems to Queen *Elizabeth*, (whom part of his Prophecie concerned) and ſo came to Dr. *Nevil*'s hands, whileſt he was Clerk of the Cloſet to her Majeſty. 'Tis now almoſt 28 years ſince I firſt ſaw and turned it over, the rather becauſe of the fine pictures therein in colours, &c. When the Wars began in *Bohemia*, (which was eight years after I had firſt ſeen it) remembring ſomething I had ſeen therein, I had a deſire to ſurvey it anew, and borrowed it to my chamber, to ſee if there were any thing therein worth taking notice of. But I found nothing but vanity and fancy, and the whole *ſeries* thereof and many of the particulars manifeſtly then confuted by the contrary Event; as you may gueſs by this one thing I ſhall tell you.

The beginning or *Epocha* of his Prophecies he makes from the year 1572. when the new Star appeared in *Caſſiopeia*, and ends the whole *ſeries* of his *Vexillai* (ſo he terms them) at the year 1613. which he ſuppoſed

ſhould be *The Day of Judgement*, having no other ground for the ſame then the Numeral Letters of the Latine word JUDICIUM (as they are all) which makes that Number. What think you now? He propheſied great matters of *Henry* the IV. of *France*, (which proved clean contrary,) of Queen *Elizabeth* and other Princes, which never came to paſſe. I have, I know not how often, to ſatisfy one or other, told them as I now tell you; and yet every five or ſix years it comes up again, as if it had never been diſcredited. Men are prone to believe any thing they would have, and any words that ſeem that way they lay hold on; never regarding though the ground be fooliſh, and the coherence with the reſt repugnant to their conſtruction. I'le tell you what *Paul Grebner* meant or dream'd by that you ſent me.

Know, he lived in the time of King *John* of *Sweden*, who married a Popiſh Lady: This is his *Hujus temporis Rex Suecia*, (*i. ſui temporis*) which he ſuppoſed ſhould be invited by the Catholick party to take their part and to invade *Denmark*, &c.

The *Carolus* he ſpeaks of was *Carolus Sudermanniæ Dux*, King *John*'s Brother, with whom he threatens King *John*, that if he joyned with the Popiſh League, he ſhould leave his Kingdom unto him; who ſhould of *Carolus* become *Carolus Magnus*, that is, of a *Duke* be made a *King*, and be in reſpect of his Dominions and Conqueſts another *Charlemaign* of the North: *Et ſic* (ſaith he) *è Carolo Carolus Magnus regnum capeßit*, (for ſo it ſhould be read) *qui magno ſucceſſu & fortunâ*, &c.——

It follows, *Deus autem Regis conjugem Papiſticam ex hac vita evocat.* This is King *John*'s Wife. What ſhould it mean elſe? This he dream'd ſhould happen to King *John* aſſoon as he ſhould have declared himſelf for the Popiſh League, and that then preſently *Charles* his Brother ſhould take the Kingdom, &c.

By this time I doubt not but you underſtand it, and how little they heed Circumſtances and other Connexions who would interpret it of any other *Charles*. Howſoever *Grebner* was for a great part deceived concerning even that *Charles* he meant.——

I think my Letter be now long enough; therefore with Prayers and beſt affection, I reſt

Chriſt's College,
Apr. 3. 1637.

Your aſſured Friend,

Joſ. Mede.

Poſt-ſcript.

I had written yeſterday, but that partly other writing, partly *Moleſti homines* robbed me of my time. Would you have me ſend back Mr. *Dury*'s Letter or not? *Vale.*

EPISTLE XCIV.

Mr. *Hartlib*'s Reply, thanking him for that Cenſure.

Worthy Sir,

I Thank you for your laſt of the third of April. *I never made much of* Grebner's, *or any of thoſe Prophetical fancies. I approve fully of your judgement which you have given upon it. I hope it will work ſome good*

upon

upon those who are used to be carried away with these Dreams. Some weeks agoe worthy Dr. Twisse *communicated unto me Mr.* Potter's *MS. of 666. Certainly our* Germans *will be wild when they shall see it in a more known language. If you please to let me have your Copy also, I shall take it as a special favour. I am very confidently assured that my Lo. Gr. of* Cant. *himself hath written a Book in answer to some Popish Points, as it were a second part of* Chillingsworth, *composed chiefly upon the point of Fundamentals and Non-fundamentals; which Book is almost ready for the Press: onely because in his quotations he hath trusted to his memory, he is revising and examining them, and then it comes forth. In the mean time I rest*

London, 6. April 1638.

Your most willing and affectionate Friend to serve you,

S. Hartlib.

EPISTLE XCV.

Mr. Mede's *Letter to Mr.* Hartlib, *concerning the Number 25. the Root of the Beast's Number, viz. 666. with his judgement of an Analytical Table of the* Apocalyps *which was sent him; his differing from the Author thereof in four particulars.*

Worthy Mr. *Hartlib*,

——CConcerning your Mathematician's Letter about Mr. *Potter*'s interpretation of the Beast's Number, I like his Observation of the *Roman* Calendar, that of all the Numbers of the *Epact* they should chuse XXV. for the Æquation with the Golden number; and I think it (as far as I understand it) worthy to be added to the rest of Mr. *Potter*'s of that kind. But that of *T. L' 1666*, I have known long, but never had any fancy to, and I think it not worthy to come in collation with that of Mr. *Potter*'s. Yet it is pretty, I confess, what your Authour observeth of the *Roman* Numeral letters CDILMVX, *id est*, MDCLXVI.

I would willingly send you my Copy of Mr. *Potter*'s Book, but by a sure hand, for the Carrier I dare not trust. It cost me —— to be written out to my mind; besides mine own pains in distinguishing it, and dividing the whole into 8 Sections, and prefixing the Contents of every Section at the beginning, and writing the margins with mine own hand: and therefore I would not willingly lose it. If I light upon a convenient messenger, I shall send it.

The *Analytical Table of the Apocalyps*, if you had not charged me therewith, I should not have believed it had been still in my hands, for I verily thought I had sent it back long before this, and was a while very much afraid I must have sent you word it was lost: yet at length I found it, and have sent it herewith.

The Authour of the *Analytical Table* differs from me wholly in the 20. Chapter, and follows Mr. *Brightman*. What I conceive, you may find in my *Commentationes Apocalyptica*. My difference will appear by these particulars.

1. I hold but one *Millennium*, and that to begin at the destruction of the Beast: He holds two, one beginning at *Constantine*, another at the destruction of the Beast.

2. I deny that Satan was ever yet tied up, much leſs at the time of *Conſtantine.* 'Tis one thing to be dethroned and thrown down from Heaven, (that was at the time of *Conſtantine*;) another thing to be bound and cloſe priſoner, and not ſo much as peep out of his dungeon. See my Synchroniſms, *Clav. Apocal. Part.* 2. *Synch.* 4. * *pag.* 22, 23.

* In this edition pag. 531.

3. I take the *Reſurrections*, both of them, *Firſt* and *Second*, to be proper and real; he Metaphorical. 'Tis not ſafe to deprive the Church of thoſe Texts whereon her faith of the Reſurrection is builded. For this interpretation will neceſſarily rob us of that of *Daniel* Chap. 12. alſo, whereon I believe the Church of the Old Teſtament built her faith of that Article; there being no ſuch evident place beſides in all the Old Teſtament.

4. He ſeems to appropriate the Second *Millennium* (which I think the onely) to the glory of the *Jews* onely: I extend it to the whole *Catholick Church* of the *Gentiles*, when the *Jews* ſhall come into the fold; and that the *Apocalyps* is properly and primarily the *Gentiles* Prophecy, I mean of the Church of the *Gentiles*, and of the *Jews* but by accident and coincidence only. The *Jews* have prophecies enough of their own in the Old Teſtament.

In my Books and the papers I once ſent you concerning this Point all this is eaſily to be ſeen.——With my beſt and wonted affection I reſt

Chriſt's College,
April 16. 1638.

Your aſſured Friend,

Joſ. Mede.

Epistle XCVI.

Mr. Mede's *Letter to Mr.* Hartlib, *modeſtly excuſing his own abilities, and intimating what cauſe he had to decline coming forth in print; with his Obſervation touching the Latitude of* Rome.

Mr. *Hartlib*,

TOuching the Letter you ſent me, *De neceſſitate Textualis interpretationis S. Scripturæ*, I ſo fully agree with the Author in the former part thereof, that I could not have expreſſed mine own thoughts thereabouts in mine own words better then he hath done in his. But for the latter part, alas! it is nothing ſo. I know my ſelf better then any man elſe, and I am conſcious that I am infinitely far from any ſuch ability as he collecteth out of a little diligence perhaps in a Diſcourſe or two. If I have hit upon any Truth, it is wholly to be attributed to my indifferency in ſuch ſearches, to embrace whatſoever I ſhould find, without any regard whether it were for the advantage of one ſide or other, and not to any ability beyond others. Freedom from prejudice, *ſtudium partium* or deſire to find for this ſide rather then that, (which I confeſs I endeavour as much as I can poſſibly to ſubdue my ſelf unto) is ſufficient with a little diligence to diſcover more then I have yet done, without any ſuch great learning. I confeſs I know my ſelf to have ſo little of that this Gentleman ſuppoſeth me to have, that the very reading thereof hath made me more then half melancholick ever ſince. I am bound to love him, and take it kindly that he hath any good or favourable conceit of me or ought of mine: But no man can make me believe that I have thoſe abilities I have not; yea 'tis ſomewhat burthenſome and unwelcome to me to be thought to have: *Ex animo loquor.* Yea I am almoſt ſo uncha-

uncharitable as to ſuſpect this is ſome ſtratagem to work me to ſomething I know not what. But let it goe.

I could tell ſome tales of my *Altare* of another ſtrain, that would make you think I have no great joy to come in publick; as, I think I can ſafely ſay, I did never yet *plenâ voluntate*, but yielding to other mens importunities or deſires: yet I know not whether I ſhall yet reſt, and keep my thoughts and my ſelf in my Cell. In a word, *Mundus amat decipi magis quàm doceri*, and will never [illegible]ertain any man well that ſhall deal ingenuouſly with them. He muſt look to have *Micaiah*'s luck: He muſt ſay true, and yet not propheſie againſt *Ahab*: If he does, he muſt to Pound and to hard meat for it.

For mine to Dr. *Twiſſe*, there is ſomething wherein I had not fully informed my ſelf, about the Latitude of *Rome*, as having not *Ptolemie* by me. I ſaid, the old Aſtronomers made the Latitude thereof 41. 50. minutes; the later promoted it ſome minutes more to the North. When I wrote ſo, I truſted to *Jo. Stadius*, who makes it ſo; and ſuppoſed he had derived it from thoſe before him. But after looking upon *Maginus* his *Ptolemie*, I find that *Ptolemie*, according to him, makes it but 41. and 40. min. and ſome others and ſome Maps leſs. The ſumme is this; *Ptolemie* 41. 40. *Stadius* and others 41. 50. *Maginus* himſelf 42. 2. *Origanus* 42. 4. The Middle is about 41. 51. I have no time to enquire further, nor Books at hand. I pray tranſcribe this in yours to Dr. *Twiſſe*, leſt he ſend my notion or miſtake to Mr. *Potter* without this correction, though it be not material. For by his words to you I ſuſpect he means to doe it; which occaſioned me to adde this. Thus with my wonted affection I reſt, and am

Chriſt's College,
June 4. 1638.

Yours,

Joſ. Mede.

EPISTLE XCVII.

Mr. Mede's *Letter to a worthy Friend, touching ſome Papers of his printed without his privity.*

Worthy Sir,

I Thank you very heartily for your Book and kind Letter, as I ſhould have done long agoe for another Book you ſent me. But I have entangled myſelf a long time with ſo much needleſs writing to no purpoſe, as it makes me ſometimes glad of any pretence to be idle, when I ſhould not. For what you ſay of a Scrible, it was I that took order to have ſuch a one ſent to you, not you to me. I'le aſſure you, you have performed more then I durſt have thought of doing, though you pleaſe to profeſs your ſelf my Diſciple. But it is no unwonted thing for Scholars thus to outgoe their Maſters.

There are ſome Papers of mine walking I know not where, concerning Bowing towards the Altar: which were written by way of Anſwer to ſome body (and a man of note) demanding of me what I thought thereof. One was my firſt Anſwer: Another more large, replying to the Exceptions he made againſt that firſt, and the whole opinion and practice, being ſomewhat larger then I uſe to write Letters, and written with ſome intention of mind (after my thoughts that way had been long aſleep.) I by chance kept a copy of it, which how it came to be ſo much diſperſed, I profeſs I know not.

That

That ſo-long-ſince-written Diſcourſe of mine, *De Sanctitate Relativa*, &c. ſavours too much of my infancy in Divinity, and firſt thoughts, and affectation of ſtyle, ever to ſee the publick light.

And indeed I had reſolved to enjoy my ſelf, and ſuch contentment as I could find in my Cell, and never to have come in print again, either to pleaſe or diſpleaſe any man; but onely to vent ſuch Notions as I had conceived privately by a new way I took of Common-placing, changing my Theme *qualibet vice:* When now on a ſudden before I was aware, and little expected any ſuch matter, one of my Straglers is perkt into the Preſs, telling the world he was one of thoſe *Common-places.* What his deſtiny is, I know not; but if it be good, ſome body can ſay, He hath flung many a ſtone in his days, but never hit the mark till now; and that too by mere chance, and not ſo much as intending it.

For writing to Sir *W. B.* I think it is not *Tanti* upon this occaſion. 'Tis a Pamphlet, and I had rather it ſhould come to his hands with a kind of neglect on my part, then with too much pomp. But I thank you for what you have done, and for your further offer.

Thus with my beſt affection I commend you to the Divine bleſſing, and am

Chriſt's Coll.
July 3.

Your old and aſſured Friend,

Joſ. Mede.

Epistle XCVIII.

Mr. Mede's *Letter to Mr.* Hartlib, *touching ſome* Socinian *Books and Tenets: together with his reſentment of the Difficulties which Mr.* Dury's *Pacifick Deſign met with, and of the Evil of Prejudice and* Studium partium.

Mr. *Hartlib,*

I Received yours with *the Diſcourſe* incloſed *of Schiſm* — That Extract of the Letter to you is but a Symptom of *Studium partium*; of which kind he that will be an indifferent and moderate man muſt look to ſwallow many: Therefore *tranſeat.* Onely thus much; To be nearer or further off from the *Man of ſin* is not (I think) the meaſure of Truth and Falſhood, nor that which would be moſt deſtructive of him always true and warrantable. If it be, there be ſome in the world that would be more Orthodox and Reformed Chriſtians then any of us. The *Socinians*, you know, deny That Souls live after death, until the Reſurrection; or That Chriſt hath *carnem & ſanguinem* now in Heaven; both as moſt deſtructive of the idolatrous errours of *the Man of ſin:* the firſt of Purgatory and Invocation of Saints, (which they ſay can never be ſolidly everted, as long as it is ſuppoſed Souls do live;) the other of Tranſubſtantiation of the Elements of Bread and Wine into the Body and Bloud of Chriſt. Is not this to undermine *Antichriſt* with a vengeance, as they ſay?

I have not been very obtruſive unto men, to acquaint them with my notions and conceits in that kind, (for ſome of them that are but lately known have lien by me above theſe twenty years, and not ſhewn to any) unleſs they urge me and ask me what is my opinion: and yet my freedom

to

to utter my mind then to ſuch as are prejudiced the contrary way, does neither them nor me any good. Therefore *Cupio defungi*, if it would be, and to be troubled no more either with *Quæſita* or Reciprocations in that kind.

For the *Diſcourſe* you ſent me; It proceeds from a diſtinct and rational Head, but I am afraid too much inclined that way that ſome ſtrong and rational wits do. It may be I am deceived. The Concluſions which he aimes at I can more eaſily aſſent to, then to ſome of his Premiſſes. I have yet looked it but once over. But any more free or particular cenſure thereof then what I have already given look not for, leſt I be cenſured my ſelf. 'Tis an Argument wherein a wiſe man will not be too free in diſcovering himſelf *pro* or *con*, but reſerved.

Thus with my wonted affection and prayers, I reſt

Chriſt's College,
Aug. 6. 1638.

Your aſſured Friend,

Joſ. Mede.

[*After this Mr.* Mede *wrote another Letter (the laſt Letter he wrote to Mr.* Hartlib, *about a moneth before he died) wherein (beſides matters of News, and his repeating what he had ſaid in the foregoing Letter concerning the great Learning of the Author of that* Diſcourſe of Schiſm,) *he expreſſeth his reſentment of the Difficulties which Mr.* Dury's *deſign of* Pacification *met with, in theſe words.*]

——Mr. *Dury* and ſuch as wiſh well to his buſineſs muſt comfort themſelves as the Husbandman doth, who though he ſees no appearance of his Seed awhile after it is ſown, (eſpecially in dry weather) yet deſpaireth not but as ſoon as the Rain from above ſhall water the ground, to ſee it begin to ſpring up. You ſee what an invincible miſchief Prejudice is and *Studium partium*; It leaves no place for admiſſion of Truth that brings any diſadvantage to the ſide: That's the Rule which they examine all by: Will ſo many Rents of the Church as we ſee ready to ſink it never make us wiſer?

Thus with my prayers and beſt affection, I reſt

Chriſt's Coll. *Auguſt* 28.
1638.

Your aſſured Friend,

Joſeph Mede.

The End of the Fourth Book.

The Fifth Book
OF
THE WORKS
OF
The Pious and Profoundly-Learned
JOSEPH MEDE, B. D.
SOMETIME
Fellow of *Christ*'s College in
CAMBRIDGE.

CONTAINING
FRAGMENTA SACRA,
OR
MISCELLANIES
OF
DIVINITY.

Jo. 6. 12.
Colligite quæ superfuerunt Fragmenta, nè quid pereat.

Chrysost. Homil. in 1 Tim. 5. 23.
Οἱ τὴν μεταλλικὴν ἐψῶντες· οὐχὶ τὰς μάζας τοῦ χρυσίου ἀναιροῦσι, ἀλλὰ καὶ τὰ μικρὰ ψίγματα μετὰ πολλῆς συλλέγουσι τῆς ἀκριβείας.

LONDON,
Printed for *R. Royston*, Book-seller to His most
Sacred MAJESTY, MDCLXIV.

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THE

THE FIFTH BOOK;

CONTAINING

MISCELLANIES.

CHAP. I.

The disposition of the years of Jehoiakim *according to the several Events mentioned in Scripture.*

Jehoiakimi 1°.

IN the First year of *Jehoiakim*, as soon as the King of *Egypt* had made him King, *Nebuchadnezzar* being sent by his Father yet living, came into the Land to reduce those of *Phœnicia* and *Cœlesyria* (which had revolted to the King of *Egypt*) unto his obedience; wherewith *Jehoiakim* being affrighted, became his tributary and served him three years. 2 *Kings* 24. 1.

This was that Expedition whereof *Berosus* speaks, *Lib.* 3. *rerum Chaldaicarum, citante* Josepho: *Cùm audivisset* Nabuchdonosoris *parens* Nabopollasarus *Satrapam Ægypti & Cœlesyriæ Phœniciæque locis præfectum rebellionem fecisse, nec ipse jam labores ferre posset; traditâ filio* Nabuchdonosoro *adhuc ætate vigenti parte copiarum, eum misit: & ille cum rebelli prælio congressus, victor evasit, & regionem denuo sub ipsorum potestatem redegit.*

And this was that Expedition whereof we reade, 2 *Kings* 24. 7. That *the King of Egypt came not again out of his Land any more: (viz.* after he had made *Jehoiakim* King) *For the King of Babel had taken from the River of Egypt unto the River Euphrates all that pertained unto the King of Egypt*, viz. Phœnicia, Cœlesyria, &c.

This also was the Expedition whereof the *Rechabites* speak *Jer.* 35. 11. *When Nebuchadnezzar King of Babel came up into the Land, we said, Come, let us go to Jerusalem for fear of the Army of the Chaldeans: So we dwell at Jerusalem.* For this coming of the King of *Babel* into the Land must either be in the first of *Jehoiakim*, or in the fourth, or in the last year of his Reign. In the last it could not be; for they speak of it as of a thing a good while past, when *Jehoiakim* was yet reigning: And the Prophet says he was bidden go to these *Rechabites* in the Reign of *Jehoiakim*; where no year being named, it seems to be supposed as a thing happening about the beginning of his Reign, or before *Nebuchadnezzar* was yet returned home out of those quarters. Nor could it be in the fourth year; for then *Nebuchadnezzar* besieged and took *Jerusalem*, *Dan.* 1. but here he came but into the Land, and the *Rechabites* were safe in *Jerusalem.* Therefore it must be in the first.

And from this time to the first year of *Darius* with *Cyrus* (that is, to the

* To the first of those years whereof *Cyrus* reigned 9. *Vid. Can. Ptol.*

first of *Cyrus* his 9* years) are just 70 years; at what time *Daniel* made his Prayer, as having hoped his people should then have returned from Captivity, *Dan.* 9. 2, &c. But he anticipated the *Epocha* which God intended.

Jehoiakimi 4^to.

In the Fourth year of *Jehoiakim*, (or Third compleat) which was the first of *Nebuchadnezzar*, *Jehoiakim* after three years service, as soon as he heard of the death of *Nabopollasar* and recalling of *Nebuchadnezzar* out of those parts, taking courage and rebelling upon the advantage of the time, *Nebuchadnezzar* returns again, and the first time besieged *Jerusalem*, took it, carried many of the people captive, and *Daniel* amongst them, also part of the Vessels of the House of the Lord. This is that Expedition whereof *Daniel* speaks Chap. 1. And from hence to the first year of *Cyrus solus*, (that is, of those six * years which he reigned compleat after *Darius* his death) are 70 years: which was the time when God according to the Prophecy of * *Jeremie* released their Captivity.

**Xenophon Cyropæd.*
2 Chron. 36. 22.
Ezra 1. 1.
* Jer. 25. 12. & 29. 10.
Dan. 9. 2.

Jehoiakimi 5^to.

In the Fifth year of *Jehoiakim*, in the ninth month, the same month that *Nebuchadnezzar* had taken and spoiled the City the year before, they proclaimed a publick Fast, *Jer.* 36. 9. that so by humbling themselves upon the remembrance of the former year's calamity, they might pacifie the farther wrath of God towards them. For the like reason after the destruction of the City they used, even till *Zacharie*'s time, to fast upon the 4. 5. and 10. months (*Zacharie* 7. 3. and Chap. 8. 19.) because *Nebuchadnezzar* began that fatal siege in the 10. month, took the City in the 4. burnt it in the 5. *Jer.* 52. v. 4, 6, 12. and 2 *Kings* 25. At this Fast *Baruch* read his Roll.

Jehoiakimi 11^to.

This year the King of *Babel* sent to *Jerusalem* to bring *Jehoiakim* bound in fetters unto *Babylon*, 2 *Chron.* 36. 6. But his servants used him in such manner, that he died miserably before he went, and *was buried with the burial of an Asse, drawn, and cast forth beyond the Gates of Jerusalem*; *Jer.* 22. 19. Whereupon the people made his son *Jehoiachin* King; when presently *Nebuchadnezzar* (who had then accomplished the 7.* year of his reign) came, besieged the City, took and carried the new King *Jehoiachin* captive, when he had reigned but three months.

*Jer. 52. 28.

Some Objections touching this disposition of Jehoiakim's *years.*

Obj. Jehoiakim *in the 9. month of the 5. year of his Reign was not yet in Captivity, as is plain by* Jer. 36. 9. *Therefore* Nebuchadnezzar *had not approched* Jerusalem *and made a deportation in the 4. year of* Jehoiakim.

I answer, it follows not. For the Captivity of *Jehoiakim* seems not to have been a Captivity of his person, but of his people; and that for these Reasons. First, If *Jehoiakim* were carried captive either in the 4. or 7. year of his reign, how could he be said to reign 11. years? did he reign whilest he was in *Babylon*? Secondly, *Jehoiakim* was buried *Sepulturâ asini, protractus & projectus extra portas Jerusalem*, Jer. 22. 19. If he died at *Jerusalem*, how could he be a captive in *Babylon*? Thirdly, It is no where said that *Jehoiakim* himself was carried captive: Of his people captived we hear *Dan.* 1. and of part of the Vessels of the House of God; of his Servitude both first and second, 2 *Kings* 24. 1, 2.

Obj. But 2 *Chron.* 36. 6. *it is said, that* Nebuchadnezzar *came up against him, and bound him with fetters to carry him to* Babylon.

Ans. True; it appears he meant to have carried him, but not that he performed it. 2. This coming up of the King of *Babylon*, if we compare it with the

Text

Text of the 2 *Kings* 24. will be his first coming up, when *Jehoiakim* became his tributary three years. Therefore this *coming up* and this *binding*, though joyned in one sentence, was not at the same time.

Obj. *But you will say, When then was this binding to have carried him?*

Ans. I suppose in the last year of his reign and life; and that his ill usage at that time was the occasion of his so miserable death, before he was yet gone from *Jerusalem*. And yet perhaps those who came to fetch him went not home empty, but carried those 3023 mentioned *Jer.* 52.28. though I had rather refer them to *Jehoiachin*'s going, which was immediately.

Object. *The first deportation of the Jews was in the* 7. *of* Nebuchadnezzar, *Jer.* 52.28. *Therefore not the* 4, *but the* 11. *of* Jehoiakim's *reign.*

Ans. Jeremy intended not a rehearsal of all the Captivities, nor of the full number of the captives, as appears by the smalness of the number. It may be those numbers contain men of particular quality, and such as were disposed of in one and the same place. But here I am not resolved.

F. M.

Chap. II.

The Mystery of S^t. Paul's Conversion: or, *The Type of the Calling of the Jews.*

See this largely treated of in Book IV. Epist. XVII.

1.

PAUL among the sons of men the greatest Zelot of the Law, and Persecutour of the way of Christ.

2.

Paul in the height of this his zeal, and heat of his persecuting fury, found mercy and was converted.

3.

Paul converted by means extraordinary, and for manner strange: not, as were the rest of the Apostles, by the Ministerie of any Teacher upon earth, but by visible Revelation of Christ *Jesus* in his glory from Heaven; the light whereof suddenly surprising him, he heard the voice of the Lord himself from Heaven saying, *Saul, Saul, why persecutest thou me?*

4. Those

1.

THE Jews *among the Nations most obstinate Zelots of* Moses, *and the most bitter Enemies of the Followers of Christ.*

2.

The Jews, *though persisting unto the last in their extremity of bitterness and mortal hate to Christians, yet will God have mercy on them, and receive them again to be his People, and be their God.*

3.

The Jews *not to be converted unto Christ by such means as were the rest of the Nations, by the Ministerie of Preachers sent unto them; but by the Revelation of Christ* Jesus *in his glory from Heaven, when they shall say, not as when they saw him in his humiliation,* Crucifie him, *but,* Blessed is he that comes in the name of the Lord. *Whose coming then shall be as a lightning out of the East, shining into the West; and the sign of the Son of Man shall appear in the clouds of Heaven, and every eye shall see him, even of those which pierced him, and shall lament with the Spirit of grace and supplication, for their so long and so shameful unbelief of their so merciful Redeemer.*

Isa. 59. 19. & 4. 5.
Dan. 7. 13.
Zach. 12. 10.
2 Macc. 2. 8.
Matth. 23. 39.
Matth. 24 27, 30.
Revel. 1. 7.

4.

Those who accompanied *Paul* at the time of this Apparition saw the light only, and were amazed; but *Paul* alone saw the Lord, and heard the voice which he spake unto him.

5.

Paul no sooner converted, but was immediately inspired with the knowledge of the Mysteries of Christ, without the instruction of any Apostle or Disciple; for he received not the Gospel which he preached of Man, neither was he taught it but by the Revelation of *Jesus* Christ. He consulteth not with the rest of the Apostles, but after 14 years preaching communicated to them the Gospel which he preached among the Gentiles, who added nothing unto him, but gave him the right hand of fellowship.

* Isa. 54. 13. Jer. 31. 34.

6.

Paul the last called of the Apostles.

7.

Paul once converted, the most zealous and fervent of the Apostles.

* Zach. 8. 3.

8.

Till *Paul* was converted, the Gospel had small progress amongst the *Gentiles*; but when he became their Apostle, it went forward wonderfully.

9.

The miracle of S. *Paul*'s Conversion (the person so uncapable, till then a Persecutor and most bitter Enemy of Christians; the manner so wonderful as by an Apparition and Voice from Heaven,) was a most powerful motive to make all those who heard and believed it, Christians; and therefore so often by S. *Paul* himself repeated.

10.

Paul reproveth *Peter*, one of the chief

4.

This Revelation of Christ from Heaven like to be most apparent to the Jews *in all places where they are dispersed, but not so perhaps to the* Gentiles *with whom they live. The light of his glorious presence shall be such as the whole world shall take notice of, but those onely to see him and bear his voice who pierced him.*

5.

The Jews *together with their miraculous Calling, shall be illuminated also with the * knowledge of the Mysteries of the Christian Faith, even as it is taught in the Reformed Churches, without any Instructers from them or Conference with them; and yet when they shall communicate their Faith each to other, shall find themselves to be of one communion of true belief, and give each other the right hand of fellowship.*

6.

The Jews *to be called after all the Nations* in orbe Romano, *or in the circuit of the Apostle's preaching.*

7.

The * Jews *once converted, the most zealous and fervent of the Nations.*

8.

Till the Calling of the Jews, *the general Conversion of the* Gentiles *not to be expected, but the receiving of* Israel *shall be the riches of the world, in that by their restitution the whole world shall come unto Christ.*

9.

The miracle of the Jews *Conversion so much the more powerful to convert the Nations of the world not yet Christians, by how much their opposite disposition is more universally known to the world then was S.* Paul's, *and by how much the testimony of a whole Nation, living in so distant parts of the world, of so divine a miracle as a Vision and Voice from Heaven, exceeds that of S.* Paul, *being but one Man.*

10.

May not the Jews *likewise reprove* (*if*

chief Apoſtles, for ſymbolizing with Judaiſm.

(if not more) the Church of Rome, *the chief of Chriſtian Churches, for ſymbolizing with Gentiliſm?*

S. *Paul to Tim.* 1 Ep. c. 1. v. 16.

Howbeit for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a Pattern to them which ſhould hereafter believe on him to everlaſting life.

CHAP. III.

Anſwer concerning a Diſcourſe inferring from the Septenary *Types of the Old Teſtament and other Arguments,* That the World ſhould laſt 7000 years, and the Seventh Thouſand be that happy and bleſſed Chiliad.

I.

THE *Millennium* of the Reign of Chriſt is that which the Scriptures call *The Day of Judgement*, the ancient Jews and S. *Jude* יום דינא רבא *Magnus Dies Judicii* or *Dies Judicii magni*. *Septimus Millenarius ab univerſa Cabbaliſtarum Schola* (ſaith *Carpentarius*) *vocatur Magnus Dies Judicii*; *Comment. in Alcinoum Platonis*, *pag.* 322. A *Day*, not (as our languages commonly import) of a few hours, but, according to the Hebrew notion (from whence the name is derived) of many years: For with them *Day* is *Time*, and not a ſhort onely, but a long Time. A *Day* whereof S. *Peter* ſpeaking, 2 Epiſt. chap. 3. tells the believing Jews his brethren, as ſoon as he had named it, verſ. 8. That he would not have them ignorant, *that one Day with the Lord was as a Thouſand years, and a Thouſand years as one Day.* This is the Day of the great Aſſiſes beginning with the *Seventh* Trumpet, *Apocal.* 11. 15. wherein Chriſt ſhall *give reward unto his Servants the Prophets, and to the Saints and them that fear his Name, and ſhall deſtroy them that deſtroy the earth*, verſ. 18. The Proceſs of this wonderful Day S. *John* deſcribes by a twofold Judgement, and a twofold Reſurrection, and the glorious Reign of the Saints between them. The *morning Judgement* ſhall be of Antichriſt and all his partakers, whom Chriſt ſhall *deſtroy at the appearing of his coming*, 2 *Theſſ.* 2. 8. and then ſhall be the firſt and particular Reſurrection. The *evening Judgement* ſhall be upon the remainder of the living enemies of Chriſt, *Gog* and *Magog*, and conclude with the laſt and univerſal Reſurrection of the dead: and ſo the *laſt enemy*, *Death*, being now wholly vanquiſhed, *he ſhall ſurrender his Kingdom into the hands of his Father, that God may be all in all*, 1 *Cor.* 15. 24, &c.

Nor ought it to ſeem ſtrange, that the name *Day* ſhould ſignifie ſo long a time as a Thouſand years: The Jews, who firſt impoſed it, underſtood it ſo. And in the end of S. *Peter* we ſhall find yet a longer Day, even ἡμέρα αἰῶνος, *Dies Æternitatis, a Day of Eternity*, 2 *Pet.* 3. 18. The Prophets have many ſuch long Days, when they ſay, *In Die illo. Vide.* The whole time of Chriſt's firſt coming is called a *Day*, *Joh.* 16. 26. 2 *Cor.* 6. 2. The whole time of the Jews fourty years abode in the wilderneſs is called a *Day*, *Heb.* 3. 8, 9. Their firſt Captivity of ſeventy years, a *Day*: *Vide Prophetas.* Their laſt and long Captivity, a *Day*, as *Deut.* 32. 35. *& alibi apud Prophetas.* And what if in our daily prayer [*Give us this day our daily bread*] *Day* be to be taken for the whole time of our life? For

in ſtead of S. *Matthew*'s [*This day*,] ſpeaking after the *Hebrew* notion, S. *Luke* hath in the ſame Petition, καθ' ἡμέραν, that is, *every day*. So S. *Paul*, *Heb.* 3. 13. *Exhort one another* καθ' ἑκάστην ἡμέραν *every day*, *whileſt it is called To Day*. Doth not *Day* here include many days?

Now if the Thouſand years of the Reign of Chriſt be the *Day of Judgement*, then it will follow, that though we may know by the fulfilling of things to be fulfilled whether it be nearer or farther off, yet the preciſe time of the coming thereof cannot be known, becauſe it is to come upon the world unawares *as a Thief in the night*.

II.

Nevertheleſs it is true that the Primitive Fathers (eſpecially thoſe who believed the *Chiliad*) conceived the World ſhould laſt, and the Church therein labour, 6000 years, and that the *Seventh* thouſand ſhould be the Day of Judgement, and Sabbath, in which the Saints ſhould reign with Chriſt their Lord.

So *Irenæus*, *Lib.* 5. *c.* 28. *Quotquot diebus hic factus eſt mundus, tot & millenis conſummatur* ——*Si enim* Dies Domini quaſi Mille anni, *in Sex autem diebus conſummata ſunt quæ facta ſunt; manifeſtum eſt, quoniam conſummatio ipſorum Sextus milleſimus annus eſt.*

Idem eodem Libro cap. 30. *Cùm vaſtaverit Antichriſtus hic omnia in mundo, regnans annis tribus & menſibus ſex*——*tunc veniet Dominus de cælis in nubibus in gloria Patris, illum quidem & obedientes ei in ſtagnum ignis mittens, adducens autem juſtis Regni tempora, hoc eſt requietionem* (i. *Sabbatum*,) *ſeptimam diem ſanctificatam, & reſtituens* Abrahæ *promiſſionem hæreditatis*, &c.

Juſtinus Martyr, *Dialogo cum* Tryphone Judæo *loquens de* Millennio *Regni Chriſti*, *Novimus* (*inquit*) *dictum illud*, * *quòd* Dies Domini ſit ſicut mille anni, *huc pertinere.*

* *Intelligit dictum* Petri *cap.* 3. *&c.*

Cyprianus, *Lib. de Exhortatione Martyrii*; *Primi in diſpoſitione Divina Septem dies, annorum Septem millia continent*,——*ut conſummatio legitima impleatur.*

Lactantius, *de Divino præmio Lib.* 7. *c.* 14. *Quoniam Sex diebus cuncta Dei opera perfecta ſunt*; *per ſecula Sex, id eſt, annorum Sex millia, manere in hoc ſtatu mundum neceſſe eſt. Dies enim magnus Dei Mille annorum circulo terminatur.*——*Et ut Deus Sex illos dies in tantis rebus fabricandis laboravit*; *ità & religio ejus & veritas in his Sex millibus annorum laborare neceſſe eſt, malitiâ prævalente & dominante. Et rurſus, Quoniam perfectis operibus requievit die Septimo, eúmque benedixit, neceſſe eſt ut in fine Sexti milleſimi anni malitia omnis aboleatur è terra, & regnet annos Mille Juſtitia, ſítque tranquillitas & requies à laboribus quos mundus jamdiu perpeſſus eſt.*

III.

The ancient Jews alſo had a Tradition to the ſame purpoſe, as appears by theſe teſtimonies recorded in the *Gemara* or *Gloſſe* of their *Talmud*, *Cod. Sanhedrim*, *cap. Kol Iſrael.* For there, concerning that of *Eſay* chap. 2. [*Exaltabitur Dominus ſolus die illo*] thus ſpeaks the Talmudical Gloſſe.

Dixit Rabbi Ketina, *Sex annorum millibus ſtat Mundus, & uno* (*Millenario*) *vaſtabitur*; *de quo dicitur*, ATQUE EXALTABITUR DOMINUS SOLUS DIE ILLO. Note, By *Vaſtabitur* they mean the Vaſtation of the world by Fire in the Day of Judgement, whereby it ſhall become New, or a *New Heaven* and *New Earth.*

Sequitur;

Traditio adſtipulatur R. Ketinæ, (*nempe iſta*) *Sicut ex ſeptenis annis Septimus quiſque Annus Remiſſionis eſt*; *ità ſeptem millibus annorum mundi*,

mundi, Septimus Millenarius Millenarius Remissionis erit, ut Dominus solus exaltetur in die illo. Dicitur enim (Psal. 92.) Psalmus & Canticum de Die Sabbati; *id est, de eo Die qui totus Quies est.* (Note, they understand this Psalm of the Great day of Judgement, and the *Sabbath* mentioned in the Title, of the great Sabbath of a Thousand years.) *Dicitur item* (*Psal.* 90.) Nam mille anni in oculis tuis velut dies hesternus.

Sequitur;

Traditio Domûs Eliæ: *Sex mille annos durat mundus; Bis mille annis* **Inanitas, bis mille annis Lex, deniq; bis mille annis Dies Christi. At verò propter peccata nostra & plurima & enormia, abierunt ex his qui abierunt.* These last words *Petrus Galatinus* proves to be added to this Tradition by the later Jews. And surely this *Elias* lived under the second Temple and before the birth of Christ. And though there be no mention here of the Seventh thousand years; yet that this R. *Elias* acknowledged it as well as the rest, appears by a former place of the same *Gemara Talmudica*, which is this; *Traditio Domûs Eliæ. Justi quos resuscitabit Deus*, &c.

* *Seu Vastitas*; הוהו

[See the rest of this quotation printed in Book IV. Epist. 22. page 950.]

IV.

The concinnity of this conceit hath made me (I confess) sometimes inquisitive, whether it could be brought to accord with the received computation of the Age of the World, and with our experience of the beginning and continuance of the times of *Antichrist* now revealed. But the obstacle I found was, that I could never perswade my self the times of *Antichrist* began so late as this conceit and our computation of the World's years imply they should, namely, not till near about the time of *Carolus Magnus*. Nor can I admit that the 42. *months* which the Beast is said *to* **continue*, should be reckoned from his ἀκμὴ or *ætas adulta*, and not from his beginning, as must be here likewise supposed. For as when we reckon the Age of a Man, we reckon not from the time he came to man's estate, or from the time he sued out his livery, but from the time of his birth; so should we doe here for the times of the *Man of sin*.

* Apocal. 13. 5.

Besides, we ought not (as I take it) to fix our eyes so much upon the Pope's dominion and his improvement thereof, as upon the Apostasie of the Church from the rule of Christian Worship by Spiritual Fornication with Idols; which is the Character the Holy Ghost gives us in the *Apocalyps* to know the *Antichristian* State and Times by. Of which estate the Pope or False-prophet was indeed to be the Head, and his See *Babylon* the Metropolis; but the Body was to be, and so is, *Bestia Romana novissimi capitis decem diadematis redimita*, the *Roman* Empire shiver'd into a plurality of Kingdoms, but re-united again under this new Head, and fashioned and renewed by him unto a lively Image of the former *Roman* Ethnicism, which had but newly received a deadly blow, and been cast down to the ground by the Lamb and his Champions. This new Idolatry or Idolatrous state, this Imaging of the wounded Draconizing Beast, is that treading down or profaning the Court of the Temple of God, Chap. 11. that is, of the visible Worship of Christ in his Church, by a new Gentilism. Unto which the 42 months are attributed as well as to the Beast; and so the beginning of the Times of the one not to be reckoned without or severed from the other. But whosoever shall impartially search into the Stories of the Christian Church, (as all those do not who labour to diminish the antiquity of *Antichristianism*, rather then to find it) will see her not onely tainted, but even all-over polluted, with *Spiritual Fornication with Saints, Angels, Reliques*, yea and *Images* too, hundreds of years before the times of *Pepin* and *Charlemaign*: nay the chiefest part of those lying wonders and strong delusions, whereby this impiety and wickedness was advanced, was long

long before that time. How can I then believe that the time of the Gentiles profaning God's Houſe, and of the Witneſſes or Prophets mourning for the ſame in ſackcloth, ſhould not begin till about the year 792. whatſoever improvement the Pope's dominion then had?

V.

Finding ſuch an Obſtacle as this, and loth yet utterly and abſolutely to reject this ſo ancient a Tradition, I began to make with my ſelf theſe *Quære's.* Firſt, Whether it were needful to reckon theſe Thouſands of years compleat, or onely current in the laſt hundred; which want of completion, though unknown to us, might abate ſo much of the full length of 6000 years, as would bring the computation nearer the mark for the beginning and end of the times of the Antichriſtian Beaſt. But finding no grounds to make ſuch a conceit probable, I rejected it as a vain imagination.

But then I made a ſecond *Quære* of greater moment; namely, Whether the computation of the years of the world before the Promiſe made to *Abraham* were or could be certainly known or not. For as for the time after the Promiſe, I make no doubt but it may be known, even almoſt to a year.

The occaſion of ſuch a doubt was the great difference which is found between our Hebrew Copies and the Seventy concerning the years of the foreſaid generations: For though it be true or likely that the Seventy, tranſlating in *Egypt*, voluntarily and of ſet purpoſe increaſed the years of thoſe firſt generations, to make them reach the antiquity of ſome Stories of the *Egyptians*, and thereby exceeded the Hebrew computation above 1300 years; yet it follows not that all the differences between them and our Hebrew Bibles in the years of thoſe generations ſhould proceed from this fountain, but ſome of them perhaps from the reading of the Copy they uſed. For that there ſhould be differences of reading in the Hebrew Copies of the Old Teſtament, is not a thing to be ſo much ſtartled at as ſome conceive, ſeeing we find many ſuch in the Greek Copies of the New. And how can it be proved that the Church of the *Jews* had in this particular (eſpecially when Prophecy ceaſed) a greater privilege then we? For as for that admirable *Maſorethical* method, whereby they are now inviolably preſerved from change, it was deviſed ſince the coming of Chriſt, and applied to one Copy onely, which they eſteemed moſt true and authentical; namely that (as ſome of them ſay) which was written by the great *Rabbi Hillel*'s own hand; and many hundred of years after kept as a Relique: Yet nevertheleſs might ſome other Copies, though in general far inferiour, yet in ſome few particulars have a better and righter reading then it.

3. That moſt Learned Prelate and Mirrour of Biſhops, the Lord Primate of *Armagh*, could not be at reſt, till by his indefatigable induſtry and no ſmall charges (as ſuch a buſineſs required) he had ſome four years ſince gotten from the remnant of the *Samaritans* in *Paleſtine* into a Chriſtian hand that admirable Monument, the *Samaritan Pentateuch* or Five Books of *Moſes*; which may be preſumed to be that which they received from the captived ten Tribes, when they firſt learned from them to worſhip the God of *Iſrael*, 2 *King.* 17.27. This wondrous and non-paril of Manuſcripts he brought hither to *Cambridge* amongſt us; and during his ſtay here ſome time, was moſt ready to ſhew it to all Scholars that came unto him; and ſo free in communicating the uſe thereof, that ſome of us had opportunity, by comparing it with our Hebrew Bibles, firſt to pick out the Alphabet, and then to reade therein. It is in the

ſame

same Hebrew tongue and words (saving the diverse readings) with our Bibles, but written in a strange character, namely the *Samaritan*, which is supposed to have anciently been the *Hebrew*, till it was changed by *Ezra* at the return from Captivity.

In this Book is found a strange difference in the years of the generations before the birth of *Abraham* both from the *Septuagint* and our *Hebrew* Bibles. Before the Floud, by diminishing the generations of *Jared*, *Methusalah* and *Lamech*, it comes short of us. After the Floud (for the most part agreeing with the *Septuagint*) it much out-reckons us. To be short, it exceeds in the upshot our Computation 301 years: so that the birth of Christ falls according to it to be *Anno Mundi* 4254. Agreeable whereto the 6000. year from the Creation would be compleat *Anno Christi* 1746. and consequently Antichrist's 42 months or 1260 years would begin *Anno Christi* 486. which is presently after the deposition of *Augustulus*, in whom the Empire of Western *Rome* expired. And this comes much nearer the point then 792.

Howbeit, far be it from me to affirm any thing thereof, or of the verity of the *Samaritan* Computation, or to prefer it in the general before our Hebrew; though some things be found therein which dissolve a knot or two which make our Chronologers at their wits end. As one for example; How *Abraham* could come into *Canaan after the daies of his Father*, (as S. *Stephen* says) *and yet be but* 75 *years old*, Gen. 12. 4. whenas his Father *Terah* lived 205 years, and himself was *born in the* 70. *year of his age*, *Gen.* 11. 26. But the *Samaritan* saith (chap. 11. 32.) That *the daies of Terah were* (but) 145 *years*, which is just; for then *Abraham* was 75 years old at his Father's death, and *Moses* and S. *Stephen* are reconciled; which yet no man can imagine that the *Samaritan* Scribe ever thought of.

But the thing I aim at in representing these differences, and would propound to the consideration of the pious, sober and judicious, and with due reverence to the Divine Writ, is, Whether there may not be some secret disposition of Divine Providence in this variety of Computation, to * prevent our Curiosity in counting the exact time of the Day of Judgement and second appearing of Christ. And that as the ambitious Tower of *Babel* was hindered by the Confusion of Languages, so our Curiosity in this particular be not by a like Providence prevented by such a diversity of Computations: For these things concern not matter of Salvation. We know the first Ages of the Church followed the Computation of the *Seventy* altogether, though it were most wide of truth; and the chiefest Doctors the Church then had, through ignorance of the *Hebrew*, for a long time knew not, or believed not, there was any other Computation. But for contents of Faith, and the way of Salvation, over such the Providence of God watcheth with a careful eye, though man be heedless, wicked and careless of preserving the integrity of that precious treasure committed to their custody.

* Luther, in c. 11. Genes. Tom. 2. fol. 2: *Conjicio Deum certo suo consilio in* Abrahamo 60 *annos intercidere voluisse, nè ex annorum mundi certa ratione quisquam de fine mundi certi & liquid praedicere præsumeret:*

Besides, I nothing doubt, if our Books be in any such particular as we speak of deficient or corrupted, but that the true reading is yet extant in some of the two named, or some other Copy some-where preserved by Divine Providence, though we cannot yet know and discern which those righter readings be. The *Jews* have a saying, *Cùm Elias venerit, dissolvet nodos*: And without doubt, when they shall be called, and meet together from all places of the world, (which must be before that great Day cometh) strange things will be discovered, which we little dream of.

Now if any man ask, if such a corruption of Computation be supposed, where it is most like to be: I answer, Not in those generations before the Floud,

Floud, (where the Hebrew Computation, being the middle between the exceſs of the *Septuagint* and defect of the *Samaritan*, ſeems to be crucified, as our Saviour, between two Thieves) but in the generations immediately after the Floud. 1. Becauſe in thoſe the *Seventy* and the *Samaritan* for the moſt part agree; which argues their difference from our Bibles not to have been voluntary. 2. Becauſe S. *Luke* in the Genealogie of our Saviour inſerts, as the *Seventy* do, the generation of *Cainan* immediately after *Arphaxad*, which our Bibles have not: who knows what it means, or whether it argue not a defect thereabout in the *Hebrew* Copies? Time may diſcover the meaning thereof. 3. Becauſe *Peleg*, at whoſe birth the Scripture ſeems to ſay the Earth was divided, was born, according to our Copies, but 101 years after the Floud; which troubles our Chronologers, as ſeeming too ſmall a time for eight perſons to multiply unto ſuch a number as may be preſumed to have been at the building of the Tower of *Babel*, and at their diſperſion thence; which will be much holpen, if either *Cainan* be to be inſerted, (to whoſe generation the *Septuagint* allow 130 years) or if any of the other generations of *Arphaxad*, *Salah* and *Eber* be to be read as both the *Septuagint* and *Samaritan* have them.

To conclude, if the years of but three of thoſe generations between the Floud and *Abraham*, as of *Arphaxad*, *Salah* and *Nahor*, ſhould prove to be as the *Septuagint* and *Samaritan* agreeingly reade them, and the generation of *Cainan*, (mentioned by S. *Luke*, and four times by the *Septuagint*) alſo be to be added unto them, the duration of the World hitherto will have been 350 or 360 years more then we count of.

If therefore ſuch Suppoſitions as theſe may be admitted, (which I determine not, but leave to ſuch as are able and fit to judge; *Apagite indocti & prophani*) then that Tradition of the *Seventh Thouſand year to be the Day of Judgement and of the glorious Reign of Chriſt*, will (in reſpect of thoſe *Septenary* Types of the Old Teſtament) have good probability of Truth: Otherwiſe, I cannot ſee how poſſibly it can be admitted.

1 Theſſ. 5. 21.

Omnia probate, quod bonum eſt tenete.

F. M.

Chap. IV.

An Explication of Pſal. 40. 6. [Mine eares haſt thou bored] *compared with* Hebr. 10. 5. [A body haſt thou prepared me.]

PSalm 40. v. 6, 7. *Sacrifice and offering thou wouldſt not have; mine eares haſt thou bored: Burnt-offering and Sin-offering thou haſt not required. Then ſaid I, Lo, I come: in the volume of the Book it is written of me, I delight to doe thy will, O my God.*

In which words an alluſion is made to a Cuſtom of the Jews *to bore the ears* of ſuch as were to be their perpetual Servants, and to *enroll their names in a Book*, or make ſome Inſtrument of the Covenant. *Sacrifice and burnt-offering thou wouldſt not have*; but becauſe I am thy vowed Servant, bored with an awl, and enrolled in thy Book, *I ſaid, Lo, I come, I delight to doe thy will, O my God.*

Theſe

These words of the *Psalm* are alleged by S. *Paul*, *Heb.* 10. But the first of them with a most strange difference. For whereas the Psalmist hath, according to the Hebrew Verity, *Sacrifice and burnt-offering thou wouldst not: mine eares thou hast bored* or *digged*, כָּרִיתָ; S. *Paul* reads, with the LXX, σῶμα κατηρτίσω μοι, *A body thou hast prepared* or *fitted me*. What Equipollency can be in sense between these two? This difficulty is so much the more augmented, because most Interpreters make the life of the Quotation to lie in those very words where the difference is, viz. That the words [*A body thou hast prepared me*] are brought by the Apostle to prove our Saviour's Incarnation; whereunto the words in the Psalm it self, [*Mine eares hast thou bored*, or *digged*, or *opened*] take them how you will, will in no wise suit.

I answer therefore, That the life of the Quotation lies not in the words of difference, nor can do; because this Epistle was written to the *Hebrews*, and so first in the *Hebrew tongue, where this Translation of the LXX could have no place. And if the life of the Quotation lay here, I cannot see how it can possibly be reconciled. It lies therefore in the words where there is no difference, viz. That Christ was such an High-Priest as came to sanctify us, not with Legal Offerings and Sacrifices, but by his Obedience, in doing like a devoted Servant the will of his Father.

* *juxta sentent.* Clementis Alex. Euseb. Hieronym. Theodoret. Oecumen. &c.

Thus the allegation will not depend at all upon the words of difference, and so they give us liberty to reconcile them thus: *Mine eares thou hast bored* (saith the Psalmist,) *i. e.* Thou hast accepted me for a perpetual Servant, as Masters are wont, according to the Law, to *bore* such Servants *eares* as refuse to part from them. Now the LXX, according to whom the Apostle's Epistle readeth, thinking perhaps the meaning of this speech would be obscure to such as knew not that Custom, chose rather to translate it generally, σῶμα δὲ κατηρτίσω μοι, *Thou hast fitted my body*, viz. to be thy Servant, in such a manner as Servants bodies are wont to be. And so the sense is all one, though not specified to the *Jewish* Custom of *boring the ear with an awl*, but left indifferently appliable to the Custom of any Nation in marking and stigmatizing their Servants bodies.

CAP. V.

D. *HIERONYMI* Pronunciata de Dogmate *MILLENARIORUM.*

IN cap. 54. *Esaiæ*, vers. 1. LAUDA vel LÆTARE STERILIS, QUÆ NON PARIS, &c. *Hunc locum*, inquit, *& cætera quæ sequuntur, Judæi & nostri Judaïzantes ad Hierusalem referunt, quam dicunt in Mille annorum regno instaurandam, & eandem esse quæ priùs habuit virum, & postea habere desierit; multòque plures habitura sit filios post repudium, quam priùs habuit sub viro.——Nec mirandum de Judæis, quorum oculi auréque sunt clausæ, si apertam non videant veritatem. De Christianis quid loquar, nescio, qui, dicente Apostolo quæ sunt Allegorica, & ad duo Testamenta, Vetus & Novum*, Saram Agárque, *referente, Judæis tradunt manus, terrenarum in Mille annis desiderio voluptatum.*

Ad vers. 11. *Respondeant amatores tantùm occidentis Literæ, & in Mille annis exquisitos cibos gulæ ac luxuriæ præparantes*, (quorum Deus venter est, & gloria in confusione eorum; *qui post secundum in gloria Salvatoris adventum sperant Nuptias, & parvulos centum annorum, & Circumcisionis injuriam, & Victimarum sanguinem, & perpetuum Sabbatum; qui dicunt cum*

Iſrael *in perverſum modum*, Manducemus & bibamus, cras enim regnabimus) *quæ ſit iſta cæleſtis* Hieruſalem, *cui nunc dicitur*, ECCE EGO STERNAM PER ORDINEM LAPIDES TUOS, &c.

In cap. 60. verſ. 1. SURGE, ILLUMINARE, &c. *Breviter*, inquit, *perſtringendum eſt quod plurimi de hoc loco ſentiant; ut errore perſpecto, faciliùs poſſimus ſuſcipere veritatem. Judæi & noſtri ſemi-Judæi, qui auream atque gemmatam de cælo exſpectant* Hieruſalem, *hæc in Mille annorum regno futura contendunt*: quando omnes gentes ſervituræ ſunt Iſrael; & cameli Madian & Epha de Saba venientes aurum deferent & thus, *&c.* —— *Hæc illi dicunt qui terrenas deſiderant voluptates, & Uxorum quærunt pulchritudinem ac numerum Liberorum*; quorum Deus venter eſt, & gloria in confuſione eorum: *quorum qui ſequitur errorem, ſub nomine Chriſtiano Judæorum ſe ſimilem confitetur. Alii autem aſſerunt hæc omnia Judæis carnaliter repromiſſa, ſi eum recepiſſent qui dicit in Evangelio* EGO SUM LUX MUNDI—— *quem quia non ſuſceperunt, repromiſſiones quoque irritas fieri.* —— Vide cætera.

In Procemio in lib. 18. Commentariorum in Eſaiam: *Nec ignoro quanta ſit inter homines ſententiarum diverſitas. Non dico de Myſterio Trinitatis, cujus recta confeſſio eſt ignoratio ſcientiæ; ſed de aliis Eccleſiaſticis dogmatibus: de Reſurrectione ſcilicet, & de Animarum & humanæ Carnis ſtatu; de repromiſſionibus futurorum, quomodo debeant accipi; & quâ ratione intelligenda ſit Apocalypſis Joannis: quam ſi juxta literam accipimus, Judaizandum eſt; ſi ſpiritualiter, ut ſcripta eſt, diſſerimus, multorum veterum videremur opinionibus contraire; Latinorum,* Tertulliani, Victorini, Lactantii; *Græcorum, ut cæteros prætermittam,* Irenæi *tantùm Lugdunenſis Epiſcopi faciam mentionem, adverſus quem vir Eloquentiſſimus* Dionyſius *Alexandrinæ Eccleſiæ Pontifex elegantem ſcribit librum, irridens Mille annorum fabulam & auream atque gemmatam* Hieruſalem *in terris, inſtaurationem Templi, Hoſtiarum ſanguinem, otium Sabbati, Circumciſionis injuriam, Nuptias, Partus, Liberorum educationem, Epularum delicias, & cunctarum gentium Servitutem; rurſúsque Bella, Exercitus, ac Triumphos & ſuperatorum neces, mortémque centenarii peccatoris. Cui duobus voluminibus reſpondet* Apollinarius; *quem non ſolùm ſuæ Sectæ homines, ſed & noſtrorum, in hac parte duntaxat, plurima ſequitur multitudo: ut præſagâ mente jam cernam quantorum in me rabies concitanda ſit. Quibus non invideo, ſi tantum ament terram, ut in regno Chriſti terrena deſiderent, & poſt ciborum abundantiam gulæque ac ventris ingluviem ea quæ ſub ventre ſunt quærant. De quibus Apoſtolus,* ESCÆ, *inquit,* VENTRI, ET VENTER ESCIS, &c. *&*, NON EST REGNUM DEI CIBUS ET POTUS: *& Chriſtus,* ERRATIS NESCIENTES SCRIPTURAS, NEQUE VIRTUTEM DEI. IN RESURRECTIONE ENIM NEQUE NUBENT NEQUE NUBENTUR, SED ERUNT SIMILES ANGELORUM.

In cap. 66. *Eſaiæ*, verſ. 22. QUIA SICUT COELI NOVI ET TERRA NOVA, &c. *Quod aliis verbis in alio Pſalmo dicitur*, OMNES GENTES QUAS FECISTI VENIENT ET ADORABUNT IN CONSPECTU TUO, ET GLORIFICABUNT NOMEN TUUM, DOMINE. *Menſem ex menſe & Sabbatum ex Sabbato, in quibus veniet omnis caro ut adoret Deum, ridiculè interpretantur* XIAIAΣTAI, *quos nos dicere poſſumus* MILLIARIOS; *ut qui in vicino ſunt omni Sabbato veniant in Hieruſalem, qui longiùs per menſes, qui valdè procul per annos ſingulos, hoc eſt, diebus Paſcha ſive Tabernaculorum, juxta illud quod in Zecharia dicitur* [cap. 14.] ASCENDENT AB ANNO IN ANNUM, &c.

In *Hieremiam*, cap. 31. 27. *Omnes hujuſmodi repromiſſiones juxta Judæos & noſtros Judaizantes in Mille annorum regno putantur eſſe complenda:*

Nos

Nos autem—— in primo adventu Chriſti ſpiritualiter impleta defendimus, & impleta ex parte, non ex toto.

Ibidem ad verſ. 38. *Qui Mille annorum in terra Judæa Regnum Chriſti recipiunt, Judæi videlicet & noſtri Judaïzantes, conantur oſtendere turrem* Hananeel *& portam Anguli,* &c.—*Et ibi dicunt Sanctuarium Domini,* i. e. *Templum, eſſe condendum, manſurúmque in perpetuum.* Vide cætera.

In cap. 16. *Ezech.* verſ. 55. ET SOROR TUA SODOMA, &c. *Judæi, inter cæteras fabulas & interminabiles genealogias & deliramenta quæ fingunt, etiam hoc ſomniant; In adventu Chriſti ſui, quem nos Antichriſtum ſcimus, & in Mille annorum Regno,* Sodomam *eſſe reſtituendam in antiquum ſtatum, ità ut ſit quaſi Paradiſus Dei, & quaſi terra* Ægypti; *&* Samariam *priſtinam recipere felicitatem, ut de* Aſſyriis *revertantur in terram* Judæam — Hieruſalem *quoque tunc fabricandam,* &c.—*Nos autem perfectam horum ſcientiam Dei judicio relinquentes, imò liquidò confitentes poſt ſecundum adventum Domini Salvatoris nihil humile, nihil futurum eſſe terrenum, ſed regna cæleſtia quæ primùm in Evangelio promittuntur, hoc dicimus, quòd in Eccleſiæ ſtatu cuncta completa ſint & quotidie compleantur,* &c.

In cap. 36. *Hæc illi* (id eſt, Judæi) *exſpectant in Mille annorum Regno; quando Civitatem* Hieruſalem *aſſerunt exſtruendam, & Templum quod in fine hujus voluminis deſcribitur, & rerum omnium felicitatem; quorum nonnulli arbitrantur ſub* Zorobabel *hæc fuiſſe completa. Sed quomodo ſtare poterit hoc quod dicitur,* v. 11. ET HABITARE VOS FACIAM SICUT A PRINCIPIO, &c? Paulò pòſt, *Et quia longum eſt nunc adversùm dogma Judaicum, & beatitudinem ventri & gutturi Judaico ſervientem—— in brevi explanatione dicere——Neque enim juxta Judaicas fabulas, quas illi* δευτερώσεις *appellant, gemmatam & auream de cælo exſpectamus* Hieruſalem; *nec rurſus paſſuri Circumciſionis injuriam, nec oblaturi taurorum & arietum Victimas, nec Sabbati otio dormiemus. Quod & multi noſtrorum, & præcipuè* Tertulliani *liber qui inſcribitur de Spe fidelium, &* Lactantii *Inſtitutionum volumen ſeptimum pollicetur, &* Victorini *Pictavionenſis Epiſcopi crebræ expoſitiones, & nuper* Severus *noſter in Dialogo, cui* Gallo *nomen impoſuit: & ut Græcos nominem, & primum extremúmque conjungam,* Irenæus *&* Apollinarius.

In cap. 37. verſ. 15. in fine. *Quòd ſi Judæi & Chriſtiani Judaïzantes hæc ad Mille annorum voluerint referre regnum, neceſſitate cogentur, ut ſuſcipiant omnes qui ſalvi fuerint habitaturos in terra* Iſrael, *ædificandam* Hieruſalem, *exſtruendum Templum, cunctas Legis Cæremonias exercendas, obſervandum Sabbatum, accipiendam Circumciſionis injuriam,* &c.

In cap. 38. *Igitur Judæi & noſtri Judaïzantes putant* Gog *eſſe gentes Scythicas immanes,* &c.—*& has poſt Mille annorum Regnum eſſe à Diabolo commovendas,* &c.

In cap. 39. *Et hæc Judaicæ traditionis hæredes, & diſcipuli interminabilium fabularum, poſt Mille annorum Regnum futura contendunt.*

In *Micheam* cap. 4. *Sciendum quoque hoc capitulum, & huic ſimile de* Eſaia, *Judæos & eorum Erroris hæredes ad Mille annorum referre imperium Chriſti & Sanctorum,* &c.

In *Zach.* c. 14. ad v. 10. IN DIE ILLA, &c. *Judæi & Chriſtiani Judaïzantes ultimo ſibi tempore repromittunt, quando rurſum exercenda Circumciſio ſit, & immolandæ Victimæ, & omnia Legis præcepta ſervanda; ut non Judæi Chriſtiani, ſed Chriſtiani Judæi fiant. In die, inquiunt, illa quando Chriſtus in* Hieruſalem *aureâ & gemmatâ ſederit regnaturus, non erunt Idola, nec Divinitatis cultura diverſa; ſed erit Dominus unus.* Paulò pòſt, *Hæc Judæi juxta literam ſomniant & noſtri* Χιλιασταὶ, *qui rurſum audire deſiderant,* Creſcite & multiplicamini, *&c. At pro vitæ hujus continentia brevíque*

jejunio, bulbos ſibi, & vulvas, & aves Phaſidis, *& attagenem nequaquam Ionicum, ſed Judaicum, repromittunt*, &c. Hactenus Hieronymus.

Animadverſiones in D. Hieronymi *Pronunciata, &c.*

Plura de *Hieronymo* vide in Lib. III. pag. 748. Lib. IV. Ep. 51. *in fine*, & Epiſt. 64.

OS *Hieronymi!* qui Millenariis promiſcuè affinxit *Circumciſionis injuriam, Victimarum ſanguinem*, cæteráſque Legis Cæremonias poſtliminiò inſtaurandas. Scilicet quæ Judæi, aut fortè ex Judaiſmo Hæretici, de ſuo Millenario ſomniârunt, ille Chriſtianis odiosè impingebat. Sed & tu, *Hieronyme*, vel teipſo judice, prodis crimination em iſtam falſam eſſe. Sic enim ſcribis in *Jeremiam* cap. 19. v. 10. *Poſt captivitatem quæ ſub* Veſpaſiano *&* Tito, *& poſtea accidit ſub* Hadriano, *uſque ad conſummationem ſeculi Ruinæ* Hieruſalem *permanſuræ ſunt: quanquam ſibi Judæi auream atq; gemmatam* Hieruſalem *reſtituendam putent; rurſúſque Victimas & Sacrificia, & Conjugia Sanctorum, & Regnum in terris Domini Salvatoris: quæ licèt non ſequamur, damnare tamen non poſſumus, quia multi virorum Eccleſiaſticorum & Martyrum iſta dixerunt. Unuſquiſque in ſuo ſenſu abundet, & Domini cuncta judicio reſerventur.* Hæc verba tua ſunt, *Hieronyme*. Sed dic ſodes, An *viri* iſti *Eccleſiaſtici* & *Martyres* ſanctiſſimi dixerunt, *Circumciſionem & Victimas* in Regnoillo Chriſti reſtituendas? Cave dixeris. Aut ſi ità credidiſſe ſcires, annon ſine cunctatione damnares? Sed quòd contrarium docuere, firmari poteſt ex Juſtini Martyris Dialogo cum Tryphone Judæo. Οὐ ἐν τῇ πάλιν παρουσίᾳ μὴ δόξητε λέγειν Ἡσαΐαν, ἢ τοὺς ἄλλους προφήτας, θυσίας ἀφ' αἱμάτων ἢ σπονδῶν ὅτι τὸ θυσιαστήριον ἀναφήσεσθαι, ἀλλὰ ἀληθινὰς καὶ πνευματικὰς αἴνους καὶ εὐχαριστίας. *In cujus* [Chriſti] *ſecundo adventu, nè exiſtimetis* Eſaiam *aut alios Prophetas admonere, ut Sacrificia ſanguinis aut libationum ſuper altari offerantur, ſed vera atque ſpirituales laudes & gratiarum actiones.*

Cap. VI.

Verba Gaii *apud* Euſebium, *Lib. 3. cap. 22. Hiſt. Eccleſ.*

Ἀλλὰ καὶ Κήρινθος ὁ δι' Ἀποκαλύψεων, ὡς ὑπὸ Ἀποστόλου μεγάλου γραμμένων, τερατολογίας ἡμῖν ὡς δι' ἀγγέλων αὐτῷ δεδειγμένας ψευδόμενος ἐπεισάγει, λέγων, Μετὰ τὴν ἀνάστασιν ἔσεσθαι τὸ βασίλειον τοῦ Χριστοῦ, καὶ πάλιν ἐπιθυμίαις καὶ ἡδοναῖς ὁ Ἰερουσαλὴμ τῷ σάρκα πολιτευομένῳ δουλεύειν· καὶ ἐχθρὸς ὑπάρχων ταῖς γραφαῖς τοῦ Θεοῦ, ἀριθμὸν χιλιονταετίας ἐν γάμῳ ἑορτῆς, δένδρων πλανᾶν, λέγει γίνεσθαι. Id eſt, *Sed & Cerinthus per Apocalypſes, velut à magno Apoſtolo ſcriptas, portentoſa quædam nobis quaſi per Angelos ſibi oſtenſa mentitus, attulit, Regnum Chriſti* (ſed βασίλειον *Regiam* ſignificat) *poſt Reſurrectionem terrenum futurum, & carnem noſtram denuo Hieroſolymis concupiſcentiis ac voluptatibus carnis ſervituram dicens: Et cùm inimicus eſſet Scripturis Dei, numerum cujuſdam Millenarii feſti nuptiis deputatum, ſeducere volens, futurum dixit.*

Animadverſiones in verba Gaii.

ANnon hinc meritò quis ſuſpicari poſſit *Gaium* iſtum ex *Alogorum* hæreticorum numero fuiſſe, quos *Epiphanius* tradit Dei Λόγον negâſſe, ideóque tam *Joannis* Evangelium quàm Apocalypſin *Cerintho* tribuiſſe? Tempus omnino congruit: *Theodotus* enim *Alogorum* anteſignanus à *Victore* Papa de Eccleſia ejectus eſt; *Gaius* autem iſte floruit ſub *Zephyrino*, qui *Victori* proximè ſucceſſit.

Poſſunt

Poſſunt tamen forſan *Gaii* verba in eum ſenſum accipi, acſi dixiſſet *Cerinthum* alias neſcio quas *Apocalypſes* præter unicam illam magno Apoſtolo affinxiſſe, ex quibus probare ſategit homo falſarius Regnum Chriſti poſt reſurrectionem terrenum futurum, in quo homines carnis cupiditatibus & voluptatum carnalium blanditiis inſervirent. Et Χιλιονταετίαν non illum quidem commentum eſſe, ſed docuiſſe eam in nuptiarum feſtis & ſimilibus cupediis conſumptum iri, quaſi *Joannes* idipſum voluiſſet.

Sed quæcunque fuerit *Gaii* mens, veriſimile eſt eum de *Cerintho* falſum fuiſſe. Si enim hæc fuiſſet *Cerinthi* Hæreſis, quî id ignorare potuerint *Juſtinus*, *Irenæus*, *Melito*, *Tertullianus*, *Hippolytus?* quorum *Irenæus* & *Tertullianus Cerinthi* hæreſes ex profeſſo enumerârunt: ſed de iſthac altum ſilentium. Unde igitur illud *Gaio* innotuit?

Videntur nihilominus hæc *Gaii*, hominis obſcuri, verba *Dionyſio Alexandrino*, *Euſebio*, & aliis pluribus, fervente lite cum Millenariis, errandi & de *Apocalypſeos* authoritate dubitandi occaſionem præbuiſſe.

Cap. VII.

De Nomine Antichriſti *apud S.* Joannem.

Nomen *Antichriſti* occurrit in 1 Ep. *Joan.* cap. 2. verſ. 18. —— καθὼς ἠκούσατε ὅτι ὁ Ἀντίχριστος ἔρχεται, καὶ νῦν Ἀντίχριστοι πολλοὶ γεγόνασιν——verſ. 22. ——οὗτός ἐστιν ὁ Ἀντίχριστος ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν. Cap. 4. 3. —Πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ Ἀντιχρίστου—— 2 Epiſt. verſ. 7. Ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν *ἐρχόμενον ἐν σαρκί. οὗτός ἐστιν ὁ πλάνος καὶ ὁ Ἀντίχριστος.

*to be come, or that is come. That which is here ἐρχόμενον, was before ἐληλυθότα. Ergò ὁ Ἀντίχριστος ἔρχεται (cap. 2. 18.) *Antichriſt is come*, not, *ſhall come.*

Loquitur de *Simone Mago* Archihæretico, & diſcipulis *Menandro*, *Saturnino*, *Cerintho*, &c.

Ignatius ad *Trallianos*; Φεύγετε——Σίμωνα τὸν πρωτότοκον αὐτοῦ (i.e. τοῦ Διαβόλου) υἱόν, καὶ Μένανδρον, καὶ Βασιλίδην, καὶ ὅλον αὐτοῦ τὸν ὀρυμαγδὸν τῆς κακίας, τοὺς ἀνθρωποπλάνους——φεύγετε καὶ τοὺς ἀκαθάρτους Νικολαΐτας ——φεύγετε καὶ τὰ τοῦ πονηροῦ ἔγγονα Θεόδοτον καὶ Κλεόβουλον, &c.

Juſtinus Martyr (qui ipſe *Samaritanus* fuit) de *Simone*, in priore Apologia, Σχεδὸν πάντες μὲν Σαμαρεῖς, ὀλίγοι δέ καὶ ἐν ἄλλοις ἔθνεσιν, ὡς τὸν πρῶτον Θεὸν ἐκεῖνον ὁμολογοῦντες προσκυνοῦσι. Vid. etiam *Juſtin.* p. 349. in Dial. cum *Tryphone.*

Irenæus, Lib. 1. c. 20. Simon Samaritanus, *ex quo univerſæ hæreſes ſubſtiterunt*, &c. Idem, cap. 21. *Hujus ſucceſſor* Menander, Samarites *genere*. Idem, c. 22. *Ex his* Saturninus, *qui fuit ab* Antiochia, ——*& Baſilides occaſionem ſumentes*, &c. *Simon*, *& ſucceſſor ejus* Menander, *uterque affirmavit ſeſe Chriſtum eſſe.* Simon, *ſe veniſſe de ſupernis, ut ſalutem præſtaret hominibus per ſuam agnitionem*; Menander, *ſe eſſe virtutem illam primam incognitam, & miſſum ab inviſibilibus Salvatorem pro ſalute hominum*—— cap. 21. Uterque negavit Patrem & Filium: *Simon*, dum affirmaret *ſe eſſe qui inter Judæos quaſi* Filius *apparuerit, in Samaria autem quaſi* Pater *deſcenderat, reliquis verò Gentibus quaſi* Spiritus Sanctus *adventaverit*, &c. cap. 20. *Menander*, cùm eadem planè cum *Simone* docuit.

Simon πάσης μὲν αἱρέσεως εὑρετὴς—πρῶτος ὁ τῆς κακίας δράκων, *Cyril.* Catech. 6.

Simon negavit Chriſtum in carne veniſſe, cùm dixit, *In hominibus apparuiſſe cùm non eſſet Homo, & paſſum in Judæa putatum cùm non eſſet paſſus.* Quod & *Menandrum* affirmâſſe puto.

Saturninus *Judæorum Deum unum ex Angelis esse* dixit, [non Patrem omnium:] *Christum veniſſe ad deſtructionem Judæorum Dei*, putativè autem viſum Hominem. *Iren.* cap. 22. Eadem mentitus est *Basilides*, c. 23.

Cerinthus negavit Jesum esse Christum: *Jesum* enim *fuisse Joseph & Mariæ filium, post Baptismum descendisse in eum Christum, ab ea principalitate quæ est super omnia, figurâ Columbæ——in fine autem revolâsse iterum Christum de Jesu, & Jesum passum esse & resurrexisse, Christum autem impassibilem perseverâsse. Iren.* cap. 25. Negavit etiam Deum Judæorum esse Patrem omnium.

Hippolytus de Consummatione mundi & de Antichristo; *Postquam Christus assumptus est ad Patrem*, ἀνέκραξάν τινες λέγοντες, Ἐγώ εἰμι ὁ Χριστός, καθὼς ὁ Σίμων ὁ Μάγος, καὶ οἱ λοιποὶ, ὧν ἔτι ἔστι καιρὸς ἄρτι τὸ ὄνόματα μνημονεῦσαι. Vide etiam *Oecumenium* in 1 *Jo.* 2. 18, & 22. *Clement.* Constit. Lib. 6. 10.

De *Cerintho*.

*Hæres. 28. * *Epiphanius* ait à *Cerintho* Seditionem illam motam dicentium *Gentes debere circumcidi*, &c. contra quam Hæresin Decretum promulgatum est in * Act. Ap. 15. * primo Concilio Hierosolymitano; hoc autem fecisse *Cerinthum* priusquam in Asia prædicaret prædicationem suam. Hunc esse qui cum aliis seditionem excitavit Hierosolymis, quando Paulus rediit cum Tito. Contra hunc illud à Paulo scriptum 1 ad *Cor.* de Resurrectione mortuorum, eundémque ex iis unum qui ab Apostolo ψευδαπόστολοι dicti.

Et quidem *Cerinthum* Hæresin suam prædicâsse ante Excidium Hierosolymitanum vel sic potest probari. *Tertullianus* de Præscript. adversus Hæreticos, *Post hunc* (i. e. Carpocratem) Cerinthus *Hæreticus erupit similia docens —Hujus Successor* Ebion *fuit*, Cerintho *non in omni parte consentiens*. Successorem *Cerinthi Ebionem* vocant etiam *Philastrius* & *Hieronymus* adversus Lucifer. *Irenæus* etiam ordine narrationis *Ebionem Cerintho* postponit; *Eusebius* primus præposuit, & posteris imposuit. Jam *Ebionem* Hæresin suam statim ab Excidio Hierosolymitano spargere cœpisse ex *Epiphanio* constat, cujus verba sunt, Γέγονε δὲ ἡ ἀρχὴ τούτου μετὰ τὴν πρὸς Ἱεροσολύμων ἅλωσιν, &c. *Initium hujus* (Ebionis) *cœpit post Hierosolymorum captivitatem inter Judæos in Pellam digressos.*

Ordo & Succeſſio Hæreſeon.

Ex *Ignatio*; Simon, Menander, Basilides, Nicolaitæ, Theodorus & Cleobulus.

Constit. Apost. l. 6. cap. 8. Ex *Clemente*; Simon cum Cleobio, Cerinthus, Marcus, Menander, Basilides, Saturnilus, &c.

Ex *Irenæo*; Simon, Menander: ex iis Saturninus & Basilides, Carpocrates, Cerinthus, Ebion, Nicolaitæ, Cerdon; ei succeſſit Marcion.

Ex *Tertulliano*; Simon, post hunc Menander: sequutus est Saturninus; postea Basilides, Nicolaus, Ophitæ, Cainæi, Sethoitæ, Carpocrates; post hunc Cerinthus; hujus Successor Ebion, Valentinus; post hunc Ptolomæus: Valentini sequaces Secundus, Heracleon; post hos Marcus & Colobarsus, Cerdon; post hunc Marcion cum discipulis Lucano & Apelle, Tatianus, Cataphryges.

Eusebius hîc tempora confundit, dum *Basilidem* & *Saturninum*, quos συγχρόνους facit, collocat sub temporibus *Adriani*, itémque *Carpocratem*, quem, testante *Irenæo*, eisdem cum illis temporibus vixisse (συγχρονίσαι τούτοις) affirmat. Rectè quidem, si istos tres invicem συγχρόνους dicat; at falsò, si sub *Adriano*. Quomodo enim *Ignatius* mentionem faceret *Basilidis*, si *Basilidis* Hæresis non innotuisset ante *Adriani* Imperium, cùm *Ignatius* Martyrio coronatus sit anno 11 Imperii *Trajani*? Deinde, si *Cerinthus*

(*Epi-*

(*Epiphanio* teſte) Hæreſin ſuam diſſeminaverit ſuperſtite adhuc *Paulo* Apoſtolo, id eſt, ante Excidium Hieroſolymitanum, fuerítque idem *Carpocratis* Succeſſor, (affirmante *Tertulliano*, & non diffitente, imò innuente, *Irenæo* ipſo) quomodo etiam *Carpocrates* cum contemporaneis ſuis *Baſilide* & *Saturnino* non fuiſſent etiam ante idem Excidium, non video.

Euſebium igitur hîc rejicio, qui & ipſe lapſus eſt, & poſteris errandi occaſionem dedit, deceptus forſan authoritate *Clementis Alexandrini*, qui Lib. 7. Stromat. Hæreſeωn authores non vult exſtitiſſe ante *Adriani* Imperium, ubi & *Baſilidem* nominat, quem tamen fatetur *Glauciam* quendam, *Petri* Interpretem, magiſtrum ſibi adſcripſiſſe. Dixit ibi *Clemens* quod conſilio ſuo inſerviret: Ego, authoritatibus *Ignatii*, * *Clementis*, *Irenæi* & *Tertulliani* inter ſe collatis innixus, ſic ſtatuo; *Simonem*, *Menandrum*, *Saturninum*, *Baſilidem*, *Nicolaitas*, *Carpocratem* & *Cerinthum* (utpote omnes *Ebione* priores) ante Excidium Hieroſolymorum Hæreſes ſuas diſſeminâſſe, ſuperſtitibus adhuc Apoſtolis *Petro* & *Paulo*, ſaltem intra triennium.

* ſcil. Romani.

Senſus igitur Loci *Joannis* Ep. 1. cap. 2. v. 18, &c. ejuſmodi eſt: De *Simone* Antichriſto, Satanæ Primogenito & omnium Hæreticorum & Pſeudoprophetarum Coryphæo, jamdudum audiviſtis, ut ad ſeducendum venerit: Nunc autem plures Antichriſtos & Pſeudoprophetas, ſcilicet *Menandrum*, *Saturninum*, *Baſilidem*, *Carpocratem* & *Cerinthum*, &c. exortos vidimus: unde jam certò ſcimus Finem Gentis noſtræ & Politiæ Moſaicæ abolitionem inſtare; cùm inter alia ſigna Excidii iſtius appropinquantis hoc etiam Salvator prædixit, Quòd *multi Pſeudoprophetæ exorirentur & ſeducerent multos*, Matth. 24. 11.

Aliter.

Joannes nomine *Antichriſti* non tam unum aliquem & ſingularem hominem intelligit, quàm Factionem hæreticam ſeu Pſeudoprophetarum turbam, cujuſmodi plures paulò ante Hieroſolymorum Excidium exſtituros prædixerat Salvator, *Matth.* 24. 5, 11. unde colligit *Joannes* finem Politiæ Judaicæ jam, tempore quo Epiſtola iſta prima ſcripta ſit, inſtare, ὅτι Ἀντίχριστοι πολλοὶ γεγόνασιν.

Patet autem *Antichriſti* nomine Factionem deſignari, cùm ex hoc * loco, ubi ὁ Ἀντίχριστος καὶ πολλοὶ Ἀντίχριστοι ſeſe mutuò explicare videntur, tum maximè ex Ep. 2. verſ. 7. πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί. οὗτός ἐστιν ὁ πλάνος καὶ ὁ Ἀντίχριστος.

* 1 Jo. 2. 18.

Cap. VIII.

Placita Doctorum Hebræorum de BABYLONIS *ſeu* ROMÆ *Excidio.*

Eſai. 21. 11. מַשָּׂא דּוּמָה הוּא אֵרוֹם, inquit R. Solomon Jarchi. משא רומא inquit R. D. Kimchi, (quæ verba Pontificii omittenda curârunt.) Idem Hieronymus in hunc locum & in Prophetam *Abdiam* annotavit.

In *Eſa.* 34. 16. Kimchi, *Dixit* Quærite *reſpectu illius viri qui Romæ excidium videre ac intelligere cupit*, אומר כנגד מי שיראה בחרבן רומי וידרוש. Iſtas duas voces [בחרבן רומי] Romani editores omiſerunt, ſenſu imperfecto relicto: Et quater in eodem capite pro voce אדום (quâ *Romam* deſignant Rabbini) ſubſtituitur יון כותית, id eſt, *Græcia*, *Cuthith*, in Commentariis Kimchi & Jarchi.

Eſai. 34. 9. יתהפכון נחלחא דרומי לזפתא, *Mutabuntur torrentes Romæ in picem.* Kimchi hanc expoſitionem Chaldaicam citat & approbat. A Pontificiis tamen editoribus omittitur nomen *Romæ*, & locus relinquitur ſine ſenſu.

Ex Rabbinorum Commentariis in *Eſa.* c. 34. & c. 35. *Romæ* nomen bis obliterârunt ; & pro *Edom*, nomen *Pares*, *Javan* & *Cuthith* quindecies ſubſtituerunt.

Num. 24. 24. Targum Onkelos, *Et naves venientes* מֵרוֹמָאֵי *à Romanis.* Targum Hieroſolym. *Legiones multæ* מן דרומאי *à Romanis.* Sed Pontificii Correctores hîc ſubſtituendum curârunt כִּתָּאֵי.

Ex Kimchio in *Abdiam* nomen *Romæ* ſæpius deletur : & integra hæc ſententia, עם חרבן ארום תהיה תשועת ישראל, id eſt, *Cùm devaſtabitur Roma, erit Iſraeli Redemptio.* Præceſſit autem in Kimchio, מה שאמרו הנביאים בחרבן ארום באחרית הימים על רומי אמרו, id eſt, *Quicquid dixerunt Prophetæ de deſtructione Edom in poſtremis temporibus, de Roma dixerunt.*

David Kimchi in *Eſa.* 24. פרשה זו עתידה על חרבן ארום ואחר כן וכר תשועה ישראל, id eſt, *Iſta Sectio de futuro eſt, agítque de Excidio Edom, & poſtea Iſraelis ſalutis meminit.* Quid verò per *Edom* intelligat, oſtendit in v. 16. ſcribens, *Quicunque reſpiciet in deſtructionem Romæ* [בחרבן רומי] (quæ verba à Pontificiis editoribus deleta ſunt) *inquirat per totum Jehovæ librum.*

R. Abraham Sebah in *Gen.* 1. ait, *Currente Sexto annorum mundi millenario* Romam *evertendam, & Judæos reducendos.*

Targum ad *Thren.* c. 4. v. 22. *Et poſtea* (poſtquam) *complebitur iniquitas tua, cœtus Sion, &* (tum) *liberaberis per manum Meſſiæ & Eliæ ſacerdotis magni; & non addet ultra Dominus ut tranſmigrare faciat te : & in tempore illo viſitabo iniquitatem tuam, Roma, quæ ædificata es in Italia, & plena turmis de filiis Edom ; & venient Perſæ* פרסאי *& anguſtiabunt te*, &c. פרשאי *Equites* ſcribendum, non *Perſæ.*

Idem ad c. 1. v. 22. *Ingrediatur in Die Judicii Magni omne malum eorum* [Gentium & inimicorum Jeruſalem] *quo malignati ſunt mihi* [Jeruſalem loquitur] *coram te ; & quære occaſiones in eas, ſicut quæſiſti occaſiones contra me propter multitudinem prævaricationum mearum : quia multi ſunt gemitus mei, & cor meum infirmum.* Targum hoc compoſitum eſt poſt excidium per Romanos : Nam v. 19. mentio eſt *Titi* & *Veſpaſiani*, & *machinarum* quas exſtruxerunt contra Jeruſalem. Imò cap. 4. 21. *Conſtantinopolis.*

CAP.

Cap. IX.

Quomodo interpungendum vertendúmque cenſuerim Com: 35 & 36. cap. 11. *Danielis*, ut Angeli Prophetantis ibi loci Tranſitio à Regno tertio ad quartum (puta *Romanum*) evidenter cerni internoſcíque poſſit. Cui additur & ſequentium aliquot Commatum verſio, unà cum applicatione parallela.

35. *ET ex intelligentibus corruent multi, ad conflandum eos & mundandum, uſque ad tempus finis.* (finem puta Regni *Græcanici.*)

Clauſula perſecutionis *Epiphanianæ*; quacum utique Regnum *Græcanicum*, juxta rationes Sp. S. finiſſe cenſetur, neque ultra in * *Tetrarchias* Prophe- Confer v. 23. c. 8. בְּאַחֲרִית מַלְכוּתָם

* i. Quaternionis Regnorum.

ticæ cenſum venit.

36. *Quoniam adhuc ad tempus ſtatutum, faciet pro libitu ſuo* [a] *REX, ſéque extollet & magnificabit ſuper omnem* [b] *Deum.*

Tranſitio. Simile exemplum Soph Paſuk malè poſitæ vid. Gen. 23. 17. & alibi.

[a] ה *Articulus hoc loco non eſt* ἀναφορικὸς, *ſed, ut alibi nonnunquam ſolet, tantùm certum & eximium quid deſignat. Sic* Eſai. 7. 14. הָעַלְמָה.

Characteriſmus Regni quarti ſeu *Romani* à debellata *Macedonia* ad exitum *Auguſti*, Gentes Gentiúmque Deos quaſi æſtu quodam & torrente fortunæ ſibi ſubjugantis. Vide amabò *Florum* l. 2. c. 7. *Patere.* l. 1. c. 6. item 1 *Macc.* c. 8. Phraſin autem ſimilem de ſurgente Monarchia *Perſ.* cap. 8. 4. de Imperio *Græco*, cap. 11. 3.

[b] Tropo Prophetico *Dii ſubigi & domari* dicuntur, cùm ſubiguntur Gentes & Urbes quibus præeſſe putabantur, (vide *Eſai.* 46. 2. *Jer.* 50. 2. & 51. 44. item c. 48. 7.) Quemadmodum & vice versâ (quod magis mireris) *Diis ſervire* (*politicè* ſcilicet) qui colla Gentibus quorum Dii fuerint ſubmittere coacti ſunt; ut *Deut.* 4. 28. cum locis parallelis, c. 28. v. 36, 64. *Jer.* 16. 13. quibuſcum compone 1 *Sam.* 26. 19. In quæ omnia vide *Chaldæum Paraph.* Hîc tantùm operæ pretium erit expendere morem Romanis ſolennem, cùm Urbes obſiderent, Deos Deáſve illarum præſides carmine evocandi, ínque ſuas partes, hoſtium tutelâ abjectâ, adigendi. Cujus formulam vide apud *Macrob.* l. 3. *Saturnal.* c. 8.

Quinetiam contra Deum Deorum edicet ſtupenda, proficiétque donec conſummata fuerit indignatio: [temporis] *quippe deciſio facta eſt.*

Characteriſmus ejuſdem ab exitu *Auguſti* ad abrogatum Gentiliſmum: quo temporis intervallo *Chriſtum* Deum Deorum in carne apparentem, ſub *Pontio Pilato* Præſide, cruci affixit, cultoréſque ejus per annos ferme CCC. diris perſecutionibus & lanienis exercuit.

37. *Deinde ad Deos Majorum ſuorum non attendet, neque ad deſiderium mulierum: imò ad nullum Numen animum advertet, ſed ſupra omne ſeſe magnificabit.*

Characteriſmus ejuſdem Rei Romanæ poſt abdicatam per *Conſtantinum* M. ejúſque ſucceſſores Religionem Majorum, & ſacra Chriſtiana admiſſa: Ex quo nimirum Cœlibatus, contra priſca *Romanorum* inſtituta, conjugio anteferri, & privilegiis gaudere cœpit. [Vid. *Sozomen.* l. 1. c. 9. *Euſeb. de Vit. Conſtant.* lib. 4. c. 26.] Sed & veri iſtius & unius Dei cultui, cui, ſacris Chriſtianis ſuſceptis in Baptiſmo, ſeſe addixerant, novi Deaſtri & Idola, non modò in eodem Templo, quin & ad unum idémque Altare colendi inſigni cum contumelia ſuperinducti.

38. *Nam* *[a] *unà cum* [לְאֵלָה] *Mahuzzimos in ſede ipſius honorabit;*

* *Similem præfixi* ל *uſum habes* Ezra 1. 5. Lev. 16. 21. Numer. 9. 15. 32. 33. 33. 2.

Hi enim ſunt quos hîc Sp. S. *Mahuzzimos* nuncupat, i. Propugnatores, ſive tutelaria Numina, cujuſmodi Sanctorum defunctorum & Angelorum

cum Deo, inquam, quem non agnoverunt Majores ſui, honorabit [eoſdem] *auro & argento, & lapidibus pretioſis, & rebus deſiderabilibus.*

lorum titulis veneratur *Romanus*, tanquam Patronos, Protectores, & Mediatores inter Deum & homines. [Vide *Comment.* meas ad *6. Tub.* p. * 114, 115.] Significationi quam dico firmandæ facit, quòd Lxx. in *Pſalmis* מעוז quinquies ὑπερασπιστὴν vertunt, & Vulgatus toties *Protectorem.* Videſis loca.

* [Hujus edit. p. 590, 591.]

39. *Faciétque Munitiones* Mahuzzimorum *communes DEI PEREGRINI, quem agnoſcendo honore cumulaturus eſt,* * *eáſque dominari faciet in multos, terrámque partietur in mercedem.*

* *Vel* eôſque, *Mahuzzimos nimirum.*

Vel Templa *Mahuzzimorum* intelligit, in commune Deo (quem abdicatâ Majorum religione aſciverat) & *Mahuzzimis* dedicanda, juxta formulam Deo & Sancto N. vel N. quorum & Reliquiæ ibi collocari ſolent, (ut nimirum idem ſit cum eo quod præceſſit, *Mahuzzimos in ſede ipſius* (hoc eſt Dei, quem Majores ejus non agnoverant) *honorabit:*) Vel fortè *Simulacra* ſic vocat, quibus ceu loricis & cataphractis induta viſibiliter ſiſtuntur Numina. Talibus ſcil. *Romanus*, quibus Deaſtros & *Mahuzzimos* ſuos, etiam Deum ipſum Iſraelis zeloten, quem ſibi colendum ſuſceperat, repræſentaret ſimilitudinibus. Porrò hæc *Mahuzzimorum* ſuorum Templa, vel Simulacra, vel ipſos, ſi mavis, *Mahuzzimos*, dominari faciet in multos, terrámque iiſdem partietur in patrimonium & ditionem. Nota res eſt.

40. *In tempore autem finis bellabit eum impetet Rex Auſtri: irruétque in eum ut turbo Rex Aquilonis, curribus equitibúſque & claſſibus amplis; ingreſſúsque in regiones inundabit, & tranſibit.*

Cæterùm tam nefariæ commixtionis, ínque Deum, conſortii ſimilitudiníſque impatientem, pœnas primò dabit *Saracenis* ex *Auſtro* provincias ejus incurſuris, partémque plurimam abrepturis: deinde *Turcis*, Genti *Aquilonari*, *Saracenos* quidem primùm petituris; ſed illorum Imperio everſo, adeò fines ejuſdem *Romanos* verſus ſupergreſſuris, ut cladem longè omnium quæ unquam fuere graviſſimam latiſſimámque *Orbi Romano* ſint illaturi, nec, antequam finalis ejuſdem interitus jam præ foribus inſtet, auferendam.

Nota hîc, *tempus finis*, quo mala iſta ab Auſtro & Aquilone *Romano* incubitura prædicuntur, eſſe noviſſimam Rei *Romanæ* periodum, alibi *Temporis, temporum & dimidii temporis* curriculo definitam; quibus utique Rex

41. *Et intrabit in Terram decoris,* (i. in terram Sanctam) &c.

iſte tantum nefas in Deum Chriſtianorum, cujus cultum paulò antè ſuſceperat, auderet.

Portò, quod momentum Prophetiæ huic interpretandæ maximum confert, nollem Lectoris obſervationem fugiat, nimirum, Quemadmodum *Judeis*, quibus unicus Deus verus patrius erat, Dii Nationum *peregrini* audiant; ità contrà, *Romanis*, falſorum Numinum indè à Gentis primordiis cultoribus, eundem Deum verum *peregrinam* fuiſſe, & quidem tantùm non unicum & ſolum: quandoquidem, ut *Leo* Magnus Serm. 1. in Natal. Apoſtol. *Petri & Pauli, Roma, cùm penè omnibus dominaretur Gentibus, omnium Gentium ſerviebat erroribus; & magnam ſibi videbatur ſumpſiſſe religionem, quia nullam reſpuebat falſitatem.* Ab hac mente eſt illud Philoſophorum, *Paulo* Chriſtum Athenis Evangelizante, *Videtur*, inquiunt, *peregrinorum Deorum annunciator eſſe.* Eodémque ſpectavit Altaris ibidem inſcriptio ab Apoſtolo allegata, Θεῷ ἀγνώστῳ ἢ Ξένῳ. Quid quòd *Licinius* decretorium illud prælium cum *Conſtantino* initurus, eidem diſertè exprobret, quòd Patriis inſtitutis violatis, Ξένον τινὰ Θεὸν ſibi colendum aſciviſſet; ſeipſum contrà cum exercitu, Θεὺς πατρίους, ὡς ὂν περιόντων τῶν ἀνίκα δὴν παραλήφασι

φασι σέβειν, venerari? Vide orationem *Licinii* ad milites apud *Eusebium* lib. 2. c. 5. de vita *Constantini*, quam se accepisse ait ab iis qui audiverant.

Postremò & illud addo; *Arabiæ Petreæ* incolas nunquam vel in hunc usque diem à *Turca* penitus sub jugum missos: imò nonnullis eorum annuum quoddam tributum persolvere perhibetur, nè peregrinatorum turmas, illàc ultrò citróque commeantes, latrociniis suis infestent. Ex quo illud Angeli, v. 41. intelligas, de *Edomais*, *Moabitis* & medietate filiorum *Ammon* Regis Aquilonis manum evasuris.

Cætera quæ sequuntur adhuc implenda restant, idcóque non temere interpretanda.

An Advertisement.

There being scattered here and there in the Author's Adversaria *and other MSS. some few Observations and short Notes upon some passages in the* Apocalyps, *I thought it not amiss to gather up these Fragments and place them in their due order. Some of them are upon those parts of the* Apocalyps *that the Author did not write upon in his* Clavis & Comment. Apocalypt. *but would have been farther enlarged and improved, if he had lived to have perfected his Commentary on the remaining Chapters. The Observations in English are set in Chap. X. the Latine ones in Chap. XI. The summary Exposition of the* Apocalyps *(which makes Chap. XII.) was an entire Tract witten by the Author, though before his Comment on the* Apocalyps.

Chap. X.

Short Observations upon some passages in the Apocalyps.

Chap. 1. vers. 11. —— *the Seven Churches which are in* Asia] If we consider their number, being *Seven*, which is a number of revolution of times, and therefore in this Book the *Seals* and *Trumpets* and *Vials* also are *Seven*; or if we consider the choice of the H. Ghost, in that he taketh neither all, no nor the most famous Churches in the world, as *Antioch*, *Alexandria*, *Rome*, and many other, and such no doubt as had need of instruction as well as those here named; If these things be well considered, may it not seem that *these Seven Churches*, besides their Literal respect, were intended to be as Patterns and Types of the several Ages of the Catholick Church *à principio ad finem*? that so these *Seven Churches* should prophetically sample unto us a Seven-fold successive temper and condition of the whole Visible Church according to the several Ages thereof, answering to the Pattern of the Seven Churches here. And if this were granted, *viz.* That they were intended for so many Patterns of so many States of the Church succeeding in the like order the Churches are named; then surely the First Church (*viz.* the [a]*Ephesian* State) must be first, and the Last be the last. As for those between, though there be no Characters to bound them all [b] exactly, yet the mention of *false Jews* and *the Synagogue of Satan*, *Throne of Satan*, *Balaam*, *Jezabel*, &c. (*Apocal.* 2.) in the Five middle ones, will argue that they belong to the times of the *Beast* and *Babylon*. And for the *Sixth* in special, *viz.* *Philadelphia*, we have a good character where to place it, *viz.* partly about the time the *Beast* is falling, and partly after his destruction, when the *New Jerusalem* cometh. For *Philadelphia* is promised that *the Synagogue of Satan should bow before her feet*, that

[a] Ephes. *primitivæ Ecclesiæ Typus, plurima fortiter passæ, sed tandem in amore decrescentis, unde Apostasia;* 2 Thess. 2. and 1 Tim. 4. 1.

[b] No more have the first 6 Trumpets: onely in gross we know by the Text where the First of them beginneth and where the Sixth endeth.

that ſhe ſhould be preſerved in the *general temptation* to come upon the whole world, that upon her ſhould be *written the name of the New Jeruſalem* (Apocal. 3. 9, 10, 12.) If any thinks theſe Seven Churches are to be put into the *Scheme*, (as being perſuaded they ſerve for Prophecies of things to come as well as Deſcriptions of things preſent) he may eaſily ſupply their want by imagining them in that middle empty ſpace between the Two Prophecies, or might without any great deformity expreſs them by 7 letters, E. S. P. &c.

CHAP. 3. verſ. 21.——*I will give him to ſit with me in my Throne, even as I——am ſet down with my Father in his Throne*] Here are 2 *Thrones* mentioned. *My Throne*, ſaith Chriſt; this is the condition of glorified Saints, who ſit with Chriſt in his Throne: but *my Father's* (i. e. God's) *Throne* is the Power of Divine Majeſty; herein none may ſit but *God* and the *God-man* Jeſus Chriſt. To be inſtalled in God's Throne, to ſit at God's right hand, is to have a God-like Royalty, ſuch as his Father hath, a Royalty altogether incommunicable, whereof no creature is capable. To receive our devotions in Heaven is a flower of this incommunicable Royalty.

CHAP. 5. verſ. 12: *Worthy is the Lamb to receive Power, and Riches, and Wiſedom, and Strength, and Honour, and Bleſſing*] The whole *Doxology* conſiſts in the acknowledgement of theſe three Sovereign Prerogatives of the Divine Majeſty, his *Power*, his *Wiſedom*, his *Goodneſs*. The two firſt, *Power* and *Wiſedom*, are expreſs; and *Riches* and *Strength* belong to *Power*: the third (viz. *Goodneſs*) is implied in *Bleſſing* or *Thankſgiving*, which is the Confeſſion of the Divine *Goodneſs*. Obſerve alſo that theſe words (and thoſe in the parallel place, chap. 4. 11.) are the ſumme and argument of that *Hymnology* which the Primitive Church uſed at the offering of Bread and Wine for the Euchariſt.

CHAP. 9. verſ. 5.——*tormented five months*, and verſ. 10.——*to hurt men five months*] For the clearing of this difficulty, 1. What if theſe *Five months* are not the whole time of the plague of *Locuſts*, but the time onely of their *tormenting with their tail?* Agreeably to this ſuppoſal the *Editio Complutenſis* followed by *Plantine* reads not verſ. 10. as we do with the *Codex Regius*, Καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε· but thus, Καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα· καὶ ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσιν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε, that is, *And they had tails like unto Scorpions, and ſtings: and in their tails they have power to hurt men five months.* And what if this then be the meaning of verſ. 5.——*They ſhould be tormented five months; and their torment was as the torment of a Scorpion, when he ſtriketh a man*, that is, they ſhould be tormented by the *tail*, as *Scorpions* torment and ſtrike with their *tail?*

* the *Saracens.*

2. What if by the *Head* of this Army of * *Locuſts* we underſtand their Foremoſt troups or Vanguard, which infeſted and ſettled in the *Eaſtern* parts, erecting their chief *Caliph* at *Bagdat* or *Babylon* in *Meſopotamia*; and by the *Tail* of this Army their Latter and hindmoſt troups, which encamped *Weſtward* in *Africk* and *Spain*, as the Rere of that great Army who in proceſs of time erected alſo a *Caliph* at *Algier*, and from thence after ſome ages invaded *Sicily* and *Italy*, which they held even under the Walls of *Rome* and Pope's noſe, juſt *five months* or 150 years; during which though they killed not the Beaſt, yet they continually frighted, vexed and tormented him? For it ſhould ſeem that the Holy Ghoſt in this number principally aimed at *Italy*, once the Seat of the Empire, and now of the Beaſt, whom the *Head-troups* of theſe *Locuſts* never came near, but onely their *Tail*.

Verſ. 20. *And the reſt of the men which were not killed by theſe plagues, yet*

yet repented not of the works of their hands, that they should not worship Dæmons, and Idols of gold, and silver, and brasse, and stone, and of wood, which can neither see nor hear nor walk] See this explained in Book III. pag. 783.

CHAP. 10. ver. 11. *Thou must prophesy again before many*, &c.] These words, Δεῖ σε πάλιν προφητεῦσαι, *Thou must prophesy again*, (which interpret the *Symbolum* of the *Book-eating*, v. 10.) do imply that the Systeme of Visions following do *relegere tempus Apocalypticum ab ovo*. But if any Vision of that Systeme of Visions do begin at the beginning of the Apocalyptical time or period, (as it is not denied but that of the *Puerperium* in Chap. 12. doth) there is no reason to think but that the First Vision beginneth there; both because it is the First, and because it is the Summe and *Compendium* of all that follow after. If then the First Vision after the *eating of the Book* begin at the beginning of the Apocalyptical period, surely the *Measuring of the Temple and Θυσιαστήριον* is that which begins there: If the *Measuring of the Temple and Θυσιαστήριον* begin at the beginning of Apocalyptical time, then this *Measuring* cannot be contemporary with the *Treading down of the Outer Court* and the *Witnesses prophesying in Sack-cloth*; because these contemporate with the *Woman in the Wilderness* and the XLII *months Blasphemy of the Beast*, which are granted not to be from the beginning of Apocalyptical time.

CHAP. 11. vers. 2. —— *the holy City shall they tread under foot* 42 *months*; and ver. 3. —— *my two Witnesses shall prophesy in Sack-cloth* * 1260 *days*; and vers. 9. —— *three days and an half* (as in chap. 12. 14. — *a time and times and half a time*)] That by these Numbers are not meant *Three single years and an half*, see it demonstrated by 5 Reasons, in Book III. pag. 742.

* the same is said of the *Woman's being in the Wilderness*, ch. 12. 6.

CHAP. 12. vers. 14. *And to the Woman were given two Wings of a great Eagle*] This alludes unto *Exod.* 19. 4. where God is said to have *born* his people upon *Eagle's wings*, and *brought them* (out from the *Egyptians*) *unto himself*, namely in the Wilderness.

—*That she might flie into the Wilderness, into her place, where she is nourished* —— *from the face of the Serpent*] Seeing the whole *Apocalyps* almost consists of Expressions borrowed from the Types of the Old Testament; why should not this of *the Woman's dwelling and being fed in the Wilderness* have reference to that of *Israel's Mora in deserto*, an estate and condition externally better then what they came from in *Egypt*, but inferiour to that they should in time attain unto? Yea besides this general, the Allusion is most fit for many particular Correspondencies. *Moses* brought the *Israelites* out of the *Egyptian* bondage into the Wilderness, a place where they might worship and sacrifice unto the Lord safely, where the Law was given, Tabernacle built, Ordinances both Sacred and Political enacted, &c. So did Ἀστὸς ὁ μέγας, Great *Constantine* deliver the Apostolical Woman, and brought her into the like condition, wherein she might worship Christ safely, the Laws of the Church were established, Tabernacles for Christian Worship erected, Tithes and Revenues assigned, &c. And had not this Christian Wilderness a *Calf* too made of the *Ear-rings* stoln from the *Egyptians*? Was there not here found a *Korah* among the Sons of *Levi*, with his partakers, * *men of renown*, to rebell against *Moses* and *Aaron*, and to offer strange fire unto the Lord? Was there not here a *Balaam* to deceive, and a *Baal-Peor* to be worshipped? Was there not a *Marah* and a *Meribah*? Yea, was there not here also as well as there those who brought an evil report upon the Land whither they were to goe? Farther, might not God say of the times of this Christian Wilderness, as he did of the abode of *Israel* there? *Psal.* 95. 10. *Fourty years long was I grieved*, &c. and *Amos* 5. 25, 26. *Have ye offered unto me sacrifices and offerings in the wilderness fourty years,*

* Numb. 16.

O houſe of Iſrael? But ye have born the Tabernacle of your Moloch, &c.

CHAP. 17. 14.——*and they that are with him are called and choſen and faithful*] *i. e.* The *Lamb* and thoſe *called* and *elect* and *choſen ones* which are with him ſhall overcome the Beaſt. So I underſtand it. Theſe are that *Virgin-Company* (Chap. 14.) which *follow the Lamb whitherſoever he goeth*, and ſhall now accompany him in this Exploit. This therefore will ſerve for a Character Synchroniſtical, That that *Virgin-Company* continues in time to the end of *Babylon* and the Beaſt; and for an intimation of whom that Viſion meaneth, viz. ſuch as *faithfully* adhere unto the *Lamb*, while the Beaſt reigneth and the reſt of men admire and worſhip him.

CHAP. 19. 15. *And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the Nations*] So it was propheſied of him by *Eſay*, chap. 11. 4.—that *he ſhould ſmite the earth with the rod of his mouth, and with the breath of his lips ſhould ſlay the wicked*: and in 2 *Theſſ.* 2. 8.——*he ſhall conſume that Wicked one* (viz. Antichriſt) *with the Spirit of his mouth.* Chriſt our General nor fights nor conquers by force of Arms, but by the power of his Word and Spirit; He does all *nutu & verbo*: As it is ſaid (*Pſal.* 33.) God *made* the world *by his word and by the breath of his mouth*; in like manner doth Chriſt overcome his enemies, and enables his Miniſters to overcome them alſo, *Verbo & Spiritu oris.* Agreeable hereunto is that in *Hoſ.* 6. 5. *I have hewed them by my Prophets, and ſlain them by the words of my mouth.*

CHAP. 20. 6. *Bleſſed and Holy is he that hath part in the Firſt Reſurrection*] What is meant by the *Firſt Reſurrection*, ſee in *The Remains upon the Apocalyps*, Book III. pag. 750. and in Book IV. Epiſtle 20.

Verſ. 14. *And Death and* Hades *were caſt into the lake of fire: This is the Second Death*] Nothing is hereby meant but that *Death* was now quite vanquiſhed; and that there ſhould be no more Death of Body or Separation of Soul, but onely the *Second Death.* As if it had been ſaid, *Death* and *Hades* were now confined onely to the lake of fire, which is the *Second Death.* The Death of Bodies in the grave ſhould be no more, nor the ſtate of Separate Souls in * *Hades.*

* *Hades* is the ſtate of Separate Souls, whether good or bad, after death.

CAP. XI.

Commentationes Minores in Apocalypſin.

CAP. 1. verſ. 3. ——*Tempus enim propè eſt*] i. e. Jam adeſt tempus, quo *verba Prophetiæ hujus* impleri cœperint, & indies magis magiſque implebuntur.

Verſ. 4.—*ab eo qui eſt, & qui erat, & qui venturus eſt*, ἀπὸ ὁ ἐρχόμενος] Eadem habentur verba verſ. 8. & cap. 4. 8. cap. 11. 17. Ὁ ἐρχόμενος, *Venturus*, idem eſt quod ὁ ἐσόμενος, *Futurus*; ut ex cap. 16. 5. manifeſtum eſt, ὁ ὤν, καὶ ὁ ἦν, καὶ ὁ ἐσόμενος *, uti locum hunc reſtituit Beza ex vetuſto bonæ fidei manuſcripto codice. Seculum *Futurum* Hebræis eſt עוֹלָם הַבָּא. Unde Marc. 10. 30. Luc. 18. 30. Αἰῶνι ὁ ἐρχομένῳ. Epheſ. 2. 7: Ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις. Vide Pſal. 71. 18. לְכָל־יָבוֹא, Eſa. 27. 6. הַבָּאִים *Venturis* ſub. diebus, id eſt, Poſthac, Impoſterum; Eſaiæ 44. 7. וְאוֹתִיּוֹת וַאֲשֶׁר תָּבֹאנָה, Vulgat. *Ventura & quæ futura ſunt*; Dan. 9. 26. עַם נָגִיד הַבָּא *Populus Principis venturus*, id eſt, *futurus.*

* *Vulgat. legebat* ὅσιος, *Sanctus.*

Et à ſeptem Spiritibus qui in conſpectu throni ejus ſunt,] Per *Spiritus* hos intelligit *Angelos* Aretas in locum, τινὲς τὰ ἑπτὰ πνεύματα τὰς ἐνεργείας τοῦ ἁγίου ὑπολαβον Πνεύματος, δοκιμώτερον δὲ ἀγγέλους παῦτα νοεῖν.

νοῆν. Cornelius à Lapide pro eadem ſententia *Junium* laudat; ſed fallitur. Fortè *Druſium* dicturus fuiſſet, nam ille ſic ſentit ad hunc locum, ubi inter alia habet, *Septem Archangelos eſſe qui ſtant coram Deo etiam Jonathan prodidit:* Sed ubi, non commemorat. Locus eſt Gen. 11. 7. *Dixit Dominus Septem Angelis qui ſtant coram eo, Venite nunc,* &c. Cum iſtis facit Th. Beza; *Quòd* (inquit) *Septem hos ſpiritus nonnulli pro Spiritu Sancto acceperunt, cujus ſeptiformis (ut loquuntur) ſit gratia, manifeſtè refelli poteſt vel ex eo quod ſcribitur infrà, 5. 6.* Et paulò pòſt, *Ut nemo de hoc poſſit ambigere, iidem iſti Septem Spiritus infrà, cap. 5. 6. Agni cornua & oculi (id eſt, miniſtri) dicuntur.* Accedit, quòd in cap. 8. 2. expreſſè dicuntur *Angeli: Vidi,* inquit Joannes, τὺς ἑπτὰ ἀγγέλυς, οἱ ἐνώπιον τῦ Θεῦ ἑςήκασι, *Septem Angelos qui adſtant coram Deo.* Confer cap. 4. 5. ——*Septem lampades ante Thronum, quæ ſunt ſeptem Spiritus Dei:* Cap. 5. 6. *Agnum ſtantem tanquam occiſum, habentem cornua ſeptem, & oculos ſeptem, qui ſunt ſeptem Spiritus Dei, miſſi in omnem terram:* & Zach. 4. 10. *Septem iſti oculi ſunt Domini, qui diſcurrunt per univerſam terram.* Videſis etiam Tobiæ 12. 15. *Ego ſum unus ex ſeptem Angelis, qui aſtamus ante Dominum.* Cypr. adverſus Judæos, lib. 1. 20. Hilar. in Pſal. 118. vel 119. & Pſal. 129. vel 130. Adde Clem. Alex. lib. 6. Strom. ἑπτὰ μέν εἰσιν οἱ τῷ μεγίςῳ δύναμιν ἔχοντες πεωτόγονοι ἀγγέλων * ἄρχοντες, id est, *Septem quidem ſunt quorum eſt maxima potentia, primogeniti Angelorum principes.* [Sed de Septem hiſce Angelis fuſiùs diſſeruit Author in peculiari Diatrib. in Zach. 4. 10. Lib. I. p. 53. & Lib. IV. Ep. 61.]

* Dan. 10. 13. שרים הראשנים *Principes Primarii.*

Verſ. 5. *Et à Jeſu Chriſto*] Poſtponit hîc Joannes Septem Spiritibus Chriſtum, quia de Chriſto deinceps continuandus erat ſermo; viz. *Et à Jeſu Chriſto, qui eſt teſtis fidelis, primogenitus mortuorum,* &c. Nempe id Sacris Scriptoribus ſolenne eſt, ut id poſtponant à quo volunt inchoare ſequentia *. Simile videre eſt in Heb. 12. 23. ubi poſt illa [*Spiritus juſtorum perfectorum*] reperies——*N. Teſt. Mediatorem Jeſum & ſanguinem aſperſionis,* quia de ſanguine Chriſti continuatur ſermo, ——*meliora loquentem quàm* [*Sanguis*] *Abelis.* Videſis etiam 1 Tim. 3. 16. ubi ἀνελήφθη ἐν δόξῃ ob eandem rationem ultimo loco poni reperies.

* *Vide Hieron. ad Matth. 1. 1, 2. —Chriſti, filii Davidis, filii Abraham. Abraham genuit,* &c. [*Vide Tractatum de Doctrinis Dæmoniorum,* 1 Tim. 4: 1. pag. 768.]

Verſ. 13. *Vidi in medio ſeptem candelabrorum ſimilem Filio hominis, veſtitum podere, & præcinctum ad mammillas zonâ aureâ*] i. e. Amictu & cinctu ſacerdotali ornatum. Ità Irenæus lib. 4. c. 37. pag. 373. edit. Fevard. Confer cap. 15. 6. & Dan. 10. 5. ubi *vir quidam* dicitur *amictus* בַּדִּים *lineis,* ſed *cinctus* non circa pectus ut Sacerdos, ſed *circa lumbos* ſeu renes. Martin. Lex. *Poderis eſt tunica Sacerdotalis linea corpori adſtricta, uſque ad pedes deſcendens: Hæc vulgò camiſia vocatur ex Iſidoro* lib. 19. 21. Legitur ποδήρης Sap. 18. 24. Sirac. 27. 8. & c. 45. 11. LXX hâc voce reddiderunt אפוד Exod. 28. 31. ברים Ezech. 9. 2, 3. מחלצות Zach. 3. 4.

Verſ. 15. *Pedes ejus ſimiles aurichalco, ſicut in camino ardenti, & vox ejus tanquam vox aquarum multarum*] Hæc deſcriptio perſonæ Filii Dei ex Daniele expreſſa eſt, Dan. 10. 6. *Pedes ejus quaſi ſpecies æris candentis, & vox verborum ejus ſicut vox multitudinis. Vox aquarum multarum* apud Joannem & *Vox multitudinis* apud Danielem prorſus ἰσοδυναμοῦσι. Similiter cap. 19. 6. *Audivi,* inquit Joannes, *quaſi vocem turbæ multæ, & ſicut vocem aquarum multarum,* &c. [Vide Comment. Apocal. ad cap. 14. 2. pag. 638.]

Cap. 2. verſ. 9. *Novi blaſphemiam eorum qui dicunt ſe Judæos eſſe, & non ſunt——ſed mentiuntur,* cap. 3. 9.] Per *Pſeudo-Judæos* hîc intelligendi ſunt *Pſeudo-Chriſtiani.* Scil. in Apocalypſi paſſim obſervare licet, *Judæos* ſive Synagogam Iſraeliticam perſonam veræ Chriſti Eccleſiæ ex Gentibus ſurrogatæ ſuſtinere; (Conſule cap. 7. ubi Cœtus Eccleſiæ Chriſtianæ exhibetur typo CXLIV M. *ex omnibus tribubus Iſraelis ſignatorum*) *Gentes*

contrà typum Idololatrarum ejuſdémque Eccleſiæ hoſtium: totâ nimirum parabolâ ex ſtatu rerum ſub Veteri Teſt. mutuatâ, in quo veri Dei cultus apud unum Iſraelem viguit; Gentes verò reliquæ Idolis & Deaſtris in univerſum inſervierint.

Cap. 3. verſ. 4. Ἔχεις ὀλίγα ὀνόματα] Hîc & Act. 1. 15. ὀνόματα *nomina* ſunt capita hominum, ſeu ſinguli homines: alibi hoc vocabulum aliâ atque aliâ ſignificatione adhibetur. Plura vide in Comment. Apocal. ad cap. 11. 13. *Et occiſa ſunt in terræmotu* ὀνόματα ἀνθρώπων *nomina hominum ſepties mille.*

Verſ. 5. *Hic amicietur veſtimentis albis*] Vide infrà Commentat. ad cap. 7. 14.

Vide Reſp. ad D. Laweni ſtricturas. Lib. III. pag. 684.

Cap. 4. Verſ. 9, 10. Δώσουσι, πεσοῦνται, προσκυνήσουσι] *Futura* ex Hebræorum notione denotare ſolent actum vel *ſolitum*, 1 Sam. 20. 5. יֹאשַׁב; vel *debitum*, Mal. 2. 7. יִשְׁמְרוּ, 2 Sam. 13. 12. יֵעָשֶׂה.

Verſ. 10. *Et adorabant——& conjiciebant coronas ſuas ante thronum*] Vide quod de hujuſmodi more apud Gentiles memorat interpres Æſchyli, ad eum locum *Septem contra Thebas*, πέπλων τε σεφέων——πότε σέφη ῥίψομεν ἢ πέπλους ὅτι γῆς, ἢ νῦν, πραπεῖσαι ὅτι λιταυείαν τὴν περὶ ἡμῶν αὐτῆς τε τῆς πόλεως; *Quando in terram conjiciemus coronas aut peplos, niſi nunc, cùm ad preces convertimur & pro nobis & pro urbe?*

Cap. 5. verſ. 5. Ἡ ῥίζα Δαβίδ· & cap. 22. 16. ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβίδ] i. e. ὁ ὢν τῆς ῥίζης, ὁ ὢν τοῦ γένους, ὁ ἀπόγονος τοῦ Δαβὶδ, ῥιζογενὴς τοῦ Δαβίδ. Vide Iſai. 11. 1.

Cap. 6. verſ. 9. *Vidi ſub Altari animas interfectorum propter verbum Dei*] Hîc & in cap. 18. 13. cap. 20. 4. ψυχὴ *cadaver* ſignificare videtur. Sic & in V. T. ψυχαὶ *animas* non tantùm *Perſonas* denotare, ſed & *Cadavera*, notum eſt. Pſal. 16. 10. Act. 2. 31. Ezech. 44. 25. apud LXX. Levit. 19. 28. & alibi.

Verſ. 11. *Et datæ ſunt ſingulis ſtolæ albæ*] Vide annot. ad cap. 7. v. 14.

Verſ. 14. *Et omnes Montes locis ſuis emoti ſunt*] Quære, Annon *Montes* referri poſſunt ad loca Idolis conſecrata, quæ etiam *Excelſa* nuncupantur, *Ezech.* 6. & paſſim in V. Teſt. In Midraſh שיר השירים ſuper illud cap. 2. [*Ecce venit ſaliens ſuper Montes, ſaltans ſuper Colles*] dicitur, *Non ſunt Montes hîc niſi* עבודה זרה *Idololatria.* Pet. Galat. l. 5.

Cap. 7. verſ. 9. *Poſthac vidi, & ecce Turba multa, quam numerare nemo poterat, ex omni gente, & populis, & tribubus, & linguis, ſtantes ante Thronum & ante Agnum, amicti veſtibus albis, & palmæ in manibus eorum*, &c.] De hac *Turba Palmifera* vide Tertullianum in Scorpiaco adverſus Gnoſticos, cap. 12.—— *Nam & rurſus Innumera multitudo albati & palmis victoriæ inſignes revelantur, ſcilicet de* Antichristo triumphales: *ſicut unus ex Presbyteris, Hi ſunt qui veniunt ex illa preſſura magna*, &c.

Verſ. 14. *Et dixit mihi, Hi ſunt qui venerunt ex tribulatione magna*, [id eſt, de tyrannide Beſtiæ Sanctos tribulantis] *& lavârunt veſtes ſuas & dealbârunt*, &c. Et v. 17. *Abſterget Deus omnem lacrymam ab oculis eorum*] Hiſce facem allucebit illud * Achmetis cap. 231. ex Indorum diſciplina, *Siquis ablutis ſordibus veſtes mundas induiſſe ſibi viſus fuerit, omni adflictione, ſolicitudine, morbo liberabitur; próque modo loturæ & ipſarum veſtium ſplendoris, gaudio potietur.* Item cap. 232. *Siquis viſus ſibi fuerit induiſſe veſtes albas & mundas, pro munditiei & albedinis modo ab omni dolore repurgatur.*

* *Quid ſentiendum ſit de Oniroscriticis hiſce Vide* Comment. Apocal. p. 559.

Verſ. 15. De iſtis qui ſtolis albis amiciebantur dicitur, *Ideo ſunt ante Thronum Dei, & colunt eum die ac nocte in Templo ejus*; putà ut Sacerdotes. Reſpicitur mos Judæorum in probandis & admittendis Sacerdotibus. Vide Comment. Apoc. in cap. 6. 11. & Maiemonidem in Miſchne lib. 8. tit. Biath

Biath hammikdaſch, cap. 6. Adde Talmudis Babylonici cod. Middoth, cap. 5. לשכת הגזית בה היתה סנהדרין גדולה של ישראל יושבת ודנה את חכהונה וכהן שנמצא בו פסול לובש שחורין ומתעטף שחורין ויוצא וחולך לו שלא שנמצא בו פסול לובש לבנים ומתעטף לבנים נכנס ומשמש עם אחיו הכהנים. id eſt, *In conclavi cæſi lapidis Synedrium Magnum Iſraelis ſedebat, & judicabat Sacerdotes. Sacerdos in quo inveniretur vitium induebat nigras veſtes, ac nigris involvebat ſe, adeóque egreſſus abibat: Cui verò non inerat vitium, induebat albas veſtes, ac albis ſe involvebat, & ingreſſus miniſtrabat cum Sacerdotibus fratribus ſuis.*

Cap. 8. verſ. 11. *Et nomen Stellæ dicitur* Ἄψινθος. ABSINTHIUM] Cæſar ille Heſperius, fundi Romani calamitas, calamitoſus ipſe & aliis calamitatis author, perpetuis ærumnis ab ipſo ortu ſuo exercitus, quo rerum potiunte Imperium Romanum ruit, propter amaram ſortem *Abſinthium* meritò dicitur. Solent Hebræis Abſtracta pro Concretis uſurpari; ergò hic *Abſinthium* dicitur pro *Abſinthites*, i. e. *Vir amaritudinum:* ut אִישׁ מַכְאֹבוֹת *Vir dolorum*, Iſai. 53. 3. Vir doloribus expoſitus. Ezech. 28. 24. *Et non erit ultrà domui Iſrael ſpinus dolorificus.* LXX. σκόλοψ πικρίας. Vulg. *Offendiculum amaritudinis.* Targ. מָלַךְ מַבְאִישׁ *Rex malefaciens.* Βαθύπικρος. *Summè amarus.* Βαθύπικρον, τὸ, appellatur *Abſinthium* apud Dioſcoridem, l. 3. c. 26.

Cap. 9. verſ. 10.—κέντρα ὃν ταῖς ὐραῖς αὐτῶν] i. e. in poſtremo agmine. Hebr. זָנָב *Cauda*, indè זָנַב *Decaudare.* Joſ. 10. 19. וְזַנְּבֶתֶם אוֹתָם *Et decaudabitis eos*, id eſt, extremos occidetis. Vulg. *Extremos quoſque fugientium cædite.* Angl. **Smite the hindmoſt of them.** Deut. 25. 18. וַיְזַנֵּב *Et decaudavit* [*Amalek*,] id eſt, in poſtremo agmine cecîdit [Iſraelitas.] Vulg. *extremos agminis tui cecîderit.* Angl. **Smote the hindmoſt of thee.** *Cauda* Locuſtarum (i. e. Saracenorum) eſt poſtremum earum agmen, longiſſiméque à capite Imperii diſſitum. *Caput* Imperii in Meſopotamia erat; *Cauda* igitur in Africa & Hiſpania putanda eſt. Ab hac autem *Cauda*, id eſt, à Saracenis ex Africa & Hiſpaniâ delatis, mirum in modum afflictæ ſunt Provinciæ quæ Romano Patriarchæ, ut propria ejus Diœceſis, ſuberant.

Præceſſit in eodem verſu, Καὶ ἔχουσιν ὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα· *Et habebant caudas ſimiles Scorpionibus, & aculeos*] Scilicet Scorpionum aculeus in cauda eſt, utì Plin. l. 11. c. 25. *Semper cauda in ictu eſt, nullóq; momento meditari ceſſat, nè quando deſit occaſioni: Ferit & obliquo ictu & inflexo.*

Cap. 11. verſ. 15. *Et ſeptimus Angelus clanxit*] Cùm *ſeptem* ſacerdotes urbem Jericho *ſeptem* diebus circumiîſſent portantes buccinas arietinas, diéq; *ſeptimo ſeptem* vicibus, corruit murus ejus, Joſh. 6. ſic & ad clangorem Tubæ *ſeptimæ* penitus abolebitur quicquid Beſtiæ ſuperſit. Ut Phiala *ſeptima* conſummationis phiala eſt, proindéq; effusâ hâc phialâ *prodit vox magna è Throno dicens*, Γέγονε, cap. 16. 17. & Babylon funditus exſcinditur, v. 19. ità & Tuba *ſeptima* conſummationis Tuba eſt; quare ad hujus Tubæ clangorem in cœlo acclamatum eſt, *Facta ſunt Regna hujus mundi Domini noſtri & Chriſti ejus, & regnabit in ſecula ſeculorum.* Deſumpta ſunt ex Dan. 7. Idémque omnino eſt Regnum quod Danieli oſtenſum à fine Monarchiarum futurum. Huc pertinet Prophetia Iſaiæ cap. 45. 23. *Per me juravi*, &c. *quòd mihi curvabitur omne genu, jurabit omnis lingua*; nempe *in magno illo die Judicii*, authore Apoſtolo ad Rom. 14. 11. Unde neceſſe eſt (ſi Apoſtolo fides) reliquam prophetiam de gloria Iſraelis, indè à verſu 14, ad idem tempus pertinere, viz. ad ſecundum Chriſti adventum.

Verſ. 18. Καὶ τὰ ἔθνη ὠργίσθησαν, *Et iratæ ſunt Gentes*] Exod. 15. 14. in Epinicio, ἤκουσαν ἔθνη καὶ ὠργίσθησαν. *Gentes* in Apocalypſi ſunt Idololatræ & Pſeudochriſtiani. Vide ſuprà annotat. ad c. 2. 7.

Venit tempus mortuorum, ut judicentur] i. e. Tempus ut judicetur cauſa

Martyrum occiſorum propter nomen Jeſu. Apocal. 14. 13. οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες, *Martyres* ſunt Tertulliano lib. de Anima, c. 55.

Verſ. 19. *Tunc apertum eſt Templum Dei in cælo,* καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης, &c. *Et viſa eſt Arca Fœderis,* &c.] Annon reſeratio illa Templi in Cœlo, quâ ad ſeptimæ Tubæ clangorem *Arca Fœderis* ibidem conſpiciatur, fit revelatio Chriſti (cujus illa typus eſt) apparentis *in nubibus cæli, ut eum conſpiciant qui transfixerunt,* Zach. 12. 10. Matth. 24. 30. Apoc. 1. 7? De quo & illud Matth. 23. 39. *Non me videbitis ab hoc tempore, donec dicatis, Benedictus qui venit in nomine Domini.* [Vide Comment. Apocal. ad c. 14. p. 646.]

Cap. 14. verſ. 8. ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα τὰ ἔθνη] Θυμὸς hîc (& cap. 18. 3.) *Venenum* (non *Iram*) ſignificat, ex uſu *Helleniſtico.* Scil. Θυμὸς *Helleniſtis* eſt *Venenum,* quia חֵמָה, cui reſpondet, ut *Iram,* ſic quoque *Venenum* ſignificat. Iſtiuſmodi exempla *Helleniſmi* paſſim in S. S. occurrunt, ubi Græca vox reſpondens Hebrææ in una ſignificatione, ad alteram ejuſdem, licèt non ſecundùm idioma Græcum, extenditur. אַחֲרִית & עֵקֶב ſignificant & *finem* & *mercedem*; hinc τέλος pro *mercede* ponitur, Rom. 6. 21. 1 Pet. 1. 9. חַיִל plerumque denotat *robur,* interdum *virtutem*; hinc ἀρετὴ pro *robore,* 2 Pet. 1. 3. חַטָּאָה denotat *peccatum,* aliquando *Sacrificium pro peccato*; & ſic ἁμαρτία 2 Cor. 5. 21.

Cap. 15. verſ. 2. *Habentes* κιθάρας τοῦ Θεοῦ, *Citharas Dei*] i. e. Sacras, quarum in Templo ſolo uſus. Res enim in Templo gerebatur: ſcilicet victores Beſtiæ dum adhuc increpidine *Maris* ſeu Labri vitrei inſiſtebant, ὀπτάνιον de Beſtia ſuperata cantillabant, habentes *citharas Dei,* i. e. ſacras. Sic 1 Chron. 16. 42. כְּלֵי שִׁיר הָאֱלֹהִים *Inſtrumenta muſica Dei,* eodem planè ſenſu. Nam כְּלֵי שִׁיר conſtruenda ſunt quaſi per Maccaph, ut 2 Chron. 7. 6. כְּלֵי־שִׁיר יְהוָה, & cap. 34. 12. Vide etiam Nehem. 12. 36. Amos 6. 5. Alioquin שִׁיר יְהוָה ſignificat quoque canticum ſacrum & in Templo cani ſolitum. 2. Chron. 29. 27. Pſal. 137. 4.

Verſ. 4. Ὅτι πάντα τὰ ἔθνη ἥξουσι καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν] כִּי apud Hebræos aliquando, præſertim cùm geminetur, valet *Ideo,* nempe ſi prius כִּי cauſale fuerit, vel è contrá. Vid. Gen. 22. 16, 17. Jer. 4. 18. & cap. 29. 15, 16. 2 Reg. 13. 7. Eccleſ. 8. 6. Quidni & ὅτι apud Helleniſtas ſimili modo uſurpetur? Verto igitur, *Idcirco omnes Gentes venient & adorabunt coram te, quoniam Jura tua manifeſtata ſunt,* nempe Te ſolum colendum eſſe.

Cap. 16. verſ. 8.—*Et quartus Angelus effudit phialam ſuam in Solem, & datum eſt ei æſtu affligere homines per ignem. Et æſtuaverunt homines æſtu magno*] Apomaſar Apoteleſmate 167. *Si quis viſus ſibi fuerit à Sole plurimùm aduſtus, pœnam pro modo uſtionis inveniet.*

Verſ. 10. *Et factum eſt regnum ejus tenebroſum,* ἐσκοτωμένη] Vide Iſai. 8. 22. הִנֵּה צָרָה וַחֲשֵׁכָה, *Ecce tribulatio & tenebræ.* Jer. 13. 16. יָחְשִׁךְ *obtenebrâſſet.* Targum habet, *ſuper vos tribulatio veniet.*

Verſ. 14. De Præparatione ad Phialam ultimam (poſt illa verba, εἰς πόλεμον τῆς Ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος, *ad prælium magni illius Diei Dei omnipotentis*) dicitur, Ἰδοὺ, ἔρχομαι ὡς κλέπτης, *Ecce venio ſicut fur:* Id quod in 2 Ep. Petri c. 3. v. 10. perinde invenire eſt, Ἥξει ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ, & apud Paulum in 1 Theſſ. 5. 2. Quare cum DIES JUDICII Phialas proximè excipiat, eaſdémque Regnum Sanctorum per mille annos, (nam poſt exciſum Antichriſtum futurum eſt,) neceſſe eſt per *Diem iſtum,* continuatum & bene longum tempus intelligi.

Cap. 17. verſ. 1.—δεῦξω σοι τὸ κρῖμα τῆς πόρνης τῆς μεγάλης· *Oſtendam*

dam tibi Scelus Meretricis illius magnæ, i. e. *Sceleratam illam Meretricem.* Hebraiſmus eſt. Quomodo & * Plautus loquitur, *Scelus pueri* & *Scelus viri*, pro *puero* & *viro ſceleſtis*. Κρῖμα autem aliquando * *Culpam* ſignificare annotavit Jo. Cameron in Myrothecio ad illud 1 Tim. 5. 12. ἔχυσαι κρῖμα, nempe culpam quatenus χέσιν habet ad pœnam, i. e. reatum. Cui probando adducit Rom. 5. 16. *Ex uno* (inquit Apoſtolus) eſt κρῖμα εἰς κατάκριμα· ubi abſurda locutio eſſet, ſiquidem idem eſſet κρῖμα & κατάκριμα. Significat igitur κρῖμα peccatum quo contrahitur reatus. His addo 1 Cor. 11. 29. κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει· idem quod verſu 27. ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. Sic & verſ. 34, ni fallor, ἵνα μὴ εἰς κρῖμα συνέρχησθε. Annon & 1 Tim. 3. 6. κρῖμα ἐμβόλῃ; Expende, erat enim Diaboli crimen Superbia. Junius κρῖμα τῆς πόρνης vertit *Damnandam meretricem*, per Hypallagen, pro πόρνη μεγάλη ἐν κρίματι. Quid ſi ſenſus ſit, *Meretricem illam quam ſuprà audîſti damnationis ream*, cap. 14. 8. imò *in quam damnationis ſententiam executioni datam vidiſti*, capite præcedente?

* in Perſ. & Truculent.

* Sic & משפט non tantùm pœnam, ſed & culpam ſignificat, Ezech. 7. 23.

Verſ. 3. *Vidi mulierem Beſtiæ inſidentem*, &c.] Mulier Beſtiæ inſidens ſeu inequitans exponitur ab Angelo verſ. 18. πόλις ἡ ἔχουσα βασιλείαν. Hâc notione adhibetur *Equitandi* verbum, Deut. 32. 13. Iſai. 58. 14. Pſal. 45. 5. *Proſperare & equita.* LXX. κατευοδοῦ καὶ βασίλευε. Chald. Par. למרכב על כרסי מלכותא, *ut equites ſuper thronum regni.* Scil. *Equo vehi* poteſtatis Symbolum eſt, eorúmque qui rerum habenas moderantur, utì ex locis hiſce manifeſtum eſt. *Vidi mulierem Beſtiæ inequitantem*, id eſt, Romam regno ſeu imperio Romano imperantem.

Verſ. 4. *Et mulier erat amicta purpurâ & coccino, & inaurata auro & margaritis*, &c.] i. e. Induta erat veſtibus Regiis ornatúque Regio; quippe nequaquam ex vulgo Meretrix, ſed Domina & Regina, i. e. Urbs Imperatrix. Vide Eſther. 8. 15. *Mardochæus* —fulgebat בלבוש מלכות *veſte* vel *indumento regio, hyacinthino* viz. *& candido, coronam auream portans in capite, & amictu byſſino & purpurâ*, בוץ וארגמן. Videſis Dan. 5. 29. totum verſum. *Tunc jubente Rege indutus eſt Daniel purpurâ, & circundata eſt torques aurea collo ejus, & prædicatum eſt de eo, quòd haberet poteſtatem Tertius in regno.* Joſephus Antiq. l. 10. c. 12. *Publicavit daturum ſe ei* στρεπτὸν περιαυχένιον χρύσεον καὶ πορφυρᾶν ἐσθῆτα φορεῖν, ὡς οἱ παῤ Χαλδαίων βασιλεῖς, *torquem aureum & purpureæ veſtis uſum, quali Chaldæorum Reges utuntur.* In 1 Maccab. 8. 14. de Romanis, *Et in omnibus iſtis nemo portabat diadema, nec induebatur purpurâ, ut magnificaretur in ea:* & cap. 14. 43. de Simone facto Ethnarchâ, —ὅπως περιβάλληται πορφύραν καὶ χρυσοφορῇ· verſ. 44. οὐκ ἐξέσται οὐδενὶ —καὶ περιβάλλεσθαι πορφύραν, καὶ ἐμπορπᾶσθαι πόρπην χρυσῆν. 2 Maccab. 4. 38. Rex Antiochus Andronicum *purpurâ* (id eſt, Magiſtratûs inſigni) *exutum per totam civitatem jubet circumduci.* Et quis neſcit *Purpuram* quoque apud Romanos Imperatorum & Regum inſigne fuiſſe?

Verſ. 10. *Septem Capita* Βασιλεῖς ἑπτά εἰσιν *Septem ſunt Reges*] Non *Monarchas* ſolùm, ſed Summas Reipublicæ Poteſtates nomine *Regum* intelligit Scriptura: ut vel ex verſ. 18. hujus capitis colligi poteſt. *Urbs* (inquit) *illa magna, quæ habet Regnum ſuper Reges terræ.* Super *Reges* ſolúm? Imò ſuper omnes Democratias, Optimates, Reſpublicas, Summos Magiſtratus & Poteſtates, ſive jure Hæreditario, ſive Succeſſione, ſive Electione fiant. Exinde quoque colligitur non deſignari ſingulares aliquas perſonas, ſed Ordines & Summa Authoritatis & Potentiæ capita; talibus enim Roma imperabat, non ſingularibus tantùm Regum perſonis. *Septem* igitur Beſtiæ Romanæ *Capita* (in quibus *Conſules*, *Tribuni*, *Decemviri*, *Dictatores*, *Pontifices*) totidem *Reges* interpretatur Angelus, i. e. tot

Summates, penes quos vicibus ſuis Majeſtas erat regnantis Populi Romani.

Quinque ceciderunt] i. e. Mortui ſunt, obierunt diem ſuum. Sic Gen. 25. 18. de Iſmaele dicitur, *Ante omnes fratres ſuos cecidit.*

Verſ. 14. *Hi cum Agno pugnabunt, & Agnus vincet eos, (quoniam Dominus Dominorum eſt & Rex Regum) & qui cum eo ſunt, Vocati, & Electi, & Fideles*] i. e. Agnus, & qui cum eo ſunt, Vocati, Electi & Fideles, vincent decem Reges ſeu Cornua Beſtiæ Babylonicæ: Illa enim de *Domino Dominorum & Rege Regum* per parentheſin cenſeo legenda.

Verſ. 16. *Decem cornua—— odio perſequentur Meretricem*] *Decem* Cornua (ſeu Reges) id eſt, aliqua ex illis. Sic cap. 9. 18. *Occiſa fuit* [τὸ τρίτον τῶν ἀνθρώπων] *tertia pars hominum*, id eſt, qui ex tertia illa parte fuerant. Judic. 12. 7. *Sepultus eſt Jephte in urbibus Gilead*, hoc eſt, aliquâ urbium. 2 Chron. 35. 24. *Sepultus eſt Joſias in ſepulchris patrum ſuorum*, hoc eſt, uno ſeu aliquo ſepulchrorum. Cujuſmodi Ellipſeos paſſim in Sacris Scripturis occurrunt exempla: Pſal. 1. 3. Zach. 9. 9. 1 Sam. 18. 21. Jon. 1. 5. Matth. 27. 44. Luc. 23. 39. Joan. 6. 45.

* Tertul. adv. Judæos c. 9. *Sic & Babylon apud Joannem noſtrum Romanæ Urbis figuram portat, proinde & magna & Regno ſuperbæ & Sanctorum debellatricis.* Idem habet l. 3. adv. Marcionem.

Verſ. 18. *Mulier quam vidiſti, eſt Urbs illa magna*] Sic verſ. 5. **Babylon illa magna*, ut & cap. 16. 19. cap. 18. 2, 10, 21. Verſ. 1. hujus cap. *Meretrix illa magna*, ut & cap. 19. 2. Paſſim in hoc libro *Urbs illa magna*, cap. 11. 8. cap. 14. 8. c. 16. 19. c. 18. 16, 19, 21. Quocunque enim nomine *Roma* appellatur, ſemper hoc titulo *Magnæ* inſignitur. Dicta eſt autem *Urbs magna* ἡ πόλις ἡ μεγάλη, non tam quantitatis intuitu, quàm quòd aliarum Urbium Caput & Regina eſſet, juxta id quod ſequitur, ἡ ἔχουσα βασιλείαν ὅτι τῶν βασιλέων τῆς γῆς, *quæ regnum habet ſuper reges terræ.* Apud Athenæum Roma dicitur Ἐπιτομὴ τῆς οἰκουμένης, & paulò pòſt Οὐρανόπολις. Vid. Athenæum lib. 1. Ἐπιλείποι δ' ἂν γε ἡμέρα μία ἐξαριθμέμενον τὰς ἐν τῇ Ῥωμαίων ἠρανοπόλει Ῥώμῃ ἀριθμουμένας πόλεις, ἀλλὰ πᾶσαι αἱ κατὰ τὸν ἐνιαυτὸν ἀριθμούμεναι, διὰ τὸ πλῆθος· *Recenſere me conantem quot urbes intra Romæ, Urbis illius Cæleſtis, ambitum contineantur, ob earum multitudinem non unica dies tantùm deficeret, ſed quotquot annum conficiunt.* Vide Caſaub. in locum. Ex hiſce aliiſque Romæ appellationibus [viz. apud Cic. *Lux orbis terrarum*; Mart. Heracl. Ἄστρον τὶ κοινὸν τῆς ὅλης Οἰκουμένης· Jul. Front. *Regina & Domina orbis terrarum*, &c.] videre eſt quàm meritò dicatur *Urbs illa magna*, utpote *quæ regnum habet ſuper reges terræ.*

Cap. 18. verſ. 2, 3. Ἐκραξεν ἐν ἰσχυῖ φωνῇ μεγάλῃ, λέγων, Ἔπεσε Βαβυλὼν—ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα τὰ ἔθνη] Præco olim edebat cauſam ſupplicii. Inter cædendum, præconem cauſam dicere ſolenne fuit. Vide quæ Pontanus part. 3. p. 183. ex Cujacio habet, iſque ex Ambroſio, Petronio, Suida, Platone, Joſepho. [De duplici Babylonis interitu vid. Comment. Apocal. ad cap. 11. pag. 608.]

Verſ. 23.—ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη] Vox illa φαρμακεία *Veneficium*, & οἴνου τοῦ θυμοῦ τῆς πορνείας cap. 14. idem deſignant, viz. amatorium virus ſeu philtrum, ſeu ſpiritualis ſcortationis illecebram, ex conſuetudine meretricum philtris amorem conciliantium. Unde *Meretrix illa magna* dicitur (cap. 17. 4.) *tenere poculum aureum in manu ſua plenum immunditiâ ſcortationis ſuæ.* Obſervandum porrò, quòd alibi in S. Scr. cum *Scortatione* jungitur φαρμακεία. 2 Reg. 9. 22. αἱ πορνεῖαι Ἰεζαβὴλ τῆς μητρός σου καὶ τὰ φάρμακα αὐτῆς τὰ πολλά· & Nahum. 3. 4. de Ninive, *Propter multitudinem fornicationum meretricis decoræ, ἡγουμένης φαρμάκων* בעלת כשפים, *vendentis gentes in fornicationibus ſuis, & familias* ἐν τοῖς φαρμάκοις αὐτῆς.

Cap. 19. verſ. 4. *Amen, Halleluja*] Confer 1 Paral. 16. 36. item Nehem. 5. 13. Simile reperitur ad finem Pſal. 106. *Benedictus Dominus Deus Iſrael*

à ſe-

à ſeculo in ſeculum; *& dicet omnis populus, Amen, Hallelujah*, אָמֵן הַלְלוּיָהּ; uti ad finem Pſal. 41.—וְאָמֵן וְאָמֵן. Obſervandum autem utroque loco, ubi hæc formula adhibetur, geminâ acclamatione benedictionem claudi; Pſal. 41. duplici *Amen*, hîc τῷ *Amen Hallelujah.*

Verſ. 7. *Quia venerunt nuptiæ Agni, & uxor ejus præparavit ſeipſam*] Hæc *apparatio Sponſæ* quid aliud eſſe videatur quàm illa tot ſeculis exſpectata converſio Iſraelis? Gentes olim & à multis ſeculis Chriſto deſponſatæ fuerunt; Judæi idcirco ſunt qui adhuc *Agni Sponſa* futuri exſpectantur. Certè Judæi olim (juxta parabolam Matth. 22.) ad nuptias Filii Regis invitati, venire recusârunt; nunc verò tandem prompti & parati accurrent; ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. Et cap. 21. 2. Ἱερουσαλὴμ καινὴν—ἡτοιμασμένην, ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. Videſis Tertull. adverſ. Marcionem lib. 5. cap. 10. *Chriſtus præputiati Sacerdotii Pontifex cognituram ſe quandoque Circumciſionem & Abrahæ gentem, cùm ultimò advenerit, acceptatione & benedictione dignabitur.* Vid. & Juſtin. Mart. dial. cum Tryphone Jud. p. 259.

Verſ. 8. *Byſſinum enim juſtificationes ſunt Sanctorum*] δικαιώματα *Juſtificationes, Juſtitiæ*, Juſta facta, ſeu Bona opera, Piſcat. Per *Byſſinum ſplendorem* * Aretas in locum intelligi vult *Virtutes*. R. D. Kimchi ad Eſa. 65. 13. haud diſſimili notione illud Eccleſ. 9. 8. interpretatur; שלמה אמר בחכמתו בְּכָל־עֵת יִהְיוּ בְגָדֶיךָ לְבָנִים. אלו חשובה ומעשים טובים *Solomon dixit pro ſapientia ſua*, IN OMNI TEMPORE CANDIDA SINT VESTIMENTA TUA, hoc eſt, *Reſipiſcentia & bona opera.*

* Τῷ λαμπρῷ διὰ τῦ βυσσίνου δηλωθέντος, τί ἂν ἄλλο ἐννοηθείη, ἢ αἱ ἀρεταί;

Atq; ad iſtum locum Solomonis, R. S. Jarchi, הִתְקֵן עַצְמְךָ בְּכָל שָׁעָה בְּמַעֲשֶׂה טוֹב, *Para* ſeu *orna teipſum quâvis horâ bonis operibus.* Atque eodem ſenſu acceptum priſcis interpretibus aſtruit Aben Ezra, nempe de *operibus impollutis*, שלא יהיו מנאלים.

Verſ. 13. *Et veſtitus erat veſte aſpersâ ſanguine*] Scil. ſanguine uvarum. Ex myſticis priſcorum Cabaliſtarum propoſitionibus apud Jo. Picum Mirand. Galat. & Reuchlinum una eſt, *Veſtimentum Meßiæ rubebit.*

Et vocatur nomen ejus VERBUM DEI] i. e. Ipſe eſt Verbum illud Dei. Ex notione Hebræorum, Prophetarum præſertim, *vocari* idem quandoque valeat quod *eſſe* vel *exſiſtere*, ſed eximio quodam modo. Sic Iſai. 9. v. 6. de Chriſto, *Vocabitur nomen ejus Admirabilis, Conſiliarius, Deus fortis, Pater futuri ſeculi, Princeps pacis*; id eſt, erit hæc omnia. Vide Jer. 23. 6. Zach. 6. 12. Geneſ. 21. 12. *In Iſaac vocabitur tibi ſemen*, id eſt, *erit.* Iſa. 56. 7. *Domus mea domus orationis* יִקָּרֵא *vocabitur*; pro quo Luc. 19. *Domus orationis* ἔσται, *eſt, erit, habebitur.* Simili notione iiſdem Hebræis דבר τὸ ῥῆμα eſt τὸ πρᾶγμα.

Verſ. 15. *Is eſt qui calcat torcular vini furoris Dei Omnipotentis*] *Calcatio vindemialis* in Scriptura parabolica cladem atrocem & cruentam denotat. Sic & *Meßis* nomen ſtragem & excidium. Jer. 51. 33. Joelis 3. 13. * [Vide Comment. Apocalypt. ad cap. 14. verſ. 15, 16, 17, 18, 19.]

* Iſai. 63. 3. Thren. 1. 15. Targum. *ecce.*

CAP. 20. verſ. 4. *Et* Sancti *vixerunt & regnârunt cum Chriſto mille annis*] Aliud eſt Regnum quo Chriſtus in Sanctis ſuis regnat, aliud quo Sancti regnant cum Chriſto. Illud enim toto Beſtiæ tempore fuit, hoc nequaquam. Verum quidem eſt Chriſtum jam indè à primo ſuo adventu Regnum inchoâſſe, illúdque Regnum Eccleſiam eſſe. Interim & illud haud minùs certum eſt, Regnum aliquod in Scripturis promitti Adventûs ſecundi proprium, quod & *Regnum* κατ' ἐξοχὴν dicitur, adhúcque implendum ſupereſt: ut Dan. 7. 14. Luc. 19. 11, 15. Luc. 21. 31. 2 Theſſ. 1. 5. 2 Tim. 4. 1. Vide Authorem Quæſt. & Reſponſ. ad Orthod. apud Juſtinum Mart. quæſt. 120. Βασιλείαν Θεοῦ οἶδεν ἡ γραφὴ ὀνομάζειν, ὃ τὴν

ὲ τῳ ἀνάϛασιν ἁπλῶς, ἀλλὰ τῳ μὴ τῳ ἀνάϛασιν ἀποκατάϛασιν, ὃν ἡ γίνεται κολαζομένων τε καὶ δοξαζομένων ἡ διαίρεσις.

Verſ. 6. Δεύτερ. θάνατ.] Hæc *mortis ſecundæ* nomenclatura non à Joanne primùm uſurpata, ſed ex Magiſtrorum Judaicorum uſu deſumpta eſt; ſic nimirum ab illis dicta, quòd eâ impii, qui à mortuis reſurrexerint, quaſi ſecundò morituri ſint. In hoc libro quater occurrit δεύτερος θάνατος, cap. 2. 11. hoc cap. 20. 6, 14. cap. 21. 8. Apud Chaldæum Paraph. ſæpius habetur מוֹתָא תִנְיָנָא *mors ſecunda*: Deut. 33. 6. *Vivat Reuben, & non moriatur*; Chal. Paraph. addit מותא תנינא *morte ſecundâ*. Pſal. 49. 11. *Quia videt* חַכָּמִים יָמוּתוּ *quòd ſapientes moriantur*; Chald. Par. *Quoniam videbit ſapientes improbos, qui moriuntur* מיתוּתָא תנינא *morte ſecundâ, & adjudicantur Gehennæ.* Iſa. 65. 6. pro וְשִׁלַּמְתִּי עַל חֵיקָם *& rependam in ſinum eorum*, Chald. Par: ſubſtituit, *& tradam* לְמוֹתָא תִנִינָא *morti ſecundæ corpora eorum.* Eodem cap. verſ. 15. *Occîdet te*, Targum addit מותא תנינא *morte ſecundâ.* Jer. 51. 39, 57. pro וְיָשְׁנוּ שְׁנַת עוֹלָם *& dormiant ſomnum ſempiternum*, Chald. Par. habet, *& morientur* מותא תנינא *morte ſecundâ.* Idem in Iſai. 22. 14.

Verſ. 8. Καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγώγ, &c.] [Videſis Conjecturam de *Gogo* & *Magogo*, pag. 713.]

Verſ. 15. Ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς] Alibi θεῖον additur, ut cap. 19. 20. εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ: cap. 21. 8. ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ. Reſpicit lacum Sodomiticum ſeu Aſphaltitem tanquam Ignis æterni figuram gerentem. Judæ v. 7. *Sicut Sodoma & Gomorrha, & finitimæ civitates*, &c. *factæ ſunt exemplum*, πυρὸς αἰωνίου δίκην ὑπέχουσαι, *ignis æterni pœnam ſuſtinentes*; potiùs, *ignis æterni ſimilitudinem* ſeu *imaginem ſuſtinentes.* Nam ſolet δίκην ſignificare *inſtar, more*, &c. Cúmque Roma ſit *Sodoma ſpiritualis*, cap. 11: ſimiliter atque illa in *lacum ignis & ſulphuris* conjicienda eſt, cap. 19. 20. Videtur & cap. 21. 8. ad Sodomæ peccata reſpici, δειλοῖς δὲ καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις — Τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ. Confer 2 Pet. 2. verſ. 6. cum verſ. 9. ὑπόδειγμα μελλόντων ἀσεβεῖν — οἶδε Κύριος — ἀδίκους εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν. De Sodomæ excidio ſermo eſt, poſuiſſe illud Deum ὑπόδειγμα μελλόντων ἀσεβεῖν, i. e. κολάσεως μελλόντων ἀσεβεῖν — *ut qui novit* ἀδίκους ἐν ἡμέρᾳ κρίσεως κολαζομένους τηρεῖν.

Cap. 21. verſ. 2. *Et vidi civitatem ſanctam, novam Jeruſalem*, &c.] Euſebius l. 3. de vita Conſtantini, c. 32. ſatis ineptè opinabatur Templum illud magnificum Servatoris à Conſtantino Hieroſolymis exſtructum, fuiſſe Καινὴν καὶ νέαν Ἱερουσαλὴμ, ἧς πάλαι μάκροι λόγοι μυρία δι' ἐνθέου πνεύματος θεσπίζοντες ἀνόμνυσι, *Novam illam Jeruſalem quam tot retro ſeculis Prophetarum oracula prædixerant*, &c. Et paulò antè — *Ad illud ſalutare Chriſti monumentum* (Sepulchrum intelligit) ἡ νία κατεσκεύαζετο Ἱερουσαλὴμ ἀντιπρόσωπος τῇ πάλαι βουμένῃ. Sed miſsâ hâc ineptâ opinione, Nova Jeruſalem eſt civitas quam Abrahamum, Iſaacum & Jacobum exſpectâſſe ſcribit Apoſtolus ad Hebræos, cap. 11. 10. Τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. [Vide plura de nova Jeruſalem in Clav. Apocal. Part. 2. Synchron. 6, &7.]

Verſ. 10. *Et oſtendit mihi Civitatem MAGNAM, ſanctam* JERUSALEM. Videſis ſuprà Annot. ad cap. 17. 18. de *BABYLONE MAGNA.*

* *Civitas magna.* In tota Apocalypſi, nulli præter *Babylonem* ſeu *Romam* urbi * titulus iſte tribuitur, niſi, demum poſt excidium Babylonis, *novæ* iſti *Jeruſalem de cælo deſcenſæ, in cujus lumine* deinceps *ambularent Gentes.*

Verſ. 14. — *Nomina duodecim Apoſtolorum Agni*] [De *numero Duodenario*

denario vide Comment. Apocal. ad cap. 7. pag. 564. & ad cap. 13. verſ. 17. pag. 634, 635.]

Verſ. 19 *Et fundamenta muri Civitatis omni lapide pretioſo ornata*] Deſcriptio petita eſt ex Iſai. 54. 12. *Sternam carbunculo lapides ejus*, (id eſt, pavimentum) *fundabo te in ſapphiris*, &c.

Verſ. 23. *Et Civitas non eget Sole*, &c.] Deſcriptio *Novæ Jeruſalem*, ab hoc verſu ad finem Capitis, tota deſumpta eſt ex Iſaiæ cap. 60.

Apocal. 21.	Iſai. 60.
Verſ. 23. *Et civitas non eget Sole neque Lunâ, ut luceant in ea; nam gloria Dei illuminavit eam.*	Verſ. 19. *Non erit tibi amplius Sol in lucem per diem, nec ſplendor Lunæ illuminabit te; ſed erit tibi Dominus in lucem ſempiternam, & Deus tuus in gloriam tuam.*
Verſ. 24. *Et ambulabunt Gentes in lumine ejus, & Reges terræ afferent gloriam ſuam & honorem in illam.*	Verſ. 3. *Et ambulabunt Gentes in lumine tuo, & Reges in ſplendore ortûs tui.* Verſ. 11.—*ut afferantur ad te opes Gentium, & Reges earum adducantur.* Verſ. 10. —*& Reges eorum miniſtrabunt tibi.*
Verſ. 25. *Et portæ ejus non claudentur die.*	Verſ. 11. *Et aperientur portæ tuæ jugiter, die ac nocte non claudentur.*
Verſ. 26. *Et afferent gloriam & honorem Gentium in illam.*	Verſ. 5. *Quoniam ad te converteture multitudo* (vel *copia*) *maris, & opes Gentium ad te venient.* Verſ. 6.—*aurum & thus deferent*— Verſ. 9.—*argentum eorum & aurum eorum cum eis.*
Verſ. 27. *Non intrabit in eam quicquam immundum, aut faciens abominationem*—	Verſ. 21. *Populus tuus omnes juſti:* & Cap. 52. 1.—*non veniet in te, Jeruſalem Civitas Sancta, incircumciſus & immundus.*

Verſ. 24. Καὶ τὰ ἔθνη σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι, &c.] Σώζω & διασώζω apud LXX reſpondent verbo שָׂרִיד *reliquus fuit*, *ſuperſtes fuit*, adeò ut non niſi tribus in locis aliter reddatur. Τὰ ἔθνη τῶν σωζομένων ſunt illi ex Gentilium reliquiis quos *Diluvium ignis* non inundaverit. Vide Iſai. 66. 19. *Et mittam ex iis qui ſalvati fuerint* (פְּלִיטִים σεσωσμένους) *ad gentes Tarſhiſh & Pul*— *& annunciabunt gloriam meam in Gentibus.* Intelliguntur utrobique, ni fallor, qui cladem illam in Chriſti ἐπιφανείᾳ futuram evaſerint, quando venturus eſt ad hoſtes Eccleſiæ ſuæ perdendos. Iſai. 45. 20. *Congregamini & venite, & accedite ſimul qui ſalvati eſtis ex Gentibus.* [פְּלֵיטֵי הַגּוֹיִם, LXX. Σωζόμενοι ἀπὸ τῶν ἐθνῶν.] Agitur de univerſali vocatione Gentium, ut apparet ex v. 22. *Convertimini ad me, & ſalvi eritis, omnes fines terræ: Quia ego Deus, & non eſt alius.* V. 23. *Mihi curvabitur omne genu, & jurabit omnis lingua*, &c.

Verſ. 26. Φέρουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν] Scil. in Novam Jeruſalem. τὴν δόξαν καὶ τὴν τιμὴν, *gloriam & honorem*, i. e. opes & divitias, munus ſeu honorarium. Quâ mente eſt illud 1 Tim. 5. 17. διπλῆς τιμῆς ἀξιούσθωσαν, *duplici honore*, i. e. honorario, *digni habeantur.*

Verſ. 27. *Faciens abominationem & mendacium*] Similiter v. 8. *Idololatræ & mendaces:* cap. 22. 15. *Idololatræ, & omnis qui amat & facit mendacium.* Scil. omnis Idololatra mendax eſt, *cùm pro Deo colat quod non eſt Deus: Unde in hiſce locis [*Idololatræ & mendaces*, ſeu *facientes mendacium*] ὁμοπαραλλήλως ſeu tanquam Synonyma poni videntur. Similiter

* Rom. 1. 25. *Commutârunt veritatem Dei in mendacium; Idola* &c.

Idola dicuntur *mendacia.* Vide Amos 2. 4. *Seduxerunt eos* כִּזְבֵיהֶם *mendacia ipſorum:* Vulgat. *Idola.* Confer Iſai. 28. 15. Jerem. 16. 19, &c.

* *Vide Comment. Apocal. pag. 602, 603.*

Cap. 22. v. 2. Ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς —] Nequaquam videtur * πλατεῖα hoc loco pro civitatis *Foro* ſumi, utpote in quo arbores plantari non poterant, cùm ex auro ſolido fuiſſe dicatur, cap. 21. v. 21. At in hujus πλατείας medio ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα naſcitur. Cap. 2. 7. mentio fit τοῦ ξύλου τῆς ζωῆς ὅ ἐστιν ἐν μέσῳ τοῦ παραδείσου τοῦ Θεοῦ. Ergò neceſſe eſt, ſi huc ſpectet deſcriptio, τὸν πλατείαν, de qua hîc ſermo, eſſe ipſam Paradiſum, utpote in cujus quoque medio eſſe dicitur ξύλον ζωῆς *Arbor vitæ.* Sin hoc fuerit, πλατεῖα pro *alveo Fluminis* (utì Prov. 8. 26. חוצות, *Flumina* Targum & Vulg. & Prov. 5. 16. ברחבות, LXX εἰς πλατείας, Vulg. *in plateis aquas tuas divide*) ſumi nequit, quin potiùs pro *patente* ſeu *lato* quodam *ſpatio* quod Fluvius utrinq; ambiret. Cúmq; *unius* tantùm *Arboris* ſit mentio, dici non poteſt eam tum in medio tum utrinq; ad Fluminis ripam creſcere, ſed duntaxat in medio πλατείας. Ut ſenſus ſit, Ἐν μέσῳ τῆς πλατείας αὐτῆς, &c. *In medio planitiei ipſius, fluviique planitiem utrinque alluentis* (ſeu *præterlabentis*, ſeu *cingentis*,) *Arbor vitæ*, &c. Fuit enim Paradiſus quoque Edenis planities, hinc Euphrate, illinc Tigri intercepta: Vel, *In medio Planitiei Flumine utrinque intercepta, Arbor vitæ*, &c.

Πλατείας αὐτῆς, & verſ. 3. Θρόνος — τοῦ ἀρνίου ἐν αὐτῇ] Quid ſi hîc genus *fœmininum* [αὐτῆς & αὐτῇ] uſurpetur abſoluté? Sic Hebræis ſolet, ut *neutrum* Latinis: ut Pſal. 27. 4. אַחַת Unam *petii à Domino*, אוֹתָהּ Eam *requiram*, pro *unum*, *id.* Pſal. 118. 23. *A Domino* מֵאֵת יְהוָה נִפְלָאת *facta eſt hæc*, הִיא *& ea mirabilis*, &c. pro *factum hoc*, &c. LXX. priore loco μίαν, ταύτην· poſteriore αὕτη, θαυμαστή, & ità citatur Matt. 21. 42.

Vel forſan αὐτῆς & αὐτῇ referantur ad intellectum, & ſubintelligatur χώρα vel iſtiuſmodi. Hujuſmodi Enallagen obſervat Buxtorfius Theſ. Gram. pag. 414. ubi etiam commodè affert exemplum de Paradiſo terreſtri, Gen. 2. 15. בְּגַן עֵדֶן לְעָבְדָהּ: Senſu congruit, inquit, pronomen [ה־] non cum antecedente maſculino גַּן, ſed ſynonymo נָוֶה, quod fœmininum. Ego potiùs ſenſu ad אֲדָמָה referrem, quia ſuprà dicebatur v. 5. וְאָדָם אַיִן לַעֲבֹד אֶת הָאֲדָמָה. Ità c. 4. 2. & 11.

Vel αὐτῆς ſumi poteſt demonſtrativè, non relativè, ut ſit Ἐν μέσῳ πλατείας αὐτῆς, *In medio ipſius plateæ.* Sic αὐτὸς ſumitur Matth. 3. 4. Marc. 12. 36, 37. Rom. 8. 21.

Ξύλον ζωῆς, *Arbor Vitæ* —— καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν] De Paradiſo immortalitatis etiam mentio in lib. 4. Eſdræ cap. 7. ver. 53. *Quid prodeſt nobis, ſi promiſſum eſt nobis immortale tempus, nos autem mortalia opera egimus?* —— *Et quoniam repoſita ſunt nobis habitacula ſanitatis & ſecuritatis, nos verò malè converſati ſumus?* —— *Et quoniam oſtendetur Paradiſus, cujus fructus incorruptus perſeverat, in quo eſt ſecuritas & medela, nos verò non ingrediemur?* &c. Simile eſt hîc in Apocalypſi de *medela*, cùm dicitur, *Et folia ligni* εἰς θεραπείαν *ad medelam Gentium:* Ad *ſecuritatem* pertinet illud in ſequenti verſu, *viz.*

Verſ. 3. *Et omne maledictum non erit ampliùs*] Adde Eccleſiaſtic. c. 19. v. 18. Γνῶσις ἐντολῶν Κυρίου παιδεία ζωῆς· οἱ δὲ ποιοῦντες τὰ ἀρεστὰ αὐτῷ ἀθανασίας κλῆρον [id eſt, ξύλον ζωῆς] καρπῶν. Vulgatus non habet.

Verſ. 16. Ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβὶδ] Vide ſuprà annotat. ad cap. 5. verſ. 5.

Verſ. 20. Ἔρχομαι ταχύ, *Venio citò*] Eadem locutio quæ ſuprà verſ. 7, & 12. cap. 3. 11. cap. 2. 5, 16. Similiter ἔρχομαι ὡς κλέπτης, de phiala ſeptima, cap. 16. 15. Vid. Luc. 18. 8. ἐν τάχει, id eſt, *feſtinanter.* LXX. reddunt αὐθημερόν. Zeph. 1. 18. Dan. 6. 19. ἐν αὐθημερὸν ἦλθεν. Deut. 16. 3.

16. 3. Σπυδὴ nihil aliud quàm *festinatio.* LXX. Thren. 4. 6. רֶגַע *momentum* vertunt σπυδήν. Ναὶ, ἔρχομαι ταχὺ, Ἰδὲ, ἔρχομαι ταχύ· *Etiam venio citò, Ecce venio citò.* Vulg. in vers. 5. *velociter.* Benjamin Tudelensis pag. 129. de Judæis in Germania degentibus, *Si hospes accedat, eo delectantur, eique convivium dant, dicentes, Lætamini fratres nostri,* ישועת השם כהרף עין *Nam Dei salus ictum oculi celeritate æquabit.*

ΑΝΤΙΣΤΟΙΧΑ ΒΑΣΙΛΙΚΑ.

Bestia Decemcornupeta, seu Regnum Decacorne Apostaticum. } *Regnum Sanctorum.*

Pseudo-propheta Ἀριθμὸς, *Regni caput.* } *Christus Agnus ille verus, Rex Regum & Dominus dominantium.*

Babylon Meretrix. } *Nova Hierusalem.*
Scortum Pseudo-prophetæ. } *Sponsa Agni.*
Metropolis Regni Ἀποστασίας, *quâcum fornicantur Reges terræ.* } *Metropolis Regni Sanctorum, in cujus lumine ambulabunt Gentes.*

CHAP. XII.

The Brief Meaning or Summary Exposition of the Apocalyps.

The Stage of the Apocalyptical Visions, Chap. 4.

GOD sitting in Majesty upon the Throne of his Temple, according to the pattern of his ancient encamping with *Israel* in the Wilderness, [*Numb.* 1. 52, 53. & ch. 2. 3, &c.] His Throne, the Tabernacle, stood in the midst: Next pitched the Priests and Levites, round about it: Behind them, to the four quarters of Heaven, encamped the four Standards of *Israel*, three Tribes to a Standard; and each Standard had his Ensign, which though the Scriptures particularly describe not, yet the *Jews* by ancient Tradition do. The Standard of *Judah* on the *East-side* of the Tabernacle had for his Ensign a *Lion*; the Standard of *Ephraim* on the *West*, an *Oxe*; the Standard of *Reuben* upon the *South*, a *Man*; the Standard of *Dan* on the *North*, an *Eagle*. [See *Chazkuni* on *Numb.* 3. *Aben Ezra* on *Numb.* 2.] The truth of this Tradition may be confirmed by the *Cherubims* four *Faces* * in *Ezekiel* of the same likeness, signifying that he who rode upon them was *Jehovah*, the Lord of the four Standards of *Israel*: where also is easy to be gathered (by the *Cherubims* and *Ezekiel*'s posture in that Vision) toward which quarter of the Heaven each Face looked. The like Faces, I suppose, the other of the *Cherubims* had, even those in the Temple. (See *Ezek.* 41.) Even as the Chariots and Horses of Princes and Potentates carry upon them the *Insignia* of their Masters atchievements; so do the *Cherubims* here of the Lord God of *Israel*. And of these Four *Animalia*, the Ensigns of the four Standards, some have expounded that of *Psal.* 68. 11. which *Hierom* turns *juxta Hebraicam veritatem*, * *Animalia tua habitaverunt in ea, id est, in hæreditate tua.* A sense not improbable, the Psalm speaking directly of God's marching

* Not *four Heads*, as some conceive, but *four Faces* on one Head; the *Man*'s face being the forward Face.

* The Lxx. τὰ ζῶά σου. Hebr. חיתך.

ing before his people in the wilderneſs: Yet we tranſlate it much otherwiſe.

See now whether God's Seſſion in the *Apocalyps* be not in every part accommodated to this his Encamping in the Wilderneſs.

* Ch 4. 5. 1. The Throne pitched is the Temple, inſinuated 1. by the * *Seven Lamps burning before it*, like the Candleſtick of ſo many Lamps in the

* Verſ. 6. Tabernacle: 2. by the * *Glaſſy* and *Cryſtal Sea*; not the Ocean, but the great waſhing Laver which in *Solomon*'s Temple was call'd *a Sea*; but there of *braſs*, here of more tranſparent metall. And yet ſome alluſion may be unto the *Laver* in the Tabernacle, which is ſaid *Exod.* 38. 8. to be made of the *Looking-glaſſes of the women which aſſembled at the door of the Tabernacle of the Congregation.* See the *Temple* called a *Throne*, *Eſay* 6. 1. *Jer.* 17. 12. *Ezek.* 43. 7. And ſuch the whole *Apocalyps* ſuppoſeth the *Throne* to be in this Seſſion. How come we elſe to have *Souls under an Altar*, chap. 6. 9. *a golden Altar of Incenſe before the Throne*, ch. 8. 3. *four Horns of the golden Altar before God*, ch. 9. 13. the *Temple*, *Courts and Altar* to be *meaſured*, ch. 11. 1. *the Ark of the Teſtament ſeen in the Temple*, verſ. 19. *Angels coming out of the Temple*, ch. 14. 15, 17, 18. the *Harpers* upon the brim of the *Glaſſy Sea* or *Laver*, chaunting a *Song of Deliverance from the Beaſt, as being but newly cleanſed, and yet as ſoon as out of the water a-ſinging, when not yet come off from the Laver, ch. 15. 2. *Temple of the Tabernacle of the Teſtimony opened in Heaven*, verſ. 5. *Temple filled with ſmoke from the glory of God*, (as the Temple and Tabernacle were at their dedication) verſ. 8. But moſt invincibly manifeſt ch. 16. 17. where *a voice comes out of the Temple of Heaven, from the Throne, ſaying, It is done!*

* The Song of the Reformed Churches all the time the *Vials* are pouring upon the Beaſt.

* Verſ. 4. 2. * Round about this Throne and next unto it ſit 24. *crowned Presbyters*, repreſenting the Paſtors of the Churches, which anſwer to the Prieſts and Levites about the Tabernacle, and their number alludes to their 24. Courſes.

* Verſ. 6. 3. Laſtly and outmoſt we have the * *Four Beaſts*, ſignifying the Church in the four Quarters of the world, and anſwering to the four Standards of *Iſrael*, diſtinguiſhed by the ſame Beaſts in their ſeveral Enſigns. Which Beaſts are here ſaid to be *in* * *the midſt of the Throne* and *round about the Throne*, that is, diametrally placed round about the Throne. For ſo muſt ἐν μέσῳ be underſtood, *quaſi* ἐν διαμέτρῳ: elſe it will make an impoſſible ſenſe.

* See the Author's clearer explication of ἐν μέσῳ τοῦ θρόνου καὶ ἐν κύκλῳ τοῦ θρόνου, upon *Lud. de Dieu*'s Letter to him, pag. 707.

And ſo will the ſuppoſed Solœciſm in the Greek, verſ. 9 and 10, in the words δώσουσι, ποιοῦσι and προσκυνήσουσι, be avoided, if the words be taken not as a Narration of what S. *John* ſaw the four Beaſts and the Elders then to doe, but what their Office was to doe, and what they would doe afterward as occaſion required in the progreſs of the Viſions; namely, As often as the four Wights had occaſion to give glory and thanks unto God, the 24 Elders ſhould fall down before him that ſat upon the Throne, &c.

This was the Stage whither S. *John* was called to be a Spectator, and where and whence he ſaw his Viſions.

The Interpretation of the Seven Seals.

As *Daniel* in his Prophecy carries the Fates of the Church along with the State of the Empires and Kingdoms under which it lived; ſo doth S. *John* here: the Firſt Prophecy [*The Seals*] containing *Fata Imperii*, what ſhould befall the Empire; the Second [*The Book opened*] *Statum Eccleſiæ*, the Fates of the Church, untill both do meet in one *in Eccleſia regnante*, when *all the Kingdoms of the world ſhall become the Kingdoms of our Lord and of his Chriſt.*

Fata

Fata Imperii, the argument of the *Seals*, are the ſucceſſive States and Changes of the *Roman* Kingdom for the times thereof then yet remaining. The Firſt *Six Seals* diſtinguiſhing the times preceding its Fall by the Characters of Six predominant Tempers. The *Seventh* is the Climacterical Seal, ſounding the warlike alarme to the Empire's Ruine by Seven ſucceſſive and languiſhing blows, ſignified by Seven Trumpets.

The Firſt predominant Character which befalls the Empire is of *Conqueſt*, when Chriſt began to ſubdue the ſubjects thereof by the Sword of the Goſpel: Of which the Firſt Beaſt gives notice, becauſe the Actours, Chriſt and his Apoſtles, came from his Quarter, *ab Oriente*. SEAL 1. Chap. 6. 2.

Aliter.

If the beginning of the *Seals* be from the deſtruction of *Jeruſalem*, then may this *Firſt Seal* be expounded of Political Conqueſt: Foraſmuch as the Empire, after the death of *Nero*, being in extreme danger of diſſolution, was again not onely reſtored anew but much enlarged by *Veſpaſian*, *Titus*, &c. And ſo the Firſt Beaſt gives notice at the opening thereof, becauſe the *Epocha* of this conquering State is *Excidium Hieroſolymorum*, an Oriental action, and therefore of his Quarter.

The Second predominant Temper is of *Slaughter* and *Maſſacres* in the Empire; as happened in the *Bellum Judaicum* under *Trajan* and *Adrian*, *& poſtea in Bello Marcomannico*. The *Index* is the Second Beaſt; becauſe the firſt of thoſe Emperours which began and managed the Times of this Temper was *Trajan*, a *Spaniard*, of the Second Beaſt's Quarter, *ab Occidente*. SEAL 2. Verſ. 4.

3. The Third State was remarkable for eſtabliſhment of *Equity*, *& procuratio rei frumentariæ & annonariæ* in behalf of the City of *Rome*. The *Index* when this time began is the Third Beaſt, the firſt of the Emperours of this State belonging to his Quarter; *Septimius Severus*, *Afer*, *Imperator à meridie*. Eutropius, *Solus ex omni memoria & antea & poſt ex Africa Imperator*. Moſt interpret this Seal of *Famine*; but Hiſtory affordeth not an Event anſwerable. By *Libra* therefore I underſtand *Æquilibrium Juſtitiæ*. Such were the Laws of *Severus*; *Legum conditor longè æquabilium*, ſaith *Aurelius Victor*: and eſpecially of *Alexander Mammeæ*, who ſo much delighted in that Chriſtian Maxime, *Quod tibi fieri non vis, alteri nè feceris*. For the prizing of proviſion, in the Text, I underſtand *A Chœnix of Wheat and three Chœnixes of Barley* for one and the ſame Denier, and a competency of *Oil* and *Wine* into the bargain, that is, a compleat ſufficiency for the price of one day's hire; (ſuch was Δηνάριον ιν.) By *Chœnix* I underſtand *Chœnix Syriaca*, which is ſaid to contain *quatuor cotylas*, double to the other *Chœnix*, which holds but two, and yet is called ἡμερόσποφις. *Spartianus de Severo*, cap. 8. *Rei frumentariæ, quam minimam repererat, ità conſuluit, ut excedens ipſe vitâ ſeptem annorum Canonem populo Romano relinqueret: ità ut quotidiana ſeptuagena quinque millia modiorum expendi poſſent——Olei verò tantum reliquit, ut per quinquennium non ſolùm Urbis uſibus, ſed & totius Italiæ, quæ oleo indigeret, ſufficeret*. Herodian: *Frumenti ſummam primus adauxit*. Lamprid. de Alexandro, *Oleum quod Severus populo dederat (quódque Heliogabalus imminuerat) integrum reſtituit*, &c. The colour of the Horſe [*Black*] fits the ſeverity and ſtrictneſs of Juſtice, yea *Severus* his perſon both for country and quality. *Sed non eſt tanti*. SEAL 3. Verſ. 5.

The Fourth State was remarkable for concurrence of *War*, *Famine*, *Peſtilence*, (This, for ten years together,) as it is plain in Story. The *Index*, the Fourth Beaſt: the firſt Emperour of this State, *Maximinus Thrax*, being of his Quarter, *Imperator ab Aquilone*. SEAL 4. Verſ. 8.

Thus the firſt *Four Seals* of the *Six*, as being of unequal times, and

easy for their qualities to be confounded in the accommodation, it pleased the Holy Ghost therefore to distinguish them by their several references to the *Four Beasts*: but the other Two have no such need; the Character of their qualities will sufficiently serve to sever them.

SEAL 5. Vers. 9. The Fifth State therefore, which we may count from *Aurelian*, *Ann.* 270, or 268, (for thereabouts the former ended) unto *Constantine*, is notable for the *Tenth Persecution* by *Diocletian*, the greatest that ever the Ethnick *Cæsars* raised against the Saints of Christ, in regard whereof the rest were but as *Flea-bitings*. This is typified by *the Cry of the Souls under the Altar, How long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth?* And they had promise of present hearing, as soon as their Fellow-servants, which were yet behind, should come in; which was not to be long after.

SEAL 6. Vers. 12. The Sixth Seal is *Terræ-motus*, a great Earthquake. That intestine Change of the *Roman* State begun with *Constantine*, and was fully settled with the death of *Julian*, about the year 364. For an *Earthquake* implies not a Destruction, but an extraordinary Alteration and Change of the face of things: As an *Earthquake* changeth the positure of the Earth by exalting Valleys and depressing Hills, turning the Chanels and courses of Rivers, and such like. And was there not here the whole Politick Government as well as Religion altered, the Imperial Seat removed, the distribution of Provinces, Offices and Governments new moulded, &c? Was not the former State of the Empire turned topsy-turvy, when the low and trampled Valleys arose into Mountains, and the haughty Mountains were laid as low as the Valleys? And if the *Roman Gods* be any of the * *Starrs* or * *Hills* here mentioned, we need not go farther for an Exposition of this *Earthquake* and the shock it caused in the world.

* Vers. 13, 14.

The SEVENTH SEAL, or Seven Trumpets.

The * *Seventh Seal*, or *Seal of Trumpets*, brings forth the Ruine and miserable Downfall of the *Roman* State. This is that which the Martyred Saints, in the Fifth Seal, prayed for, *How long, O Lord, Holy and True, dost thou not judge and avenge our blood* upon this cruel Empire? They were answered, that some more of their Brethren must yet suffer as they had done. When they were once come in, then should the cry of their blood be avenged upon that bloudy State. This now comes to be accomplished. And therefore when the *Seventh Seal* was opened, and the Trumpets were to sound, Christ, the Angel of the Covenant, offereth Vers. 3. those *Prayers* of the Martyrs in a *golden Censer upon the golden Altar before the Throne*, that they might come into remembrance before God. And no sooner was the *Incense* of their Prayers ascended, but instantly the Seven Angels come forth with their *Seven Trumpets* to sound alarme for the Empire's Dissolution. For though *Josiah* were a good King, and made a Reformation, yet must the blood shed by *Manasseh* needs be avenged upon the Kingdom of *Judah*. So although the *Roman* Emperours were now become Christians, yet would not God forget their former slaughters of his Servants, but require their blood at the hands of that Empire.

* Chap. 8. 1.

The *Epocha* or beginning of these *Trumpets* was about the year 365. Now Vers. 5. was the *Censer*, wherein the Martyrs Prayers were offered, *thrown down to the Earth; and there were Thundrings and Lightnings and an Earthquake*: the meaning whereof may be otherwaies expounded, but was here even literally fulfilled in that stupendious *Earthquake* described by *Ammianus Marcellinus*, l. 26. c. 14. *Horrendi tremores per omnem Orbis ambitum grassati sunt subitò, quales nec fabula nec veridica nobis antiquitates exponunt.*

Paulò

Paulò poſt lucis exortum denſitate præviâ fulgurum acriùs vibratorum tremefacta concutitur omnis terreni ſtabilitas ponderis, &c. Now the *Trumpets* began to ſound, which *Ammianus* c. 5. tells ſo happily as if he meant to be an Expoſitour. *Hoc tempore* (ſaith he) *velut per univerſum Orbem Romanum Bellicum canentibus Buccinis, excitæ ſæviſſimæ Gentes limites ſibi proximos perſultabant. Gallias Rhætiásque ſimul Alemanni populabantur, Sarmatæ Pannonias——Thracias diripiebant prædatorii globi Gothorum*, &c.

Of theſe *Seven Trumpets* the *firſt Four* are leſſer ones, and fall chiefly upon the Weſt, and made way for the riſing of the Antichriſtian State of the Beaſt or Kingdom of the False-Prophet. The *laſt Three* are greater and more terrible and more laſting, and therefore diſtinguiſhed from the former by the name of WOES, verſ. 13.

The *Firſt Trumpet*, which lights upon the *Earth*, was that terrible, furious and bloudy *Hail-ſtorm* of the Nations of the North, (which *Ammianus* told us of even now) without intermiſſion harrying, ſpoiling, burning and waſting the inhabitants and Citizens of the Empire, great and ſmall, young and old, from the year 365, almoſt 45 years, but not yet, by ſettling therein, impairing or diminiſhing the *Roman* Dition. *TUBA* 1. Verſ. 7.

The *Second*, which fell upon the *Sea*, was the bloudy rending and deſtruction of the Amplitude of the *Roman* Juriſdiction in the Weſt, from the time (viz. *Ann.* 410.) when *Alaricus* ſacked *Rome*; and was occaſioned by the ſwelling and burning ambition of *Stilico*, who called in the *Goths*, hoping, when the waters were thus troubled, to have made his Son an Emperour. *TUBA* 2. Ver. 8.

The *Third Trumpet* brought *Lapſus Heſperi*, the fall of the Weſtern *Cæſar*, which after the death of the third *Valentinian*, when *Genſericus* with his *Vandals* had again ſacked *Rome*, fell by degrees out of the Orbe of Sovereignty, though blazing a little as a Candle before extinction. By the fall of this *Starre* the Rivers and Fountains ſuffered, the power of the Roman Preſidents, Miniſters and Courts of Juſtice failing in the Weſt for want of their wonted influence from that *Starre*, the Weſtern *Cæſareate* being extinct in *Auguſtulus*, reſembled, by reaſon of the then bitterneſs and ſorrows, by a *falling Starre* called *Wormwood*, verſ. 11. *TUBA* 3. Verſ. 10.

The *Fourth Trumpet* brings *darkneß* upon the *Roman* Firmament by an Eclipſe of the Sun, Moon and Starrs in the third part thereof; when in the Warrs of the *Greek* Emperours with the Kings of the *Goths* in *Italy*, the remaining light of *Rome*'s Majeſty in the Weſt was quite put out; after the year 542 the long-continued ſucceſſion of the *Roman Conſuls* ceaſing, the *Roman* City taken by *Totilas*, and a third part thereof demoliſhed, and the reſt left for a while *memorandum Fortunæ ludibrium*, without an inhabitant; and, laſtly, the *Oſtrogothiſh* Kingdom, which a while, as a blaze, continued the light of the dying *Cæſars* in *Italy*, by *Narſes* utterly extinguiſhed. *TUBA* 4. Verſ. 12.

WOE, WOE, WOE.

The *Fifth Trumpet* is the *Firſt Woe*, and brings the *Saracen Locuſts* upon the world, proceeding out of the ſmoaky and darkning Seduction of *Mahomet*, conjured up by the Angel of the bottomleſs pit: who, though a warlike people and well armed, yet had not power to deſtroy either the State of *Cæſars* in *New Rome*, or the Papal Principality ſprung out of the Empire's ruine in the *Old*, but onely *Scorpion-like* to torment and vex them, as their *Tail* or hindermoſt Troups out of *Africk* did *Italy* and Weſtern *Rome* 150 years. *TUBA* 5. Ch. 9. 3. Verſ. 5, 10.

The *Sixth Trumpet* is the *Second Woe*, and brings upon the *Roman* Provinces the barbarous and dreadful Inundation of the *Turks*, looſing them *TUBA* 6. Verſ. 14.

* Verſ. 15. from the great River *Euphrates*, where they had been long before **prepared*, and now let goe as a *plague* for the * *Idolatry* of Chriſtians; not onely, as the *Saracen* Locuſts, to plague and torment the *Roman* State, but in part to utterly * *ſlay* and deſtroy it, as they have done in the Empire of *Greece*, which the *Saracens* had no power to doe.

* Verſ. 20.

* Verſ. 15.

TUBA 7. Ch. 11. 14. The *Seventh* and *Laſt Trumpet* is yet to come, the entrance whereof is the Laſt *Woe*, wherein all the Reliques of the *Roman* Beaſt, with the laſt Principality of the City of *Rome* yet ſurviving, ſhall together with the reſt of the enemies of Chriſt be utterly aboliſhed in the Great Day of * *Armageddon*; that all *the Kingdoms of the world may become the Kingdoms of our Lord and of his Chriſt.* Ch. 11. 15.

* Ch. 16.

Note, that when the Angel comes at the *Seventh Trumpet*, becauſe the Event thereof is the common iſſue to * both Prophecies, he therefore ſuſpends it a while, till he hath fetch'd up (Chap. 11.) a tranſcurrent and through-running Viſion of the Second Prophecy unto it, and then joyns them together in one and the ſame cloſe, *The Kingdoms of the world are become the Kingdoms of our Lord and of his Chriſt.*

* *viz.* the Prophecie of the *Seals*, and the Prophecy of the *Book opened.*

The Second Prophecy, The Opened Book; *containing* Fata Eccleſiæ.

I.

* Ch. 11. 1. By the * *Inmoſt* and *Meaſured Court of the Temple*, I underſtand the Church in her Primitive Purity, whenas yet the Chriſtian Worſhip was unprophaned, and anſwerable to the Divine Rule revealed from above.

* Ch. 12. 7. By the **Warre between* Michael *and the Dragon* about the Woman's manly Off-ſpring contemporary with the *Meaſured Court*, I underſtand that long and bloudy Combate which Chriſt our Lord, animating with his Spirit his undaunted Souldiers, fought with the Devil poſſeſſing and reigning in the Ethnick *Roman* State; that is, the Times of the Primitive Perſecution by the Heathen Emperours: a Warre laſting long, and coſting the lives of many a valiant Martyr; yet at 300 years end, when a Chriſtian was inſtalled in the Imperial Throne, the old Dragon was *diſmounted and overthrown, and the Souldiers of Chriſt our Lord prevailed; For * *they overcame him by the bloud of the Lamb and by the word of their teſtimony, and loved not their lives unto the death.*

* Verſ. 9.

* Verſ. 11.

Note that the Deſcription of this Viſion is double in the Text: 1. more General, The Dragon's endeavour to deſtroy the Woman's Off-ſpring, from ver. 1. to the 7. verſe; 2. more Particular, of his Battel with *Michael* the Woman's Champion. For that theſe two Deſcriptions are of the ſame thing and ſame time, is manifeſt in that one and the ſame Event [* *The Woman's eſcape into the Wilderneſs*] is the Conſequent to them both.

* Verſ. 6, & 14.

II.

* Ch. 11. 2. 1. By the Second or * *Outward Court trampled by the Gentiles, and not to be meaſured*, I underſtand the *Apoſtaſy under the Man of Sin*, when the Viſible Church, being poſſeſſed by Idolaters and Idolatry like that of the Gentiles, became ſo inconformable and unapt for Divine meaſure, that it was to be caſt out and accounted as prophane and polluted. For the *Apoſtaſy* of the Church is *Ethniciſmus Chriſtianus.*

* Verſ. 3. 2. By the **Witneſſes in ſack-cloth*, I underſtand the mournfull Prophecy of God's true Miniſters during all that time: who, when toward the end of their days of mourning they ſhould be about to put off their ſack-cloth and leave

leave their lamentation, (ſeeing the Truth they witneſſed beginning to take place by publick Reformation) the *Beaſt which aſcends out of the Abyſs* ſhall *ſlay them, and rejoyce over them as dead three days and an half*, that is, ſo many years. Vers. 7, 9.

3. By the *Woman in the Wilderneſs*, (Ch. 12.) I underſtand the condition of the true Church in reſpect of her * Latency and Inviſibility to the eyes of man. As the *Iſraelites*, when they had eſcaped the rage and gotten out of the reach of the *Egyptian Pharaoh*, yet lived a long time after, but in *a Wilderneſs*, an infrequent and barren place, where they could not have lived without being extraordinarily fed with Manna from Heaven: Such was the condition of the Apoſtolical Woman and Church of Chriſt, when ſhe had eſcaped the rage and fury of the Dragon perſecuting in the *Seven-headed* Empire. * See a farther account of her *being in the Wilderneſs*, in the Short Obſervations, Chap. 12. & *Comment. Apocal. in locum.*

4. By the * *Virgin-Company of the* 144000 *Sealed ones*, I underſtand the oppoſite State of the unſtained Church unto the Kingdom of Apoſtaſy, in their ſincerity of Service and faithfull adherence to their Lord and Maſter, whilſt the reſt worſhipped the Beaſt and his Image. Theſe are thoſe who, when the *Trumpets* were to ſound, were ſecured by the * *Mark* of Divine protection, leſt their Society ſhould have been extinguiſhed in thoſe Calamities which then fell upon the Empire. How could this Holy Company elſe but have periſhed in ſuch Confuſions? In that * place they were repreſented by the *Tribes of Iſrael*; for the preſent Church of the Gentiles is but *Iſrael ſurrogatus*, and ſo by God accounted, until the Fulneſs of the Gentiles come in. * Chap. 14. 1. * Ch. 7. 3. * viz. Ch. 7.

5. By the * *Seven-headed Ten-horned Beaſt, the Two horned Falſe-Prophet*, and * *Babylon the Mother of Harlots*, I underſtand the State and Kingdome of Apoſtaſy according to three ſubordinate parts thereof, 1. *The Body*, 2. *the Head*, 3. *the Seat*. For Kingdoms, eſpecially of the ancient form, conſiſted of three parts, *Regnum*, *Rex*, *Metropolis Regni*. So in the *Kingdom of Apoſtaſy* (for ſuch it was to be) are *Regnum Apoſtaticum*, *Rex Apoſtaticus*, *Metropolis* Ἀποστασίας. * Ch. 13 1, 11. * Ch. 17.

The *Kingdom of Apoſtaſy* was to be the *Roman* Empire upon a deadly wound of the *Cæſarean* Sovereignty ſhivered into a Plurality of Kingdoms, yet all joyntly as one Body anew acknowledging the *Motherdom* of the *Roman* City. This is that *Seven-headed Beaſt* with *Ten crowned Horns* upon the Seventh Head, whereof S. *John* ſpeaks Chap. 13. whoſe deſcription there I underſtand as if he had ſaid, "I ſaw a Beaſt with Seven "Heads and Ten Horns with Diadems, which, upon the recovery of a deadly "wound in one of his Heads, aroſe out of the Sea, and ſucceeded in the "Throne, Power and Authority of the Dragon; blaſpheming God by "another Idolatrous worſhip, and warring at length againſt his Saints and "overçoming them. This I would call *Antichriſtendom*.

Rex Apoſtaticus, The King of this Apoſtatical Kingdom is the *Two-horned Falſe-Prophet*, the *Roman Biſhop*, who alſo is the Founder thereof, foraſmuch as by lying Signs and Wonders eſtabliſhing a new-coined Idolatry therein, he made it to be a living Reſemblance or Image of the Kingdom of the *Cæſars* in Ethniciſm when the Dragon ruled. Obſerve here that in Chap. 13. 14. thoſe laſt words [Καὶ ἔζησεν] are not the words of the Beaſt ſpeaking, but of S. *John* relating the Event of his ſpeech. And ſo the Interpretation will be plain.

The Metropolis of this Kingdom is Myſtical *Babylon*, that is, the See and City of *Rome*, of the Spouſe of Chriſt become a *Babyloniſh* Strumpet. This is the *Mother of Harlots*, that is, the Metropolis of the Brothel-Cities, and Lady of the Apoſtatical Kingdome, whoſe Kings commit for-

nication with her. For the Beaſt ſhe rides upon is the new-formed Beaſt which aroſe out of the Sea with Ten crowned Horns; the meaning whereof the Angel here expoundeth, and thereby openeth an entrance to the whole Prophecy, which till now was nothing but an involved Myſtery.

The Whore's Beaſt, Chap. 17.

The Whore's Beaſt is that Kingdom which in S. *John*'s time had *Five* Succeſſive Heads already paſt, *One* (that of the *Cæſars*) in preſent being; but the Laſt, or *Seventh*, wearing Ten Horns, which was yet to come, was that under which the *Whore* ſhould ride him. Hence comes the Angel's
* Ch. 17. 8. Riddle, * *The Beaſt which was, and is not, and ſhall aſcend out of the bottomleſs pit; The Beaſt that was, and is not, and yet ſhall be,* ἢ παρέσται· that is, The Beaſt or State that had then been in the courſe of *Five* or *Six* Seals, but in the *Seventh* was yet to come. Some reade the laſt expreſſion of the Riddle thus, *The Beaſt that was, and is not, and yet is*; that is, The Beaſt that had already been in the courſe of *Five* of his Heads, was not then in that State of Sovereignty in which the *Whore* ſhould ride him; and yet was even then (in S. *John*'s time) in preſent being in the *Sixth* Head, the *Cæſars* then reigning.

* Verſ. 9, 10. *The* * *Seven Heads of the Beaſt* are by the Angel made a double Type both of the *Seven Hills* where the Woman ſitteth, and of the *Seven Sovereignties* with which in a ſucceſſive order the Beaſt ſhould reign. This is a pair of Fetters to tie both *Beaſt* and *Whore* to *Weſtern Rome*. The *Seven Sovereignties* muſt not be ſeparated from the *Seven Hills*, nor the *Seven Hills* from as many Sovereignties. *Conſtantinople* may have ſo many Hills, but thoſe Hills had never ſo many Sovereignties. In other Cities where the Sovereign *Roman* Name (or but the Name) hath reigned, are neither ſo many *Hills*, nor ever were thoſe *Seven* ſucceeding *Sovereignties*. By theſe Fetters we ſhall hold this *Proteus*-like and flitting Beaſt faſt enough.

The Laſt Head of the Beaſt is indeed but the *Seventh*, (for the Beaſt, we ſee, hath no more Heads then Seven in the Viſion) yet for ſome reſpect is an *Eighth*, namely, becauſe the *Sixth Head*, the Sovereignty of *Cæſars*, (that Head which in S. *John*'s time *was*) declined at length to a *Demi-Cæſar* confined to the Weſt, (beginning with *Honorius*, (or, if you will, ſooner,) till after a ſhort time it failed upon the death of the laſt *Valentinian*,) which being in ſome ſort diverſe from the former takes the *Seventh* place, and makes the *Falſe-Prophet* the *Eighth*. But being, as in name, ſo in ſubſtance, the ſame *Cæſar* with the former, the *Falſe-Prophet* (in whoſe time the *Whore* rides the Beaſt) is ſtill in order the *Seventh*. 2. The *Falſe-Prophet* beginning his dominion as ſoon almoſt (if not altogether) as the *Demi-Cæſar*, is therefore in order of time the *Seventh* as well as he. But the *Demi-Cæſar* being ſoon gone, the *Falſe-Prophet* ſtill ſurviving, and therefore ſucceeding him, is, in reſpect of that time wherein he outlaſteth him, as it were an *Eighth*. But whether *Eighth* or *Seventh*, he is the Laſt Head this Beaſt ſhall ever wear. When the former Heads failed, the
* Verſ. 11. Beaſt ſtill continued by ſucceſſion of a New: But in this he * *goeth into perdition*, that is, ſhall utterly be deſtroyed.

Object. Yea but when the *Roman State* was a *Red Dragon*, it appeared
* Ch. 12. 3. then alſo with * *Seven Heads* and *Ten Horns* as well as now.

Anſw. As the *Beaſt* which carrieth the *Whore* appeareth with all his
* Ch. 17. 3. * *Heads*, though *Six* of them ſhould be paſt before the *Whore* ſhould ride him: ſo the *Red Dragon*, which watched the Woman in travail, is repreſented with the whole *Roman* Cognizance of *Heads* and *Horns*, though

the

the *Sixth Head* onely (the perſecuting *Cæſars*) were then in courſe when the *bloudy Dragon* informed it.

The Seven Vials.

The **Seven Vials* are the Seven ſeveral and ſucceſſive degrees of the Fall of the Apoſtatical or Pſeudoprophetical Beaſt: ſome whereof are already paſt, (for his Declination and Ruine we ſee is already begun,) ſome are ſtill to come. They are called the * *Seven laſt Plagues* in reference to the *Seven Trumpets* which are the *Seven firſt Plagues*; the firſt ruining the Old Beaſt, the laſt deſtroying the New which is riſen out of his ruine: Which is the reaſon why the *Vials* are ſo like the *Trumpets*. For as this Latter Beaſt was faſhioned after the Image of the Former; ſo was it fit his Ruine ſhould carry the reſemblance of the Ruine of it. * Ch. 16. * Ch. 15. 1.

The Kingdom of Chriſt upon the Seventh Trumpet.

That Kingdom of our Lord to follow upon the ſounding of the Seventh Trumpet, at the appearing whereof, in ſeveral Viſions, the Quire of Wights and Elders ſing and worſhip before the Throne, (Ch. 7. 11. Ch. 11. 16. Ch. 19. 4.) what it means and what ſhall be therein, Poſterity will better underſtand. Perhaps we may be as wide of the meaning thereof as our Forefathers were of the State and Condition of the times of Antichriſt. Yet as they in this miſſed not of the main, but erred in the manner and particular Circumſtances,; ſo would it be conſidered whether the conceit the Ancients had of this *Regnum Chriſti* contains not likewiſe ſome general Truth received from the eldeſt times, though deformed with many erroneous miſconceits and idle, yea ſome not tolerable, fancies.

The End of the Fifth Book.

A TABLE

A

TABLE of Places of Scripture (not onely quoted, but) illuſtrated and explained.

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Seneca
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Sleidan
Snellius
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Solinus
R. Solomon Jarchi
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A. Spalatensis
Spartianus
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Sulpitius Severus
Sylburgius
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Addenda.

Addenda.

PAge 947. line 7. *after thoſe words* [covered or naked] *ſhould this be added, which was miſplaced in the Copy:* It ſeems very incongruous they ſhould be naked; neither can we deviſe in any congruity a glorified Body ſhould be covered: What raiment were any fit covering for ſuch? Neither is it congruous their glory ſhould be covered, as *Moſes* his face was with a Veil.

Pag. 1103. *at the end of* Chap. 7. *ſhould this be added which was written by the Author in another paper, but plainly belongs to this Chapter* De nomine Antichriſti —— Cæterùm quamvis exiſtimârim *Joannem* hiſce in locis de *Pſeudo-prophetis* loqui, qui Chriſti doctrinam corrumperent prope excidium Reipublicæ Judaicæ, (id quod Chriſtus fore prædixit *Matth.* 24.) tamen poteſt & iſtorum *Antichriſtorum* doctrinæ ſummula (quâ negatur * *Jeſum eſſe Chriſtum*) magno iſti *Antichriſto* accommodari, qui quòd *Chriſtunculos* (i. e. Sanctos) ſuos inſtar Δαιμόνων ſurrogârit, eo ipſo negat *Jeſum eſſe Chriſtum*: ſicut qui plures Deos colerent, negant *Jehovam eſſe Deum.* Etiam ex cap. 5. hujus Epiſt. verſ. 20, 21. tale quid probabiliter colligitur; cùm enim dixerat *Joannes* de *Jeſu Chriſto*, Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ζωὴ αἰώνιος, ſtatim ſubjungit, Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων, innuens aliquando fatale futurum ut Chriſtiani loco Chriſti colerent Idola, i.e. falſos Chriſtos & Mediatorculos Sanctos.

* 1 Ep. 2. 22. —— ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός ——

Alteranda & Corrigenda.

PAG. 31. lin. 4. *reade* chains. p. 34. l. 12. *r.* Acolythes, Lectors. p. 71. l. 14. *r.* comes. l. 39. *for* ſo *r.* to be. p. 110. l. 47. *r.* followed me, p. 152. l. 29. *for.* this *r.* this place. p. 166. l. 13. *r.* Duty. l. 14. *r.* tie. p. 180. l. 30. *for* for *r.* of. p. 234. l. 1. *for* his *r.* this. p. 408. l. 19. *for* Acts 10. *r.* Acts 1. p. 485. l. 24. *r.* μόνῃ. p. 518. l. 31. *r.* Typicam, p 521. l. 34. *for* IN TERRA *r.* INTEREA. p. 589. l. 45. *r.* Græcos. p. 599. *in marg. r.* אשר־ירא. p. 635. l. 16. *r.* Dominum. p. 672. l. 41. *r.* adverſantium. p. 704. l. 28. *r.* Cherab, aravit. p. 716. l. 6. *r.* Οἰκουμένῃ. p. 734. l. 26. *r.* poſiture. p. 738. l. 40. *r.* 45 years. p. 746. l. 34. *r.* Argobaſtus. p. 747. *in marg. r.* Book V. cap. 6. p. 784. l. 3. *r.* formally. l. 19. *r.* Dæmons. p. 792. l. 7. *for* ἰο *r.* οἱ. p. 849. l. 38. *for* together *r.* altogether. p. 886. l. 39. *r.* יִלְחֲתוּ. p. 891. l. 22. *for* Quinquageſimam *r.* Quinquageſimam ſeptimam. p. 895. l. 3. *r.* commendatione. p. 896. *in marg. r.* cap. 12. p. 951. l. 1. *dele* אוזן. p. 993. l. 3. *r.* and the like, one Mr. —— l. 26. *for* Et Terra *r.* Et erit Terra. p. 1011. l. 4. *for* Dei *r.* Chriſti. l. 36. *for* direct *r.* erect. p. 1043. l. 10. *r.* Bp. Morton. p. 1059. l. 41. *r.* accidit, Deo. p. 1105. l. antepen. *for* cum *r.* cum Deo. p. 1123. l. 38. *r.* ווּ.

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